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THE

CRITICAL REVIEW;

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THE

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SERIES THE THIRD.

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THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. V. MAY, 1805. *No. I.*

ART I.—*Travels in China; containing Descriptions, Observations, and Comparisons, made and collected in the Course of a short Residence at the Imperial Palace of Yuen-min-yuen, and on a subsequent Journey through the Country from Pekin to Canton. In which it is attempted to appreciate the Rank that this extraordinary Empire may be considered to hold in the Scale of Civilized Nations. By John Barrow, Esq. Late Private Secretary to the Earl of Macartney, and one of his Suite as Ambassador from the King of Great Britain to the Emperor of China.* 4to. 2*l.* 12*s.* 6*d.* *Boards.* Cadell. 1804.

AT the time that Europe was waking from the profound sleep of the dark ages, China was, comparatively speaking, in a very advanced stage of civilization. The splendour of its monarchy, the order of its government, the learning of its mandarins, the silken dresses of the meanest inhabitants, the stupendous works of art manifested in its immense wall, and a canal traversing the whole empire, struck travellers with the utmost astonishment: and on their return into their own country every thing around them appeared mean and pitiful, while their neighbours received the report of real facts as exaggerated tales, the mere result of an overheated imagination. Succeeding travellers confirmed the reports of their predecessors: the Letters of the Missionaries were perused with eagerness; and men of learning, dissatisfied (and not without reason) with many institutions at home, took delight in expatiating on the excellences of the remote empire of China, but kept studiously out of sight all its defects. During this period Europe was making rapid advances in improvement; but China seems to have been stationary. The improved race viewed this wonderful country with different eyes: the marvellous gradually subsided: its defects became prominent:

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and instead of being a model for legislation, morality, and learning, it was suspected to be in every one of these respects inferior to most of the states of our western world.

A factory had been established for a long time by the English East India company in a remote corner of China; but trade is held in great contempt in that country, and the agents of the factory do not seem to have made any attempts to raise its credit. They were contented with their appropriate business to buy and to sell, and to get gain: oftentimes little studious of the means, and whilst they complained of the disposition of the Chinese to fraud, unhappily gave convincing proofs that honesty was not the peculiar attribute of the European character. In China rank is estimated not by birth, or riches, but by learning: and this learning is employed not on a foreign, but in the intricacies of their own very extraordinary and scientific language. To attain a certain degree of proficiency in this language is not difficult: but this seems not to have been aimed at by our agents, who transacted their business through the means of interpreters, and were of course esteemed as fit company for a mandarin of high rank, as an orange barrow girl in this country is for that of a lady of quality.

The trade between England and China became at last a matter of national importance. Our merchants laboured under some difficulties; and it was supposed that by a solemn embassy to Pekin, the emperor might embrace at least some of the notions which the English are apt to entertain of the greatness of their own nation, and thence that the trade between the two countries might be carried on upon a more liberal footing. Very great presents were therefore prepared: a *mandarin* (as the Chinese would say) of high rank was appointed to lay them at the foot of the great emperor: permission was given to the embassy to land; and the moment it set foot on Chinese ground, all its expences were, according to the custom of the East, defrayed by the emperor in the most liberal manner. The presents indeed were conveyed not very agreeably to the feelings of the embassy; for they were preceded by flags denoting them to be tribute to the emperor: and the jealousy of the country towards strangers was an additional mortification, as it prevented in a very great degree every species of intercourse with the natives.

Two accounts of this embassy have been given to the public: the one, according to our author, 'founded on the crude notes of *one* Æneas Anderson, a *livery servant* of lord Macartney, vamped up by a London bookseller as a speculation that could not fail;' the other by the late sir George Staunton, who is said by our author to have been 'no less amiable for liberality

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of sentiment, than remarkable for vigour of intellect; and it would therefore be idle and superfluous in any other person who accompanied the embassy, to dwell on those subjects which have been treated by him in so masterly a manner, or to recapitulate those incidents and transactions which he has detailed with equal elegance and accuracy.' The 'vamped up' works of this 'livery servant,' and the splendid history of sir G. Staunton, are both before the public, which does not look upon those publications with the same eyes as our author: the 'livery servant' having related his simple tale in such a manner, that very little additional information was obtained by the labours of the industrious baronet, who appeared to perform the office of 'bookdresser' to the embassy, not more ably than the gentleman who is supposed to have undertaken the same office for the 'livery servant.' An intimation is given, that we may expect that

'the information, reflections, and opinions of the ambassador himself may one day be fully communicated to the public, when the present objections to it shall cease, and the moment arrives (which is probably not very distant) that will enable us to act upon the ideas of that nobleman's capacious and enlightened mind, and to prove to the world, that the late embassy, by shewing the character and dignity of the British nation in a new and splendid light to a court and people, in a great measure ignorant of them before, however misrepresented by the jealousy and envy of rivals, or impeded by the counteraction of enemies, has laid an excellent foundation for great future advantages.'

We have not the least doubt that his lordship's reflections will be very entertaining, but cannot anticipate much new information from his intended work. He was nearly as much a prisoner as the rest of his suite; every motion was watched, and the officious complaisance of all around him allowed him only to notice the scenes of nature, but gave him no opportunity of learning any thing with respect to the interior government and manners of the people.

What indeed could be expected, if the notes and reflections of every person in this embassy were ransacked from beginning to end? They land in China, are conveyed directly under the conduct of certain officers to the capital; at which place they arrive on the 21st of August, and quit it on the 7th of October, to be dispatched with equal speed to Canton, without permission to reside in any of the towns, and scarcely deviating a step from the line of their appointed route. It does not appear, that during their stay one single person was ever entertained in the private house of a Chinese: wherever they were, apartments were provided for them, but they could

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tell as little of the interior of the rich mansions of Pekin, as a foreigner who should lodge in Wapping, and parade a few times from thence to Hyde-park Corner, can tell of the manners of Portman or Cavendish square.

We may easily judge of the real state of the embassy, from an anecdote related very early in the work:—On the day of the emperor's return to the capital, lord Macartney was hurried off at four in the morning to take his stand about twelve miles from the town, that he might pay his obeisance to the emperor as he passed. All the great officers in the state were in the procession, which extended as far as the eye could reach, and the utmost magnificence prevailed in their dresses. The road was lined with spectators, and the embassy was placed on a high bank on the left of the road, where the emperor condescended to notice it by a gracious bow, and sent a message to the ambassador to recommend him to return immediately to Pekin, and not to stop at Yuen-min-yuen. The embassy, tired of standing, and pinched with the cold, were glad to be released from their duty, and galloped along with some of the Tartar cavalry, but deviated from the prescribed route at a little distance from the city, with a view to enter it by a different gate, and so see a little more of the place. The moment they turned aside, the design was detected: a clamour was excited: on galloped the embassy: they 'got through the gate, but were pursued with such a hue and cry, that they were glad to escape through one of the cross streets leading to their hotel, where they arrived with at least a hundred soldiers at their heels.' Thus these gentlemen, who, an hour or two before, were boasting that whilst all the people around them fell prostrate during the passing of the emperor, they 'bent one knee only to the ground,' discovered, to their complete confusion, that however inclined the government might be to relax in a matter of mere ceremonial, it was determined to adhere rigidly to the more important matter of secluding the strangers from all free intercourse with the natives. The relaxation of the ceremonial is a proof also, that the Chinese are not so bigoted to form as we may imagine: they were contented with the essential; and, if bending the knee was the mark of subjection in the western world, the Pekin gazette would naturally represent, that the embassy did homage to the emperor in its country's custom of bending the knee, and this would be construed into a mark of inferiority, exactly in the same manner as the presents were converted into tribute.

From persons thus confined nothing but general information can be expected; and it is very improbable that any thing should be communicated, which had not reached us from

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other sources. Every one knew before this embassy was sent from England, that China was subject to a monarch, and that its government was administered by men selected from every province by an examination of candidates for office; that there was neither nobility nor established religion; that the common people were idolaters, and that at certain times it was the custom of all ranks to pay religious reverence to their deceased ancestors; that the mandarins were supposed to be atheists (and to their real sentiments we have no clue in this work); that the country was governed by written laws, and that they were well acquainted with printing; that the bamboo was an instrument of punishment very general in its application; that the kingdom was extremely populous; that the canal was covered with boats; that manufactures of various kinds were carried on to a very great extent; and that, if the people did not possess much of the talent of invention, they surpassed every other nation in the powers of imitation.

All this, and much more, we had learned from Du Halde, the Letters of the Missionaries, and the accounts of other travellers; yet the repetition of them in the six hundred pages of this author is by no means unentertaining. We could not expect much deep research from him; yet in the course of his journey he has marked those circumstances which confirm the impression we have received of the Chinese, and excite a desire for more enlarged information. The Chinese character, like that of all other nations, has its excellences and its defects: the prominent features excite our approbation; whilst, as in the polished inhabitants of ancient Greece and Rome, those horrible crimes are tolerated, which excite in all who have a true idea of the dignity of human nature, the utmost indignation and contempt.

The Chinese have been represented as a nation very much addicted to thieving: yet their honesty, sobriety, and carefulness, are scarcely to be parallelled, if we may judge of their possession of these qualities by the occurrences in this embassy. Of the number of packages, which amounted to not less than six hundred of various sizes and descriptions, not a single article was missing or injured on their arrival at the capital, notwithstanding they had been moved about and carried by land, and transhipped several times. In unpacking a similar care was remarkable: 'on arriving at Yuen-min-yuen,' says our author,

'I found a number of Chinese workmen busily employed in breaking open the packages, some in one place and some in another, to the no little danger of the globes, clocks, glass lustres, and such like frangible articles, many of which must inevitably have suffered under less careful and dexterous hands than those of the Chinese. As it was intended they should be placed in one large

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room, the great hall in which the emperor gives audience to his ministers, the first operation was to move them all thither, and carefully to unpack them; and we had the satisfaction to find that not a single article was either missing or injured.' P. 106.

Cheerfulness seems to be a characteristic of the nation:

'The cheerful and good-natured countenances of the multitude were extremely prepossessing; not less so their accommodating behaviour to one another. There was an innocence and simplicity in their features, that seemed to indicate a happy and contented turn of mind. This, however, being a sort of gala day, we might, on account of the extraordinary occasion, perhaps have viewed them to the best advantage; yet the same cheerful and willing mind had constantly shewn itself on all occasions, by all those who were employed in the service of the embassy. On board the yachts constant mirth and good humour prevailed among the seamen.' P. 80.

European soldiers may take a lesson from the conduct of their brethren in China:

'A file of soldiers now moved along with the procession on each side of the road, armed with whips, which they continually exercised in order to keep off the crowd that increased as we approached the capital, and, at length, was so great as to obstruct the road. We observed, however, that though the soldiers were very active and noisy in brandishing their whips, they only struck them against the ground, and never let them fall upon the people. Indeed a Chinese crowd is not so tumultuous and unruly as it generally is elsewhere.' P. 89.

Indeed an English and Chinese mob are two very different things, and a little more urbanity among us would no ways injure our character:

'Although an extraordinary crowd might be expected to assemble on such a particular occasion, on the same principle of curiosity as could not fail to attract a crowd of spectators in London, yet there was a most remarkable and a striking difference observable between a London and a Pekin populace. In the former the whole attention and soul of the multitude would have been wrapt up in the novel spectacle; all would have been idlers. In Pekin, the shew was but an accessary; every one pursued his business, at the same time that he gratified his curiosity. In fact, it appeared that, on every day throughout the whole year, there was the same noise and bustle and crowd in the capital of China. I scarcely ever passed the western gate, which happened twice, or oftener, in the week, that I had not to wait a considerable time before the passage was free, particularly in the morning, notwithstanding the exertions of two or three soldiers with their whips to

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clear the way. The crowd, however, was entirely confined to the great streets, which are the only outlets of the city. In the cross lanes all was still and quiet.' P. 57.

The Chinese laws allow of pressing, and *the emperor's service* is an excuse for tearing away a poor man from his home and family. At an island where pilots were wanted, application was made to the governor, who instantly issued orders for all men acquainted with the coast by which the ship was to pass, to appear before him,—and the tears and supplications of those who were selected for this service were of no avail.

'This arbitrary proceeding of the governor conveyed no very exalted ideas of the justice or moderation of the government, or of the protection it afforded to the subject. To drag away from his family an honest and industrious citizen, settled in trade, and to force him into a service that must be ruinous to his concerns, was an act of injustice and violence that could not be tolerated in any other than a despotic government, where the subject knows no laws but the will of the tyrant. But we are yet on a distant island of the great empire, remote from the fountain of authority; and delegated power, in all countries, is but too liable to be abused. Besides, a Chinese might be impressed with sentiments equally unfavourable of our government, were he informed of the manner in which imperious necessity sometimes requires our navy to be manned.' P. 59.

From this specimen of their government it may be concluded that their police is extremely well regulated;—and it is so in the great cities; but the bands of robbers which rove about some districts of the country, are a manifest proof of the great imbecility or great inattention of the government. From drunkenness the nation is remarkably free; but, in lieu of it, in gambling it may vie with any country of Europe. Suicide is frequent; infanticide very common: a remarkable degree of attention is paid by the laws to the life of an individual, who cannot be executed without an examination of his case by the high tribunal at Pekin; yet an indifference prevails with respect to each other in case of accidents, that seems unaccountable. Of the women we can know but little from this work, for it does not appear that the writer ever conversed with any: they appear but little in public, and the strange custom of pinching their feet renders that limb not only very deformed, but effectually prevents them from following the amusements of our world. The practice of buying and selling women excites the author's peculiar indignation; and is indeed a striking feature of immorality, which must be attended with many unhappy consequences.

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'The superior style of dress and the appearance of the women in public at Sou-tchoo-foo, so different from the general custom of the country, could only be explained to us by the writings of the Christian missionaries, who observe that the concubines of mandarins and men of property are chiefly procured from the cities of Yang-tchoo and of Sou-tchoo, where they are educated in the pleasing arts of singing, music and dancing, and every other accomplishment suitable to women of superior rank, in order to render them the more agreeable and fascinating. That such women are generally purchased by persons engaged in the trade, in different parts of the country, and trained in these cities, where they are disposed of to the highest bidder, "this being the principal branch of trade that is carried on in those two cities." How do these holy men reconcile so infamous a traffic among a people whom they have adorned with every virtue? a people whom they have rendered remarkable among nations for their filial piety! Is there on earth a crime more revolting against civilized nature, or more detestable to civilized society, than that of a parent selling his own child and consigning her, expressly and voluntarily, into a state of prostitution? Those unfortunate wretches who, in Europe, have by any accident reduced themselves to that degraded and deplorable condition of becoming subservient to the pleasures of a man, whom they probably detest, are generally the objects of pity, however their conduct may be disapproved; but a parent, who should be the cause of reducing them to such a state, would be execrated; but the assertion is as absurd as ridiculous, and the writer must have been very credulous to suppose, that the "principal trade" of one of the largest cities in the world, whose population cannot be less than a million of souls, should consist in buying and selling ladies of pleasure. Buying females in the legal way is certainly the greatest branch of trade throughout China, as every woman there is bought and sold. These reverend gentlemen likewise inform us, with great indifference, that if a man be desirous of having a male child and his wife should happen to be barren, he will purchase one of these concubines for the sole purpose of getting an heir; and, when this is accomplished, he either provides her with a husband, or turns her adrift. Such are the moral virtues of the Chinese, compared with whom all other nations have been accounted barbarous.' P. 518.

We must not however bear too hard upon the Chinese for this instance of their conduct toward the fair sex, when London exhibits every night such numbers whose charms are upon sale, and the conduct of the English in this respect might be considered by a native of China to be as great a breach of morality as the sale of women in his own country.

The property in land is vested in the emperor; who is content however with a small part of the produce, and the subject is very little harassed by taxation: yet in general poverty seems to be the lot of the great bulk of the inhabitants, though

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they have neither *large farms* nor *monopolists in corn* to increase (as they are idly supposed to do in Europe) the price of the necessaries of life. Land is divided into very small portions, just capable of supporting a family; and in consequence, when bad seasons come, famine thins the ranks of a superabundant population. The arguments on the advantage of small farms receive in this country a practical confutation, and throughout there does not seem to prevail a due sense of the value of the division of labour. They have no poor-laws, yet scarcely is a beggar to be seen. Indeed on the subject of laws and taxation two passages must be quoted, which place the Chinese government in a very high point of view, compared even with the most enlightened ones of Europe.

'It would far exceed the limits of the present work, were I to enter into a detail of their code of laws, which indeed I am not sufficiently prepared to do. They are published for the use of the subject, in the plainest characters that the language will admit, making sixteen small volumes, a copy of which is now in England; and I am encouraged to hold out a reasonable hope, that this compendium of the laws of China may, ere long, appear in an able and faithful English translation, which will explain, more than all the volumes that have hitherto been written on the subject of China, in what manner a mass of people, more than the double of that which is found in all Europe, has been kept together through so many ages in one bond of union. This work on the laws of China, for perspicuity and method, may justly be compared with Blackstone's Commentaries on the Laws of England. It not only contains the laws arranged under their respective heads, but to every law is added a short commentary and a case.

'I have been assured, on the best authority, that the laws of China define, in the most distinct and perspicuous manner, almost every shade of criminal offences, and the punishment awarded to each crime: that the greatest care appears to have been taken in constructing this scale of crimes and punishments; that they are very far from being sanguinary: and that if the practice was equal to the theory, few nations could boast of a more mild, and, at the same time, a more efficacious dispensation of justice. Of all the despotic governments existing, there is certainly none where the life of man is held so sacred as in the laws of China. A murder is never overlooked, except in the horrid practice of exposing infants: nor dares the emperor himself, all-powerful as he is, to take away the life of the meanest subject, without the formality at least of a regular process, though, as will be seen in the case of the late prime minister of Kien-Long, the chance of escaping must be very slender, where he himself becomes the accuser. So tenaciously however do they adhere to that solemn declaration of God delivered to Noah—"At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed,"—that the good intention is oftentimes defeated by

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requiring, as I have elsewhere observed, from the person last seen in company with one who may have received a mortal wound, or who may have died suddenly, a circumstantial account, supported by evidence, in what manner his death was occasioned.' P. 366.

If the Chinese subject is thus released from the vexation attending the intricate and voluminous codes of European law, he is in possession of another no less inestimable advantage:

'The amount of his taxes is ascertained. He is never required to contribute, by any new assessment, to make up a given sum for the extraordinary expences of the state, except in cases of rebellion, when an additional tax is sometimes imposed on the neighbouring provinces. But in general the executive government must adapt its wants to the ordinary supplies, instead of calling on the people for extraordinary contributions. The amount of the revenues of this great empire has been differently stated. As the principal branch, the land-tax, is paid in kind, it is indeed scarcely possible to estimate the receipt of it accurately, as it will greatly depend on the state of the crop. An emperor who aims at popularity never fails to remit this tax or rent, in such districts as have suffered by drought or inundation. Chou-ta-gin gave to lord Macartney, from the imperial rent-roll, a rough sketch of the sums raised in each province, making them to amount in the whole to about sixty-six millions sterling; which is not more than twice the revenue of the state in Great Britain, exclusive of the poor's rate and other parochial taxes, in 1803, and which gives, as I before observed, if reduced to a capitation, the sum of about four shillings for each individual, whilst that of Great Britain, by an analogous computation, would amount to about fifteen times that sum. I should suppose, however, that a shilling in China, generally speaking, will go as far as three in Great Britain.

'From the produce of the taxes the civil and military establishments, and all the incidental and extraordinary expences, are first paid on the spot where they are incurred, out of the provincial magazines, and the remainder is remitted to the imperial treasury in Pekin to meet the expences of the court, the establishment of the emperor, his palaces, temples, gardens, women, and princes of the blood. The confiscations, presents, tributes, and other articles, may be reckoned as his privy purse. The surplus revenue remitted to Pekin, in the year 1792, was stated to be about 36,000,000 ounces of silver, or 12,000,000l. sterling. It is a general opinion among the Chinese part of his subjects, that vast sums of the surplus revenue and such as arise from confiscations are annually sent to Moukden, the capital of Man-tchoo Tartary; but this should appear to be an erroneous opinion founded on prejudice. Notwithstanding the enormous wealth of Ho-tchung-tang, that filled the imperial coffers, the present emperor found it necessary the same year to accept an offering, as it was called, of 500,000 ounces of silver, or 166,666l. sterling, from the salt merchants of Canton, and sums of money and articles of merchandize from

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other quarters, to enable him to quell a rebellion that was raging in one of the western provinces. He even sent down to Canton a quantity of pearls, agates, serpentines, and other stones of little value, in the hope of raising a temporary supply from the sale of them to foreign merchants. The emperor of China, therefore, has not so much wealth at his disposal as has usually been imagined. He even accepts of patriotic gifts from individuals, consisting of pieces of porcelain, silks, fans, tea, and such-like trifling articles, which afterwards serve as presents to foreign embassadors, and each gift is pompously proclaimed in the Pekin gazette.' P. 402.

(To be continued.)

ART. II.—*Original Correspondence of Jean Jacques Rousseau, with Mad. la Tour de Franqueville, and M. du Peyrou late Burgher of Neufchâtel. Translated from the French.* 2 *vols.* 8*vo.* 12*s. Boards.* Johnson. 1804.

THE present is not an age which can be charged with want of curiosity in what relates to the literary characters by which it has been distinguished. Genius is every where traced to the closet and the fireside. This narrow inspection of illustrious personages, to which every reader presses forward with such eagerness, has had perhaps a beneficial effect by repressing that blind admiration, which, dazzled by the splendour of talent, is unable to discern its spots. Hence we learn to approve with judgment, and to praise with discrimination. But unfortunately the thirst of examining genius thus minutely, increases by indulgence without limit. At least thus much is certain, that it never has existed in a higher degree, and never has been more abundantly gratified than in the present day. This gratification may, however, be carried too far. When all the discriminating traits of character are exhausted, the strokes of the pencil cease to improve the portrait, and, when we have been repeatedly told how a man 'wrote and talked,' what remains but to inform us of many of those minutiæ which serve rather to disgust than to please?

If this extreme minuteness may be carried too far in writing memoirs, much more may it in the publication of original correspondence. For in this case, superadded to other evils, is that of defeating its own purpose, and at the same time of doing away the unreserved 'flow of soul' which forms the principal charm of epistolary composition. The idea '*pingo posteris*,' that he is writing for posterity, will occur to the literary man, and blend itself in the most trivial concerns of life. Every idle word, spoken or written, will be a formal exhibition. He will be afraid of

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writing without constraint to settle with his banker or his bookseller; and (what is the worst of all) in his letters to his nearest friends or relatives, instead of pouring forth the untaught language of the heart, he will be occupied in pointing conceits and rounding periods.

These remarks are not altogether inapplicable to the work, the translation of which is now before us. Many of Rousseau's letters contained in the latter series have been already published, and in them various paragraphs of a more trifling nature were omitted. These paragraphs are in the present publication restored, together with all the letters addressed to the same person, which complete the series; and though this completion of it was certainly desirable, yet in many instances we think the omitted passages might have still slept in the library of Neufchâtel without occasioning much regret to the reader, or any defect in the elucidation of the writer's life and character.

The correspondence before us consists, as the title-page announces, of two separate series of letters: the first containing those which passed between Rousseau and Mad. la Tour de Franqueville from the year 1761 to 1776; the latter, those addressed by Rousseau to his intimate friend M. du Peyrou, of Neufchâtel, between the years 1764 and 1771. The reason of their being published so long after the author's death is too tedious for us to detail. One thing we have to complain of, which is, that of the hundred letters to M. du Peyrou here presented to the public, not fewer than thirty-nine have appeared before among other letters published in one edition or another of the author's works, and are to be found translated into English in the last volume of his Confessions published in 1790. Nevertheless the French editor assures us in the preface with considerable effrontery, that *two* or *three* had been previously published, meaning in the collection of Rousseau's letters inserted in his works.

The correspondence with Mad. la Tour de Franqueville commences in a very singular manner. About thirty years of age when the correspondence begins, and married to an unworthy husband, she is complimented by a married female friend, who is like herself an enthusiastic admirer of Rousseau's works, with the title of Julia, a character in the New Eloisa to which she is supposed to bear a resemblance. The rest will be best explained by an extract from this friend's anonymous letter to Rousseau, which is the first of the series:

'As I can no longer defend my vanity, but by concealing myself, you will not be informed who I am; but this you will know, that Julia is not dead, and that she lives to cherish her affection for you. That she who writes to you is not Julia her style will soon

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convince you. I am at most the cousin of that Julia, or rather, like Clara, her inseparable friend; and, if I have not the merit of that friend, I have at least her sentiments and zeal. I have insisted with the divine creature, who is my friend, that the soul of Julia lives in her frame; with the exception, however, of Julia's fault; and all who know how to estimate her maintain the same. This, from excess of modesty, she refuses to admit, and with a sublime candour, which but characterises her the more, assures us that to resemble Julia in every thing she would even have committed her fault; and that she is no otherwise sure of not committing such a fault than because no such man as St. Preux is to be found (supposing, however, she were not a married woman). I assured her I would tell you all she said; she set me at defiance; I keep my word: all this is the reason of my writing to you. If the step I have taken should appear to you absurd, so much the better: you must at least retract the kind-hearted Chaillot's argument to the charming Clara before you accuse me of downright extravagance. For the rest, believe of me as you please. I am a personage of no importance on the canvas that will be placed before you: I am but as one added to the list of your admirers, and one too whose suffrage is so unworthy of your consideration that you cannot but regard it with indifference. I return to my Julia, whom you certainly never thought to have any existence but in your brilliant and fertile imagination. Let me, however, convince you that you have sketched her correctly from my original—yes, feature for feature, as if you had known my Julia. The same sublimity of soul, the same delicacy, the same filial devotion, the same kindness to her dependents, by whom she is adored, the same sensibility for the unfortunate, the same strength of intellect, the same gracefulness of motion, the same accomplishments, the same sagacity, the same facility in conversation, and more than all this, the most perfect generosity of conduct towards a husband extremely different from Wolmar. You may rely with confidence on the woman who praises an individual of her sex, whose superiority, during an intimate friendship of ten years standing, she has constantly been sensible of. Julia, sir, exists; do not doubt it: why, I might ask, should you doubt it? A Rousseau exists; this no one doubts; and how is this less surprising than the other? This Julia, who nourishes a decided aversion for new acquaintances, is anxiously desirous to obtain yours. She scarcely dares to flatter herself that she shall obtain it; but she hopes that at least I shall be able to shew her an answer in your writing. This confidence is the only consideration that could have prevailed on her to allow me to speak of her to you. If you do not wish to disappoint her expectations, address your reply to whom? Ah! there's the difficulty! Your attention, I pray you. Your letter for me should be left blank on the outside, and then put into a cover directed to the Marchioness de Solar, au Parc aux Cerfs, Versailles. It will be faithfully forwarded to my hands. The marchioness could give you no account as to who I am, for she knows no more of me than

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the person to whom I write, and of whom I have the honour to be, with all the sentiments he so well knows how to inspire, the very humble and obedient servant.

* * *.

'My husband knows and approves of this letter.' Vol. I. P. 2.

The philosopher appears at first inclined to humour the joke, and sends an immediate answer, in which he certainly is as polite as the secrecy of his correspondent could lead her to expect. 'To the editor of Julia (says he) you announce another Julia, a Julia who really lives, say you, and to whom you yourself are the living Clara! I am transported at this, both on account of your sex and my own; for, spite of what your friend may please to say, wherever there are Julias and Claras, there will not fail to be St. Preuxs also.' This is followed up by a rejoinder from the fictitious Clara, accompanied by one from her friend, written not with quite the same air of sprightliness, but with more ease and grace.

'I should be apprehensive' (says she) 'that you would think my claim unreasonable, if I had the intention of intruding more than once on the leisure that must necessarily be so valuable. But I passionately desire to be the possessor of a letter written with your hand; I will then importune you no more. Let not the termination of an intercourse I ought never to have begun, occasion you uneasiness; —Is it possible that to you any thing can be wanting? If Julia has really existed, you are yourself St. Preux: in this case, her memory is doubtless your sole occupation: if she is only the chef-d'œuvre of your imagination, take my advice, worship still the image you have set up; for the Creator has made no work so perfect as yours. Adieu, sir:—what the zeal of my Clara, with the view of raising me in your esteem, enabled you to understand of the conduct of my husband, compels me to conceal my name: I cannot name him, because I will not be his accuser: I believe you know him: I should therefore run the risk of depriving him of your esteem, a benefit of too great price for me to occasion him such an injury. You therefore will remain ignorant of who I am. For myself, I am content with your knowing that I entertain for you all the sentiments that can be derived from the conviction that your writings are the portrait of the soul, heart, genius, and character of their author.' Vol. I. P. 15.

It is easy to perceive that the renunciation contained in this letter is only the language of her who would 'not unsought be won.' For, as these two letters unfortunately do not reach their destination, the ladies renew the attack, with many gentle reproaches on the philosopher's silence. On the receipt of these last, he answers Clara not without some indications of choler at the trick (for such he suspects it to be) of the letter

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from Julia, which he is positive must be the composition of a man; cautious, however, to leave a salvo by pronouncing that it is either that of a man or an angel. This paves the way for two more from the ladies, defending the rectitude and sincerity of their proceedings, and inclosing copies of the letters which had miscarried. Rousseau addresses his answer 'to the inseparables, be they men or women,' and insists with a good-natured raillery on knowing their names, on pain of dropping all intercourse with them. Thus the correspondence is kept up with considerable interest and spirit by all parties, until a letter from the gentleman, more than usually harsh and repulsive, determines Clara on relinquishing her share of the correspondence. From this time it is continued solely between Rousseau and Mad. la Tour de Franqueville, without the knowledge, it seems, of her friend. Rousseau discovers this in due time, and humorously lowers her title to that of Marianne. 'I will never bestow the names of Julia and of Clara on two women, one of whom has secrets from the other. For, if I understand the hearts of Julia and Clara, they were to each other perfectly transparent: concealment was utterly impossible between them: take my advice, be satisfied with the name of Marianne; and if Marianne be such a woman as I imagine, she has no right to complain of her lot.'

It must be acknowledged that this lady manages the whimsical temper of her idol with consummate dexterity. Unawed by continual repulses, she perpetually renews the assault, till she fairly triumphs over his heart. *Sir* and *madam* are by degrees rejected for 'dear Jean Jacques' and 'dear Marianne;' she sends him her miniature, describes her own person and countenance, and even pays him a visit during his stay in Paris. Her letters are conspicuous for that epistolary ease and delicacy peculiar to French letter-writers: they have a tenderness of sentiment and liveliness of expression that interest and attract on the most barren topics. What, for instance, can be more unpromising subjects than continual enquiries about her correspondent's health, complaints of his want of punctuality in writing, reproaches for coldness and reserve, explanations, compliments, with Terence's love-catalogue of

> '—— vitia, injuriæ,
> Suspiciones, inimicitiæ, induciæ,
> Bellum, pax rursum'?

Yet on all these she writes not only with grace, but with an endless variety. She wears a thousand dresses, and she pleases in all. And it is not without justice that Rousseau in

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one of his letters, after pleading ill-health and numerous troublesome occupations as an excuse for his silence, pays her the following well-turned compliment:

'Let me however remark that misfortune is always productive of some sort of good: to write to you oftener would no doubt afford me great delight, but then I should lose the pleasure of observing the prodigious variety and elegance of the phrases you use to reproach me with the infrequency of my letters, and the little resemblance they bear to each other. I never read one of your letters without thinking of the perfections I have caused you to display; nor, on finishing, fail to pronounce myself blameless.'
Vol. I. p. 301.

As a specimen of the correspondence in general, of the citizen's caprice and of the address of his fair idolatress, for she really is little less, we will give extracts from two or three successive letters, premising however that the latter had sent to Rousseau in a previous letter a copy of verses composed by herself, and containing his eulogium. To this he sends the following surly answer:

'I have no skill in commending the commendations addressed to me, nor in criticising verses of which I am the hero: disliking also to receive favours of a kind I have not solicited, you cannot surely be surprised that I should be backward with my thanks. I am heartily sick of letters, memorials, verses, eulogiums, criticisms, dissertations: all these require answers, and I should have at least a dozen hands and a dozen amanuenses. I can endure it no longer. Thus, madam, since whatever mode of conduct I adopt, you still persevere in requiring of me early answers, and are always mistress of the art to make them appear necessary, I intreat you will allow me to break off our correspondence with the same earnestness that under other circumstances I should have employed to urge its continuation.' Vol. I. p. 167.

To this retort-courteous, Marianne replies as follows:

'You do not like, you say, that the officiousness of zeal should go beyond the bounds of what you ask. Do not, sir, believe me vain enough to imagine I suppose I have done you service by speaking in your praise. I am perfectly aware that no one so little as yourself stands in need of praise, and also that no praises so little as mine deserve to be considered as a benefit. I gave utterance to my thoughts; and I shall ever think agreeably to that utterance, even should you think proper, with added superciliousness, again to reject the homage my admiration offers you. Of what moment is your conduct to me, compared with your virtues and your writings? A genius like yours, vast and profound, engrossed by general views, would be dishonest to the universe in proportion to the attention it should bestow on a useless, solitary, worthless

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being, like myself. To my last breath I shall respect your principles, esteem your writings, adore your talents, and cherish your person, without requiring from you any return. Adieu, sir. Excuse the length of this letter: nothing better recommends indulgence than the certainty that it will not again be required of us; and this you possess.' Vol. I. p. 174.

The Cynic philosopher softens in his next:

'Tu m'aduli, ma tu mi piaci. (Thou art a flatterer, yet I am pleased with thee.) I must surrender myself, madam: I am every day more convinced that it is in vain my heart endeavours to resist you: the more I resist the more I am entangled; and, by the manner in which you permit me to break off our correspondence, I perceive that you do not expect to be taken at your word. Yes, you are a woman; I know it by your ascendancy over my heart, by your address: it is a long time since I have entertained the least doubt of it. I relinquish the painful efforts I have made to break the cumbrous chains with which you wantonly have loaded me: but let me intreat you will yourself ease the burden; be no less compassionate than bewitching: accept my homage as an atonement for my negligence, and estimate with less rigour the proceedings of your slave.

'I was certainly to blame for mentioning to M. de Rougemont what I told you of M. du Terreaux; but the kind of reply you made to my request made me doubt if you would be prevailed on to acquaint his brother with the affair in question; and his knowing of it was quite necessary. This is not the excuse, but the motive of my conduct.

'I beg of you, madam, to rely implicitly on two things: the first is that, if you had observed toward me the silence I deserved of you, I should have taken especial care to have counteracted your purpose long before you could have consigned me to oblivion; and if you had used the least delay in writing to me, I should certainly have been the first to complain: further, that however your last letter has penetrated deeply into my heart, yet I almost regret that you did not leave me this opportunity of manifesting my eagerness and my contrition. The second object I would press on your belief, madam, is that at my age it is impossible to change one's habits, and therefore I cannot with sincerity promise you a stricter punctuality in future than that you have already experienced. Notwithstanding this, my heart is deeply sensible of your kindness, and zealous to shew itself worthy of it. This, madam, whether I write or not, you may always rely upon.' Vol. I. p. 175.

Another letter exhibits him in a still more amiable light, and shows that, with all his fluctuations of caprice, so long as he could believe a disinterested service to have been done to himself, ingratitude was not among his faults. During his residence at Bourgoin Mad. la Tour de Franqueville had published in Paris an anonymous paper in justification of his con-

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duct. Rousseau, uninformed of the circumstance, instantly recognises the style of his fair advocate in the pamphlet which a friend had sent him, and thus expresses the warmth of his acknowledgments.

'My heart can never cease to be full of your image: I did already cherish you for all the amiable qualities I observed in you; but a single service proceeding from genuine friendship will ever excite in me a sentiment more powerful than any other; a sentiment that neither time nor absence can weaken: and whether the remnant of my existence be short or long, you will be equally dear and respectable in my estimation to my latest sigh.'

Vol. II. p. 48.

Upon the whole, whoever reads this whole correspondence of Rousseau, free from outrageous prejudice, with due allowances for natural temperament irritated by long sickness, and alternately pampered by applause, and exacerbated by persecution and abuse, will feel himself moved rather to pity than anger at his pettish frowardness, his captiousness, and mistrust. For our own part we own that our regret preponderated over disgust, and we were more inclined to weep with Marianne than to resent with Clara. It is impossible to read these letters, and not to think of Martial's 'testy pleasant fellow:'

'Difficilis, facilis,—jucundus, acerbus es idem;
Nec tecum possum vivere, nec sine te.'

Of the letters addressed by Rousseau to M. de Peyrou, which form the second series, we have already observed that more than a third part have, with the exception of a few not very interesting passages, already appeared, both in French and English. But this objection, as well as several others of a similar nature, attaches to the French editor, and not to the English work, which we hasten to consider as a translation. The translator, as it appears in her preface, is a female, and we hesitate not to say that she would not have disgraced her name by subjoining it to that of Mad. la Tour de Franqueville in the title-page, which is no light praise. The stiffness of exotic idiom is rarely to be detected, and, for the most part, had Rousseau been an Englishman, he would not have needed to blush at having written in the style of his translator. Some little oversights have escaped her, as using 'you and I' in the oblique case, with here and there similar inadvertences, venial perhaps in a letter. *Heloise*, when Anglicized, should, we think, be spelt not Heloisa, but Eloisa. In those letters, in which we have compared her translation with that of 1790, she seems to have advanced upon it considerably in elegance and correctness, if not in fidelity. When any poetry occurs,

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she is less successful. The French verses composed for the purpose of being placed under Rousseau's portrait (Vol. II. p. 445) are translated in a note, neither very faithfully nor very well, into blank verse, in which the sense closes or at least pauses at the end of each line, a mode of versifying that has a very unpleasant effect upon the ear, whether it be in English blank verse or in Latin hexameters. We are sorry that the lady should have compromised her reputation by attempting what she is unequal to. Had she no judicious friend to consult, who would be candid enough to advise her not to print her verses? We will not hurt her feelings by quoting them.

Many letters in the latter series relate to the unfortunate quarrel between Rousseau and Hume. We believe the latter to have been innocent of the duplicities imputed to him by the former, and yet to Rousseau appearances must have been so much against him as in some degree to extenuate the bitterness of his resentment. We will not stir up these old disputes. Like the combatants themselves, 'composta quiescant'!

Upon the whole we agree with the French editor that the letters which he presents to the public contain matter not merely for the gratification of general curiosity, but for the reflections of the enlightened and attentive student. Here is food for the skimmer of romances, and here is food for the investigator of mind. With all his whims and paradoxical extravagances, who can forbear to love and admire the 'citizen of Geneva'? It remains for us to emulate his bold originality of thought without running into his absurdities, to cherish his warmth and tenderness of heart without its caprices, and to exert his intrepidity and vigour in the defence of social order and of religion *pure and undefiled.*

ART. III.—*A short Account of the Cause of the Disease in Corn, called by Farmers the Blight, the Mildew, and the Rust. With two Plates. By the Right Hon. Sir Joseph Banks, K. B. P. R. S. &c.* 4*to.* 1803. (Not Sold.)

IT is with peculiar propriety that the attention of philosophic observers is directed to agricultural researches on the means of remedying the diseases of corn, by the veteran chief of the first philosophical society in the world: a society to which all Christendom looks up with filial reverence, as the legitimate parent of true science and sound philosophy. It is a well-known fact that the Transactions of the Royal Society of

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London have promulgated more *original* discoveries, have developed more of the laws of nature, and have united science with the arts more than all the other philosophical writings in the civilized world! Success cannot be doubted, when the worthy baronet who presides in the councils of this society, rouses the attention of five hundred of his friends by the present of the work before us.

During the last fifty years we have seen the most rapid and incredible improvements in all the different species of domestic cattle: but the cultivation of their food, in common with that of man, has not been equally improved, nor has the practicability of augmenting the fecundity of grasses and corn been sufficiently understood. It cannot, we think, be too earnestly inculcated, that we are yet ignorant of the earth's real fecundity, and of its improveable powers of production: doubtless both the quality and quantity of the best corn, in the most abundant harvest, may yet be augmented ten, nay even a hundred, fold. To a subject then so important as the preservation of the principal necessary of life, we turn with eager expectation.

'Botanists' (we are told) 'have long known that the blight in corn is occasioned by the growth of a minute parasitic fungus or mushroom on the leaves, stems, and glumes of the living plant. Felice Fontana published in the year 1767* an elaborate account of this mischievous weed with microscopic figures, which give a tolerable idea of its form; more modern botanists † have given figures both of corn and of grass affected by it, but have not used high magnifying powers in their researches.'

It is here said, with extreme inattention to facts, that all the agriculturists, except Mr. Kirby (Transactions of the Linnæan Society), have neglected the discoveries of the botanists, in attempting to account for the cause of this evil. We have seen few modern systems of agriculture in which the microscopic observations of the Italian Fontana‡ are not mentioned; and we, as agriculturists, might retort the charge, by observing that the botanists have overlooked the experiments of Mr. Somerville, who ascribes the origin of this disease to great quantities of little insects, and who also founds his opinion on microscopic observations.

'On this account (the supposed ignorance of Fontana's discovery) it has been deemed expedient to offer to the consideration of farmers, engravings of this destructive plant, made

'* Observazioni sopra la Ruggine del Grano.'

'† Sowerby's English Fungi, Vol. II.'

‡ The French papers announce the death of this philosopher on the 10th of April last.

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from the drawings of the accurate and ingenious Mr. Bauer, botanical painter to his majesty, accompanied with his explanation, from whence it is presumed an attentive reader will be able to form a correct idea of the facts intended to be represented, and a just opinion whether or not they are, as is presumed to be the case, correct and satisfactory.'

Of these 'facts,' or rather opinions, we shall endeavour to give an idea, without the engravings; but we fear they are neither very 'correct' nor very 'satisfactory.' The origin of blight is alledged to proceed from the seeds of a fungus gaining admission into the pores of the straw, 'that are shut in dry, and open in wet weather;' and that by germinating there, as is *supposed*, but not *demonstrated*, they intercept the sap that was intended by nature for the nutriment of the grain. The observations on the deleterious effects of this malady, treat a *local* disease as a *general* one, and would have been much better omitted. Ought not the philanthropist, armed with the authority of age, experience, and philosophy, to have paused, ere he gave data to all-grasping speculators, by speaking of a sack of blighted wheat not yielding a stone of flour? On reading this, who can withhold a tribute of thanks to the engraver,* who seasonably detained the distribution of opinions more dangerous from their authority than their foundation in fact. We do not however wish to deny the reality of this blight last season; but its existence is enough to excite philosophical research, without exaggerating the extent of its ravages.

It is acknowledged that 'no information of importance relative to the origin or the progress of the blight could be obtained:' of course, nothing has been added to the observations of Fontana, except a few conjectures not always very original or recondite. The following, we confess, surprized us not a little:

'This (the want of information) is not to be wondered at; for as no one of the persons applied to had any knowledge of the real cause of the malady, none of them could direct their curiosity in a proper channel. Now that its nature and cause have been explained, we may reasonably expect that a few years will produce an interesting collection of facts and observations, and we may hope that some progress will be made towards the very desirable attainment of either a preventive or a cure.'

'Explanation of the nature and cause of this evil.' (In other

* In the preface, the author apologizes for the late appearance of his work by the neglect of the engraver; but it is a poor subterfuge to make this delay, or the 'alarming state' of the late harvest, 'a sufficient apology for the want of actual observations on the origin and progress of the disease:' there is neither modesty nor dignity in such finesse.

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words, the presumed natural history of this supposed parasitic plant.)

'It seems probable that the leaf is first infected in the spring, or early in the summer, before the corn shoots up into straw, and that the fungus is then of an orange colour*. After the straw has become yellow, the fungus assumes a deep chocolate brown; each individual is so small that every pore on a straw will produce from twenty to forty fungi, and every one of these will, no doubt, produce at least one hundred seeds; if then one of these seeds tillows out into the number of plants that appear at the bottom of a pore, how incalculably large must the increase be! A few diseased plants scattered over a field must very speedily infect a whole neighbourhood, for the seeds of fungi are not much heavier than air, as every one who has trod upon a ripe puff-ball must have observed by seeing the dust, among which is its seed, rise up and float on before him. How long it is before this fungus arrives at puberty, and scatters its seeds in the wind, can only be guessed at by the analogy of others; probably the period of a generation is short, possibly not more than a week in a hot season; if so, how frequently in the latter end of the summer must the air be loaded as it were with this animated dust, ready, whenever a gentle breeze, accompanied with humidity, shall give the signal, to intrude itself into the pores of thousands of acres of corn.'

The muse of Darwin himself could not have suggested any thing more fantastic! When will botanists leave the glittering poetic effusions of the imagination, for the language of reason and experience? Let us attend, however, to the discovery, which well merits to be placed with that ingenious doctor's theory of the winds†. What physiologist has before treated of animated dust? and by what hitherto-undiscovered law of hydrostatics or pneumatics has dust become more volatile or buoyant by humidity? But, in candour, for the same reason that we reject this voyage of dust, and the subsequent vegetable impregnation by means of atmospheric humidity, we must also reject the supposed generation of insects, proposed too upon microscopic observations by Somerville. We pass over the appropriate reflections on the goodness of Providence, to notice the more original observation, that notwithstanding the ravages of this disease, the price of wheat immediately after years of great blight, has been very considerably under the average price of five years. This fact, illustrated by the example of the years 1725 and 1797, ought to obviate

* This conjecture is incompatible with the sudden appearance of blight after a few days of foggy weather.

Since writing the above, the author has generously communicated his work to a respectable periodical Journal, with some additional notes, in which we had the mortification to find that even this supposition was borrowed from L'Abbé Tessier!! Rev.

† 'Castled on ice, beneath the circling Bear,
A vast *melon spits* and *swallows* air.' Bot. Gard.

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the pretexts of speculators* for the present high prices of corn.

We are told that the blight in corn is not peculiar to the climate of the British Isles, but that it prevails in Italy, Sicily, and New South Wales. We can add, that we have not only seen it in Italy, but in several parts of Switzerland; in the low lands of Languedoc, Guyenne, and many other parts of France; in the provinces of Biscay and Grenada, and on the banks of the Ebro, Tagus, and Douro, in Spain and Portugal; in short, it prevails in every country where there are frequently thick wet fogs, or a very humid atmosphere. The influence of the barberry bush in causing this disease, ought to be more minutely examined: but the supposition 'that the fungus is brought into the field in a few stalks of infected straw uncorrupted among the mass of dung,' is sufficiently refuted by the subsequent confession, that the crops of the unmanured land were equally infected with those of the manured. Indeed, it is in contradiction to all that precedes: as, were it possible that it should be propagated in this manner, the dung being invariably covered with mould long before the leaves of the corn appear, the nidus of this plant must then be in the earth, and not, as supposed, in the pores of the straw and leaves of corn.

Sir Joseph boldly asserts, that

'Although the seeds of wheat are rendered, by the exhausting power of the fungus, so lean and shrivelled, that scarce any flour fit for the manufacture of bread can be obtained by grinding them; these very seeds will, except, perhaps, in the very worst cases†, answer the purpose of seed-corn as well as the fairest and plumpest

* 'The spring wheat of Lincolnshire was not in the least shrivelled this year; though the straw was in some degree infected: the millers allowed that it was the best sample brought to market. Barley was in some places considerably spotted, but as the whole of the stem of that grain is naturally enveloped in the hose or basis of the leaf, the fungus can, in no case, gain admittance to the straw.'

† 'Eighty grains of the most blighted wheat of the last year, that could be obtained, were sown in pots in the hot-house; of these seventy-two produced healthy plants, a loss of 10 per cent. only.' Does the right hon. president mean to establish, from this hot-house experiment, a rule for farmers? Does he count for nought the influence of light and heat on the process of germination? To render this experiment of any practical importance, grains of plump and blighted wheat should have been sown in pots of similar dimensions, and the quantity of flour which the respective ears produced, correctly weighed, to determine which was the most productive. From the analogy both of the animal and vegetable kingdom, we should declare the plump or healthy seed the most productive. The field, however, and not the hot-house, is the sphere for these experiments; as, most probably, an extra portion of heat is necessary to make blighted wheat vegetate. Good wheat will germinate in a day, or in seven, eight, or more days, according to the quality and temperature of the soil; in the latter case, we suspect that putrefaction instead of germination would take place in blighted wheat, some instances of which we have incidentally observed in granaries.

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sample that can be obtained, and in some respects better; as a bushel will contain one-third at least more grains, and three bushels will go as far as four of large grain. The use of the flour of corn is to nourish the minute plant from the time of its developement till its roots are able to attract food from the manured earth, for which purpose one-tenth of a grain of good wheat is more than sufficient. The use of plump samples for seed is unnecessary waste, as the smallest grains, such as are given to the poultry, will be found to answer the purpose of propagating the sort from whence they sprung.'

Before we venture to recommend this plan to general practice, it will be necessary to make a great variety of experiments in different soils and seasons, and that the results should be decisive beyond the possibility of doubt, respecting the positive utility of the adoption of such a measure; otherwise, the consequences might be too serious to be coolly anticipated. Admitting that one-tenth of a grain of good wheat may be sufficient for the purpose of germination (although this one-tenth is better than the whole of a bad grain), yet it is not certain that the plant will be equally strong and productive at the time of harvest. We fear the contrary will be found the case; and we have repeatedly seen the fatal effects of sowing bad seed for clover, flax-seed, &c. Add to this, that however the one-tenth may 'nourish the minute plant from the time of its developement till its roots are able to attract food from the manured earth,' as far as relates to the quantity of gluten, yet the entire vegetable earth of which all seeds are composed, seems no less essential to the progress of fructification. This vegetable earth indeed appears to form the connecting medium between the plant and common earth: in other words, it serves the purpose of the stomach in digesting and assimilating the aliments of the plant to their proper vessels and juices. If this be the fact, any diminution of the earthy matter must be finally injurious to fructification. It may be observed also that the vegetation of seeds is different in this respect from that of roots, which fructify by section. It is indeed from the chemico-agriculturist, and not the botanist, that we should expect the illustration of this interesting point, by a series of well-conceived experiments, in which the agency of alkalis, acids, gases, light, &c. would be correctly investigated. The observations of Humboldt on this subject (in part refuted by Saussure and Berthollet) are more the result of theory and imagination than such as are admissible into practical philosophy.

With regard to the cause of blight here assigned, we regret that the few facts adduced are such as a sense of our duty to the public compels us to say are not 'satisfactory.' Our read-

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ers will, doubtless, perceive that we are fully aware of the importance of the enquiry to farmers and *agrinomes*; but to enter into a detail of even our own observations would carry us to too great a length. We could have wished indeed that sir Joseph had condescended to make us more particularly acquainted with his own experiments; that he had mentioned the magnifying powers of his glasses; that he had pointed out some probable cause of the misconceptions of other observers with the microscope; that he had not taken the observations of Fontana for established truths; and that he had presented us with an abstract of the means hitherto taken to prevent the existence, or impede the progress, of this formidable disease. With these additions the work might have been of great practical utility; whereas in its present state, it can only serve at most to stimulate the researches of philosophers; and it, perhaps, still remains to be determined by unobjectionable experiments, whether the disease called blight in corn be occasioned by a parasitic plant, according to Fontana and sir Joseph, or by vegetable tumors, the consequence of deranged circulation, as ingeniously suggested by Dr. Home, although overlooked by our author. An attentive investigation of its origin renders the latter opinion extremely probable. It is well known that the humidity of the atmosphere in every country is the great predisposing cause of blight; but humidity alone is not sufficient, unless accompanied by a certain degree of cold, which is, doubtless, produced often by evaporation, and perhaps too by absorption. These facts, while they remove all grounds of belief that blight is caused by insects or animalcules, humidity and cold being inimical to their generation, are not less adverse to the opinion of its being a vegetable production. If humidity and cold be injurious, as they are well known to be, to the maturation of fruits, they cannot be less so to the vegetation of the tender seeds of a parasitic plant. The nature of the only remedies which have been hitherto discovered for this evil, tends also to confirm our opinion. Seed-wheat steeped from twelve to twenty-four hours in solutions of arsenic or of lime, has been preserved from blight, perhaps by the exsiccating qualities of these substances, or by their action communicating to the straw the power of resisting the absorption, or too rapid evaporation of humidity, and thus impeding the deleterious generation of cold. The disease in rye, however, called by the French *argot*, from its resemblance to horn, is evidently the effect of insects, as the straw is not discoloured, and it is not uncommon to find small worms in the blighted or blackened ears. Its ravages are often very considerable in the southern provinces of France, and in districts of Spain, where a shower

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will scarcely fall during an interval of twelve or even eighteen months. It is true we have also seen in tolerably dry climates some slight traces of blight, similar to that which exists in England, but always in cases where the great quantities of small crystals of nitre on the surface of the soil might be instrumental in producing cold to an injurious degree.

Here, however, we must stop; though the importance of a subject that treats of the primary necessaries of life, the increase of flour, and consequent reduction in the price of bread, may be our apology for having treated it so much at length. In animadverting freely on the opinions of so distinguished a character, we shall, perhaps, incur censure; but as critics we know nothing of the man—it is to his work only we attend; as men, we have too high a respect for his learning and virtues to insult him by vulgar praise. Influenced, perhaps, by the same motives as the author, we have offered some hints to invite discussion; and should these hints, or those of sir Joseph Banks, tend to stimulate the industry of philosophers, and lead eventually to a knowledge of some specific remedy for this evil, our most earnest desires will be accomplished. We shall only add, that our author's style is fluent, harmonious, and animated; but occasionally wanting in philological precision, arising, perhaps, from a desire of being popular. Of the present rage for writing works of science in a popular manner, we deem it our duty to withhold our approbation: *c'est un peu trop à la Française*, and it has already contributed no little to the prevalence of quackery in almost every department. In barbarous ages discoveries might be made by unlettered persons; but in the present state of civilization, it is idle to suppose that any important improvement will be made in the arts or sciences, by persons unacquainted with what has been previously attempted.

ART. IV.—*Tales from the Russian of Nicolai Karamsin.* 8vo. 6*s*. *Boards.* Johnson. 1804.

SOME years ago the public were presented with a collection of Russian tales under the mock title of Travels into Russia; since that they have been transported with the German dramatist into Siberia; and more lately they have strolled over the continent with the mild and pleasant Muscovite, Karamsin, with whose further effusions they are now favoured, in an English dress. How little could Virgil foresee such a *lusus naturæ* as the birth of a sentimentalist in that savage country where

'Gens effræna virûm Riphæo tunditur Euro!'

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Puzzling indeed is the paradox of a Russian in a perpetual thaw; whose excess of feeling shames even Asiatic softness; who dissolves in all the luxury of grief, and riots in all the extravagance of constitutional enthusiasm; who confesses (page 8 of the present publication), 'My heart is susceptible of all the softer emotions. I love to dwell on subjects which arrest my feelings,—and my soul continues the indulgence till a flood of tears breaks the charm.'

The model of this author is that strange compound, Sterne; a humourist who has perverted the heads of 'many men, many women, and many children.' How far he has succeeded in the present instance, will be shown by a few short extracts from the silly pages of this unnecessarily-acknowledged imitator. But we will first whisper a few words in the ear of his English translator, who tells us these tales have been much admired by 'the continent;' were we not ashamed of punning, we might with truth say, 'the *in*continent;' for they are grossly voluptuous, or, as M. Karamsin probably would phrase it, full of 'delicate sensibility.'—But to our translator. We are sorry for the taste of 'the continent;' and for his too, as an Englishman, when he writes such nonsense as the following:

'With what enthusiastic fervor does he (M. Karamsin) embrace any opportunity of applying some sentiment of his favourite Sterne! How rapturously does he exclaim, when at Berlin, with Tristram! 'Yes! good-natured Shandy, nothing is so sweet as liberty!' How, when at Zurich, does he express his disappointment at hearing a sermon of Lavater, because it was not, as he had wished it, in the manner of Sterne. How transported does he express his anxiety, when at Calais, to visit the tomb of Lorenzo! how humorously does he, on his arrival in London, observe at the first instance in his lodgings, 'I found a pair of black silk breeches, such as Sterne set out with for France.' What satisfaction does he express, during his stay in London, at being able to go out to a neighbouring village, and hear a sensible sermon in the popular manner of Yorick; and how just are his remarks, in the Tale of Flor Silin, about Westminster Abbey!'

These remarks are as follow:

'The most celebrated nation in Europe has consecrated a magnificent abbey to the memory of great men, whose talents have been the admiration of the world. I never entered this building without awe, and uncovering my head; but I should approach, with enthusiastic veneration, a temple sacred to philanthropy, and, in such a temple, noble Flor Silin, thou wouldst occupy the foremost niche.'

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If, upon a reperusal of his own observations upon the merit of Karamsin, and of the passage above quoted, as a proof of that merit, this translator does not see the absurdity of his friend and himself, we shall not stop to shoot arrows against a brick wall.

We have said these Tales are indecent: it is necessary to substantiate the charge; but, not to pollute our pages with transcribing such indications of a debauched taste, we refer those to whom this notice will be a temptation to read the book, to page 44.

The next tale, 'Flor Silin,' is merely foolish; as the remark about Westminster abbey has sufficiently demonstrated. From that of 'Natalia' we select the following passage:

'Such was the life of the daughter of the Bojar, till she attained her seventeenth year. The circling seasons had again brought the spring—all nature was joyous—the verdure again visited the meadows, and the merry songsters of the air opened their little throats in wild melody,—when Natalia, one morning, as she sat at her bow window, amusing herself with observing the playful frolics of the various birds which sported round her, perceived, for the first time, that they always moved in pairs—sat on the branch, in pairs, —chirping soft tales of gallantry;—and then,—in pairs,—flew away to hide themselves in the foliage of some tree, whose laden boughs, of nature's loveliest green, served as the secret grove, to celebrate their loves.

'This discovery produced a strange revolution in the thoughts of poor Natalia.' P. 104.

This is evidently taken from the scene in the 'Sentimental Journey' where Yorick watches the pairing of the two sparrows; but it was left for the delicacy of a Russian 'man of feeling' to describe a woman so employed.

But it is not only from Sterne that M. Karamsin borrows; he is not ashamed of copying the affected modesty, but real indecency, of Smollett's description of Roderick Random's marriage with Narcissa. 'Let me draw a veil over the chaste mysteries of Hymen,' says Smollett. 'The mysteries of love are sacred and impenetrable; modesty drops the veil of concealment on wedded rites, and the hushed lip does not even utter what itfeels,' says Karamsin. Are we to endure such vicious stuff as this; and be told it is admired on the continent, and the author placed upon a level with Marmontel and Florian? It may be so: 'Tota cohors tamen est inimica, omnesque manipli.'

We have judged for ourselves, and could with ease dwell upon the subject; but we shall feel satisfied that we have esta-

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blished our most important charge against M. Karamsin, that of 'nourishing the pruriency of the debauched' as Mr. Godwin well expresses it, if, in addition to the above proofs, we refer the reader to page 239, in the tale of 'Julia.'

From page 134 we shall make a short extract:

'There is a critical moment in the calendar of love, and its power is infinite. Native coyness yields to the claims of sensibility, while the bewitching rapture, which lip to lip communicates, intoxicates the senses—it lulls the rigid guardians of a maiden's fears to sleep—but it does not affect the more sterling purity of the heart—and the conscious blush which follows the enjoyment, chastens the bliss.'

Admirable moralist, who thinks a blush an ample atonement for criminality!

It would be easy to wanton in the field of ridicule, which these foolish and indecent tales so temptingly afford; but never, when an author is or ought to be of no reputation, and writes upon trivial matters (such as his own character, travels, or observations), will we mangle him for the barren amusement of our readers, or from the vain wish of displaying our own ingenuity. We disdain an inglorious triumph over these Αχαιΐδες of literature; these

'Phyllides, Hypsipelæ, vatum et plorabile siquid:'

they shall not receive the consolation of our notice:

'neque enim memorabile nomen
Fœminea in panâ est, nec habet victoria laudem.'

Concerning M. Karamsin we shall only add, that the continued gratification of his silence would meet our wishes more than the transient pleasure of correcting any of his future follies.

ART. V.—*The Powers of Genius: a Poem, in three Parts. By John Blair Linn, A. M.* 12mo. 5s. *Boards.* Williams. 1804.

THERE is not a more delightful province in the regions of literature, than the application of philosophy to matters of taste. It affords a pleasing picture of that mutual connection which exists between all the different branches of liberal science. Reason, in her full maturity, retracing the fairy visions of youth when fancy and passion divided the empire of

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the mind, and investigating the delicate principles of the pleasure we derive from objects grand, new, or beautiful, presents a sweet and soothing image to the mind. Nor is the contemplation of the principles of taste and genius less agreeable, when poetry, taking her turn again, throws aside the dry abstract treatise, and serves them up in the form of a didactic poem, seasoned with episodes, and garnished with the flowers of fancy. Witness the didactic works on poetry, of Horace, Vida, and Boileau; Pope's 'Art of Criticism;' Akenside's 'Pleasures of the Imagination;' with divers other works of the same kind that might be mentioned.

At the rear of this mighty phalanx follows the author of 'the Powers of Genius,' and (we will venture to add) not without symptoms of having imbibed a considerable portion of those powers which he describes, though not unblemished by marks of (what indeed the author professes) 'the haste, eagerness, and rashness of youth.' Mr. Linn will doubtless be surprised at finding himself ranked so high: we have made great allowances, greater perhaps than are strictly permissible to critics, for his youth; such is our wish to give encouragement to rising genius. But he must not presume upon our forbearance; there is room for much amendment, which we shall expect to find if ever he comes before us again, and without which he will not meet that indulgence which we now feel disposed to shew him.

Prefixed to the poem is a short preface, containing a few trite remarks on the qualifications necessary to the didactic poet, a list of those few who have shone principally in this line of poetry, and a closing petition—'May I hope to be heard?'

To the text of the poem are subjoined pretty copious notes, 'to explain passages which may be doubtful, and to support general assertions which may require some confirmation.' At the end is a long note on the subject of American literature, which the author, who is himself a native of that country, treats with a partial, but amiable zeal.

'I shall not attempt' (says he) 'to conceal the enthusiasm which I feel for meritorious performances of native Americans; nor can I repress my indignation at the unjust manner in which they are treated by the reviewers of England. America, notwithstanding their aspersions, has attained an eminence in literature, which is, at least, respectable. Like Hercules in his cradle, she has manifested a gigantic grasp, and discovered that she will be great.'

This he proceeds to elucidate, or rather asserts in general terms, in respect to politics, law, mathematics, ethics, divinity, history, and poetry.

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'Beneath our skies, fancy neither sickens nor dies. The fire of poetry is kindled by our storms. Amid our plains, on the banks of our waters, and on our mountains, dwells the spirit of inventive enthusiasm. These regions were not formed only to echo to the voice of Europe; but from them shall yet sound a lyre which shall be the admiration of the world.'

We sincerely hope that this gentleman's auguries may be realized, and, when they are, we promise (for ourselves at least) that our trans-Atlantic brethren shall not be 'treated in an unjust manner.' 'Tros Tyriusve mihi nullo discrimine agetur.'

After the above note follows an appendix, occupying thirty-seven pages, and containing quotations from Isaiah, the book of Job, the Psalms, the song of Moses in Exodus, Milton's Paradise Lost and Regained, Pope's Homer, Shakspeare, Ossian, Sotheby's Wieland's Oberon, and from the prose works of Milton, Barrow, Gray, Johnson, Young, Bossuet, Sherlock, and Massillon, as illustrations of genius, which according to Mr. Linn can be made known only by its effects. We do not conceive that much benefit accrues to literature from these vague and indefinite praises bestowed upon select passages of celebrated authors. Addison brought this mode of criticism into vogue by his commendations of the Paradise Lost, and an admirable effect they had by directing the public taste to a sense of the beauties of that poem. But times are altered; a taste for composition has since then pervaded all ranks of either sex; the stream of science, if it has not deepened its channel, has expanded its surface; and the question in which we feel an interest, is transferred from feeling to art. It is no longer asked, *what* is commendable in a composition, but *why* it is so.

The style of Mr. Linn's prose is by no means happy. It abounds too much in the 'vibrantes sententiolæ, et melliti verborum globuli.' A series of short pointed asseverations soon tire the ear, and require the matter of a Seneca or a Montesquieu not to disgust by their dogmatical air. But who can bear to be told by a modern in this *ipse dixit* strain, how in his estimation Shakspeare had some powers of invention, Milton learning, and Burns sensibility? This method of apportioning praise in notes is becoming vastly fashionable, and deserves reprehension. We would recommend it to these *soi-disant* critics, to weigh well the following words of Longinus: Ἡ τῶν λόγων κρίσις πολλῆς ἐστι πείρας τελευταῖον ἐπιγέννημα.

This author is frequently guilty of that violation of English

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idiom, so common in the north of England, which consists in using *will* with a pronoun of the first person to express a future event independent on volition. This error occurs in the following pages: ix, 7, 14, 19, 121. In one passage we have *shall* for *will*, an extraordinary inadvertency from the pen of an *American*: 'The author *shall* not supplicate the candour or indulgence of any individual, &c.' page xv. And, now that we are on the subject of grammar, we will just notice that *underwent* is used for *undergone*, page 60 note; that *either* is applied in the sense of *any one*, page 101; and that 'where are ye fled, &c.' should strictly be 'whither are ye fled,' page 144.

Hitherto our remarks have been chiefly verbal and confined to the preface, design, notes, and appendix. In the poem itself we have to complain first that Genius is made a female by Mr. Linn:

'Genius we know by *her* impetuous force.'

This line, which is the third from the beginning of the poem, we quote in preference to many others, because the very attribute, assigned to Genius in it, should have suggested to the writer the impropriety of making it of the softer sex. Is not *impetuous force* evidently one of the 'propria quæ maribus?'

The poem itself seems not to have been written with any fixed or systematic plan. The subjects touched upon follow one another without any other order apparently than that of casual suggestion in the writer's mind. He does not meddle in any degree with the metaphysical part of his subject, nor does he propose or defend any particular theory. Indeed his subject is chiefly of use to him as a vehicle for his remarks on the appropriate excellences of different writers, particularly poets; and it must be acknowledged that he gives us their characteristic traits with a bold and spirited pencil. Still, whatever be the end of poetry in its other branches, that of didactic poetry is clearly and avowedly to instruct. Mr. Linn tells us as much in his preface. But we would ask him, what does his poem teach us? That Homer and Virgil wrote well? we answer that we knew this before. That literature passed from Greece to Rome? we knew it before. Surely from a poem entitled 'the Powers of Genius,' it is not unreasonable to look for some luminous and definite observations on the progress and culture of those powers, some fixed points of view from which we may contemplate them, and some precepts for their improvement. But genius, it seems, is indefinable and indeterminate. The only rule is, 'catch where you can;' and all else is—'fortemque Gyan, fortemque Cloanthum.'

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But it is time to lay before the reader an extract from the poem. We select the lamentation of the outcast Genius:

'As late I roam'd the Hudson's banks along,
What time the night-bird pour'd his gloomy song:
What time the moon threw her ascending beam
O'er Night's dark bosom and the wizard stream;
I heard this strain—(it now no longer flows,
Peace to the ashes of a man of woes!)
Here on this beaten rock, O let me rest!
Breathe thou damp gale upon my throbbing breast!
Roll on bold river, let me hear thee rave,
I love the music of thy silver wave,
Long years have flown since I, a careless boy,
Plung'd in thy waters with a boisterous joy.
Now worn with care, to every joy unknown,
I seek thy shades unpitied and alone.
In early youth my steps were led astray
From gain's proud temple by the Muse's lay;
From crowded streets and busy throngs I fled
Where woodland-scenes and quiet vallies spread.
Fair nature's haunts unwearied I explored,
Where sang the stream, where falling waters roar'd.
A fond enthusiast on the mountain's brow,
I heard the echo babble from below.
I lov'd the dingle and the tangled dell,
And crept with silence to her hermit-cell.
Nature I lov'd, when cloth'd in mildest charms
She lur'd sweet quiet to her fondling arms.
I lov'd her more when with her clouds o'ercast,
She hove the ocean with her yelling blast,
When thunders roll'd from her creator's hand,
Burst from the skies and shook the wondering land—
I heard entranc'd the Grecian's epic-strain,
Enraptur'd listen'd to the Mantuan swain;
Rov'd through the mazes of poetic lore,
And sigh'd to think the muse had told no more.
Ye bards of old, why did my infant days
Become enchanted with your golden lays?
Why did I listen to the trump of fame
Which sounded glory on the poet's name?
Why did I flee the bloody fields of war,
Nor meet contention at my country's bar?
Behold the trophies which I now have won,
My works neglected and myself undone.
In place of fame—yon little cottage-shed
Spreads its low shelter on my humbler head,
There buried deep from every human eye,
Unknown, unpitied, ever let me lie.
May no one come to shed the thrilling tear,
And say, Eugenio liv'd and perish'd here.

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Farewell cold world, farewell thou pallid beauty,
Farewell to hope and every flattering dream.
Soon shall Eugenio's solitary grave
Give peace and comfort which ye never gave.
—Grant me, O God! my shelter and my stay,
Peace which the world can never take away—
Forgive my errors, all my sins forgive,
And in thy mansions, father, let me live.' P. 70.

Perhaps the third line of the above extract would be more correctly expressed thus:

'What time the moon ascending threw her beam.'

The moon ascends, but her beam upon the water descends. This reminds us of a line in the character of madame Genlis, page 44, which is in other respects well-drawn:

'Rove by the glimpses of pale Luna's beam.'

We recommend it to poets possessed of such powers of poetical diction as Mr. Linn, to leave Sol and Luna to enlighten the enigmatists of the Lady's Diary, and to content themselves with the humble appellations of sun and moon. 'Solemque suum, sua sidera norint.'

At the conclusion of the poem there is a strange confusion of the Genius of Columbia with the mental power personified. After saying

'The Genius *of our seat*
Descends on wings of air;'

he concludes with this couplet:

'Thus *Genius* spoke—express'd a parent's prayer;
Rose on the clouds, and melted into air.'

Surely this is an error of the press for 'The Genius spoke,' &c.

Upon the whole, we look upon the Powers of Genius as a poem possessed of no ordinary merit. It is far from perfect; but it is raised far above the sing-song nothings of the present day, and we hope will prove the earnest of greater things. Let the author fix his eye stedfastly on those great models whom he praises so well. Let him despise such epithets as *museful*, and other similar ones. Let him in short beware of being enticed by the charms of quaintness under the garb of novelty. He already possesses a brilliant fancy and a rich flow of metaphor. His language is graceful and nervous, and, with a few exceptions, correct. The cadence of his verse discovers an ear that can feel the effect of varied and appropriate harmony. The following four verses on Ariosto will testify this:

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'When knights and war he sings and war's alarms,
He speaks in terror, like the god of arms;
But when Angelica's soft charms he sings,
An angel's pinions sweep his trembling strings.' P. 20.

We certainly could pick out many very weak lines to set over-against these. But we will not enter on this invidious task, when the great majority of good ones evince that the author may safely be referred to his own ear for the proscription of the bad.

A few miscellaneous pieces of unequal merit conclude this little volume. A midnight hymn, and a picture of morning, shew that Mr. Linn, like many other good rhymers, fails in the modulation of blank verse. In the last piece, which is entitled 'an Epistle to a Friend with the Poem of the Powers of Genius,' occurs an execrable rhyme: 'deride—describe.' Though we have already swelled this article to a very disproportionate length, we cannot deny ourselves the pleasure of transcribing 'an Address to my Taper,' which is simple and not inelegant. The third line of the second stanza wants a syllable, as it is printed. We presume that *loud* is an error of the press for *loudly*, and have corrected our copy accordingly.

'My taper lend thy glimmering ray,
O give me all thy little light!
Departed is the orb of day,
And o'er the city falls the night.

'The bustle of the passing throng,
The chariot-rattling by the door,
The loudly boisterous vender's song,
Strike on my startling ear no more.

'Now gathering storms the sky o'erspread,
And sweep with ruffian-blasts the plain,
Now on my window and my shed,
Descends the chill and beating rain.

'Protected from the angry sky,
Bless'd with the smile of kind repose,
Still may I know compassion's sigh,
And keenly feel for others woes.

'On such a night old legends tell,
(While lowering clouds the sky o'ercast,)
Aerial beings pour their yell,
And spread their pinions to the blast.

'On such a night did Shakespeare hear
His Ariel singing his wild strains,
On such a night his listening ear
Heard spirits chaunting on the plains.

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'O then, on this enchanting page,
My taper, throw thy friendly beam—
And let me mark the long-past age,
And rove along Ilyssus' stream.

'O let me catch that matchless song,
Which comes from old Achaia's lyre,
And wafted to the Olympic throng,
Bask in the blaze of Pindar's fire.

'How fast thy slender form decays!
Still, still a little longer stay:
Now in the socket falls thy blaze—
It flutters, and it dies away.

'How like thy dim and dying flame,
The sons of genius and of lore!
Whose souls too ardent for their frame,
Burn till their pulse can beat no more.' P. 135.

ART. VI.—*The Principles of Currency and Exchange, illustrated by Observations upon the State of the Currency of Ireland, the high Rates of Exchange between Dublin and London, and the Remittances of Rent to Irish Absentees. By Henry Parnell, Esq.* 8vo. 4s. Budd. 1805.

ART. VII.—*Thoughts on the alarming State of the Circulation, and of the Means of redressing the pecuniary Grievances, of Ireland. By the Earl of Lauderdale.* 8vo. 4s. Longman. 1805.

THE state of Ireland as to its circulating paper, its specie, and current coin, and the exchange between that part of the united kingdom and Great Britain, having lately become the subject of minute investigation, particularly before a committee of the house of commons, much curious and interesting information has been collected, leading in a commercial and political point of view to most important consequences. The 'Thoughts' of lord Lauderdale appear to be suggested entirely by the report of the committee. Mr. Parnell has the merit of having offered his sentiments to the public in a former edition, previous to the production of the report. The present edition, in its improved and enlarged state, is well calculated to elucidate this intricate subject, and both from its manner and matter must be more generally useful than the 'Thoughts' of his lordship. The facts upon which different opinions have been founded, are thus generally stated by the noble lord.

'That, since the restriction of payments in cash in the year

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1797, the circulation of the bank of Ireland has increased from six hundred thousand pounds to three millions:

'That a difference has existed and continues to exist, between the value of gold and bank paper:

'That the nominal exchange between London and Dublin has risen from 106l. 7s. 1d. the average of three months, ending in December 1797, to 116l. 3s. 7d. the average of three months, ending March 1804:

'That gold has disappeared from circulation, except in the northern parts of Ireland; and that the silver coin has gradually been displaced by small paper notes (technically termed silver notes), or by a base coinage, the best shillings of which may be worth about sixpence, and the sixpence worth about three-pence.'

P. 8.

These facts, with their calamitous consequences, are further illustrated by Mr. Parnell:

'We see in the short period of six years and eleven months, that currency depreciated in its value 10 per cent;—the rate of exchange between Dublin and London, during exactly the same period, advanced from an average below par to even 19 per cent. against Dublin in its trade with England, and to 24 per cent. in its trade with foreign countries;—the issues of bank paper during the same precise period increased from 621,917l. to 2,911,628l.—the landed property of the kingdom diminished in its annual value 10 per cent.;—the property of the widow, the annuitant, of every person deriving their means of living from fixed stipends, reduced in the same degree;—a violation, in fact, effected, of all pecuniary contracts made previous to the restriction, and a further violation unavoidable of all that have been made since that period, whenever the restriction is removed;—the prices of labour increased without making the poor man richer;—the prices of the foreign materials of manufacture, and of foreign articles of prime necessity, greatly augmented; the exertions of industry incumbered by heavy charges; and the profits of trade, the property of the landlord, the speculations of the farmer, sometimes benefited, sometimes injured, at all times depending upon the free will and uncontroled authority of the bank directors. We see them at their pleasure fixing the assize of property; and, though a body unknown to the constitution, exhausting that property to a greater degree than the king, lords, and commons, to whom alone the constitution grants a power of interfering with the property of the subject, could exhaust it by the most oppressive taxes.' P. 63.

The object of lord Lauderdale's observations is to shew: 1, That the difference existing between the value of gold and the paper of the bank of Ireland, arises from the depreciation of the latter: 2, That the increase of bank paper is the sole cause of its depreciation: and 3, That the reduction of the quantity of bank paper is the only remedy for the existing evil.

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It appears most extraordinary, and can no otherwise be accounted for than by an extreme unwillingness to acknowledge the truth, that so many gentlemen of respectability before the committee should refuse their assent to the proposition that the paper of the bank of Ireland has been depreciated. The arguments drawn from its comparative value with bullion and other commodities, and from the rates of exchange, place the fact beyond the possibility of doubt.

The same gentlemen of course were under the necessity of accounting for the high rate of exchange by taking it for granted that the balance of debt, including all commercial and pecuniary transactions, was against Ireland, and against her in a sufficient degree to produce the existing unfavourable effects; whereas it appears, upon the clearest evidence, that such a supposition is not only altogether erroneous, but that from a statement of the balance of debt the exchange ought to have been in favour of that country. In fact, the depreciation of the Irish paper currency, however unpleasant to the feelings of the Irish bank directors, whose conduct has been justly called in question, accounts in the most satisfactory manner for the fluctuations and rise in the rate of exchange.

The nature of exchange, and the effects produced upon it by variations in the value of currency, are explained by Mr. Parnell with much conciseness and perspicuity:

'The par of exchange between different countries, is the comparison of the value of their respective currencies; when these currencies are of permanent value, a permanent per-centage will express the par of their mutual exchange of currency. Thus, whilst guineas were the standard of the value of English and Irish currencies, the fixed and acknowledged par of exchange was 8⅓ per cent. being the exact difference between the number of pounds, shillings, and pence, contained in a guinea, in the regulated currency of Ireland and in that of England. According to this definition, if after any fixed par of exchange has been fixed between two countries, the currency of either country shall have become of a greater or less value, the variations in the rates of exchange above or below par will necessarily depend upon, and be in proportion to, the variation in the value of the currency; and therefore it may be inferred, in perfect consistency with the strictest rules of logic, that any circumstances which alter the value of currency must, *ex vi termini*, alter the par and rates of exchange. Thus, if a practice of debasing coin had at any time become so general, as to diminish the value of all the coin in circulation in Ireland, 10 per cent. whilst at the same time no such practice existed in England, it would be evident that 8⅓ per cent. would not express the par of exchange between England and Ireland; the par, under the new circumstances of the Irish currency, would be exactly 18⅓ per cent. But if, instead of the coin having been debased, it had dis-

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appeared, and a currency of paper been introduced in its place, of a value less than that of the currency of specie by 10 per cent. it is equally evident the par of exchange with England would become 18⅓ per cent. As specie has actually disappeared, and as a currency of paper supplies its place, of an inferior value by 10 per cent. it is clearly erroneous now to say, if the exchange of Dublin on London is 16⅔ per cent. that it is 8 per cent. above par; the fact is, it is 2 per cent. below par, and it is therefore a fact, that under the existing circumstances of the currency of Ireland, an exchange of 16 per cent. is a proof of a balance of trade and remittances in favour of Ireland. The state and variations therefore of currencies are in this case, and oftentimes, the principal agents in producing variations in exchange; and where the variations are very great, unusual, and after some time cease, leaving exchange very different to what it generally had been, it is then certain, that some great alteration in currency has happened.' P. 13.

Lord Lauderdale, not taking so general a view of the subject, touches but incidentally upon the principles of currency and exchange. Both authors, however, being convinced of the depreciation of the Irish paper, agree also in opinion that the increase or excessive issue of bank paper is the true cause of that depreciation.

Lord Lauderdale has laboured to prove this beyond what appears to be necessary, and some of his historical details prove more than is applicable to the present state of Ireland. The causes which in any country are likely to depreciate paper currency, exclusive of its excessive issue, are, doubts of the solvency of the bank by which it is circulated, or want of confidence from political considerations. Now, the solvency of the bank of Ireland has never been doubted; and if political considerations had operated upon the minds of the public, we should have seen the effect at periods when Ireland was far more exposed to invasion and rebellion than during the time when the depreciation took place. In the absence of these causes, therefore, can we have a simpler or more satisfactory account of the matter than what is to be found in Mr. Parnell's short explanation of it?

'The value which the paper has lost in comparison with the value of specie into which it was formerly convertible, can only be attributed to the same cause which lessens the value of every article of sale, barter, or exchange, namely, more of it being brought to market than the demand requires. The surplus above that quantity which is requisite for carrying on the various operations of trade, receipts, and payments, necessarily contributes to diminish the value of the whole in circulation, and to enhance, in a proportionate degree, the prices of all things.' P. 3.

It is agreed on all hands, that as the evil originated with the

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restriction act, the obvious and effectual remedy is the renewal of cash payments; but the repeal of this act, which has produced so much mischief, seems to be viewed with a degree of hesitation and terror greater than ought to be encouraged. The expence and difficulty to which the bank would perhaps be exposed, may be held up as perpetual obstacles to the expediency of removing the restriction. The bank, considered as a corporation not merely for public purposes, but as traders for private emolument, are deeply interested in the continuance of the restriction. As connected with the public good, every measure affecting their operations is certainly to be adopted with the utmost caution; but as private individuals, they are entitled to no further consideration in point of expence and difficulty, than that the fixing a period at a reasonable distance should afford them the opportunity of taking every preparatory step which discretion and good sense may point out for the purpose of diminishing the risk, preventing unnecessary loss, and securing ultimate and permanent success.

Lord Lauderdale formally announces that the reduction of the quantity of bank paper in circulation, is the only remedy for the existing evil; a self-evident proposition, after admitting that the depreciation arises from the excessive issue. This, however, he makes the subject of a separate section: not, of course, for the purpose of proving that the diminution of any thing is a fit remedy for the excess of it; but of throwing, we conceive, an unnecessary and unfounded degree of ridicule upon some temporary expedients that have been adopted,—such as the Irish treasury drawing on London at a rate inferior to the natural or market course of exchange, the issue of a quantity of stamped dollars at the value of six shillings, and the restraint on the circulation of all notes of less value than twenty shillings. The means which his lordship proposes in his concluding section are, calling in the debts due by government, borrowing upon loan, and increasing the capital of the bank. We are not disposed to deny the efficiency of these means to accomplish the object in view, but they are far from shewing any thing like absurdity or impropriety in the measures which have excited his lordship's disapprobation. The noble earl cannot be serious when he supposes that these measures have been devised for the purpose of effectually redressing the grievances under which Ireland now labours.

As we understand them, they are measures calculated to induce the bank to begin the necessary curtailment of their credits, and gradually to withdraw the superfluous notes from circulation. The means recommended by his lordship are not the objects of compulsory acts on the part of government; they are addressed to the good sense and patriotism of the bank

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proprietors. Every thing, therefore, which has a tendency to encourage the bank to the use of these means, has a beneficial effect more or less, while its operation continues. It is evident then, that the treasury drawing on London at a rate under the market course of exchange, must necessarily lower the exchange; and the issue of silver, as far as it goes, improves the general currency, at least for a time. Both these circumstances, the fall of the exchange and the amelioration of the currency, counteract the depreciation of the bank paper, or in other words raise its value; and if taken advantage of while in operation, enable the bank to withdraw part of their notes with less loss and inconvenience.

There are other measures which have been mentioned as likely to contribute materially to produce the desired effect, and are well worthy of attention; particularly the making the paper of the Irish national bank convertible, on demand, into bank of England paper. The chief objection to this naturally comes from the directors of the bank of Ireland, and is founded on the expence they must be at in purchasing a sufficient quantity of bank of England paper to supply the demand. This, however, we conceive has been overrated, and no further loss would accrue than what the previous misconduct of the bank of Ireland directors deservedly subjects them to.

'And it is evident, that, even admitting, for the sake of argument, that there would be a loss, it would be merely temporary, and only to an extent sufficient to provide payment for some of the first remittances made under this plan; which remittances would soon cease to be made in English notes, because the very circumstance of making payments in them would take away the cause of an unfavourable exchange, by giving to the debts due by Ireland to England their true and real value. Thus, when the credit and value of English paper was attached to that of Ireland, the effect on public opinion would be such, as to produce an exchange at par. If it should afterwards happen, which is almost impossible, that the exchange should be against this country, it will arise from an excess of bank paper being left or issued into circulation. But as this advance in exchange would immediately operate as a loss to the bank in providing English notes, it is evident the directors will never issue paper beyond such a limit as will maintain the exchange at par. This is the true limit which should be placed to their issues of paper.' P. 55.

Another measure calculated to produce a similar effect, and apparently liable to less objection, is that which is to be found in the evidence of Mr. Mansfield before the committee, the substance of which is given by Mr. Parnell with tolerable correctness.

'After the peace of Versailles, exchange was from 5 to 6 per

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cent. against Scotland. The cause of it arose from artificial means, by people collecting gold from the different banks, bringing it to London, and passing their bills at Edinburgh for the same. This lasted for a considerable time; it began to alter about 1770. The two chartered banks of Scotland, seeing that exchange arose from artificial means, began to think of collecting as much funds as they could to bring to London of their own. Those funds they lodged partly with the bank of England, and partly with their own bankers; and the banks then began to reduce the rate of exchange gradually, by beginning at, perhaps, half per cent. or one per cent. less in drawing on London than the common rate, till they reduced it to what it has since been.

'At the time exchange was most against Scotland, the currency of Scotland was principally paper, and that to a greater extent than the natural trade of the country required. After May, 1766, the chartered banks of Scotland finding that they had given imprudent credit to bankers and their agents to issue notes, they curtailed them very much, and cut off the credits of the agents of the country banks who held accounts with them. The unfavourable state of exchange commenced nearly at the time when these extraordinary credits were given, and the new banks were instituted. The system of the chartered banks contributed to diminish the too great extension of paper, which was composed partly of that of the old and new banks. Mr. Mansfield said, "I certainly think that the over issue of paper was the cause of the high rate of exchange." No inconvenience arose from the change of the system, besides the temporary one of the banks being obliged to provide funds in the first instance in London; on the contrary, it has been productive of the greatest good. The exchange was brought gradually to a fixed rate, and has continued at that rate ever since the banks paid their notes by bills on London, at a fixed date.' P. 140.

Lord Lauderdale accuses the exchange committee of a misconception of Mr. Mansfield's evidence, and supposes that the establishment of a fund in London is recommended, without any means being at the same time employed to diminish the quantity of paper in circulation. With submission to his lordship, his observations in this respect discover some degree of unnecessary anxiety to find fault; for although it be true that the measures taken by the bank of Scotland to recall a great proportion of their notes preceded their establishing a fund in London some considerable time, it does not follow that such establishment might not sooner have taken place with more immediate effect. In fact, the very commencement of such an establishment involves in it the necessity of diminishing the quantity of paper in circulation, to make provision for the new fund; and all that is requisite to be attended to, is, that in withdrawing the superfluous notes, the curtailment of credits, the limitation of discounts, and other means resorted to, be used with such prudent deliberation as to prevent any se-

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rious interruption to the legitimate pursuits of the mercantile community. Every measure of this sort, as far as it tends merely to repress extravagant speculation and the inordinate thirst of gain, although it may be attended with partial inconvenience, is highly beneficial in its ultimate general effects.

In the event of these measures contributing to raise the value of the paper currency, the present state of the silver and copper currency demands the earliest attention. No remedy for the evils now complained of appears to be effectual, except a new silver and copper coinage of sufficient magnitude to render it practicable to call in the whole of the base coin now in circulation. It appears to be further desirable, that in the adoption of this plan there should be an assimilation in the value of the component parts of the coin in both countries, so that the par of exchange may be expressed in equal quantities, and not, as at present, by a per-centage of eight pounds six shillings and eightpence. So extensive a new coinage must be attended with trouble and exertion on the part of government; but the difficulties to be obviated are trivial, when compared with the injurious effects of the present system. In Mr. Parnell's opinion,

'The present appears a good opportunity for making the currency of Ireland in every respect similar to that of England. If beside a new silver coinage, a coinage of copper was also adopted, and the value of it so settled, that 12 pence should be equal to a shilling, the great trouble and inconvenience attending the settling of accounts according to the present value of the copper coin would be removed. But this plan should be attended with a regulation that all payments on instruments executed prior to the alteration, should be payable according to the usual coinage.' P. 93.

We must take the liberty of adding, that in the first place every rational and probable means of reducing the quantity of paper, and consequently raising its value, ought to be adopted and steadily acted upon; otherwise the good effects of a new coinage must for obvious reasons be retarded, if not entirely counteracted.

Mr. Parnell introduces some interesting observations on the effects of the remittances to absentees, supposed to amount to two millions sterling, with a view to prove that the opinions entertained of the injury they do to Ireland, as tending to diminish its wealth, are altogether erroneous. In order to form a satisfactory opinion upon this subject, we confess we think it deserves a more minute investigation than it has hitherto undergone. There is certainly some truth in the remark, that when the rents to be remitted are applied to the purchase of articles in Ireland, and the payments made by their exportation,

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the encouragement to industry is so far kept up, and the supposed evil counteracted by the advantages derived from an increase of exports; but we do not see that this must necessarily be the uniform consequence of having so large a sum to remit to England.

The subject is intricate, and at present rests too much on theory. The public would be indebted to any intelligent gentleman who would take the pains to collect as many facts as possible respecting the management of the estates of absentees, and the means usually resorted to for the remittance of rents. In the mean time we cannot but express our conviction, that the non-residence of so many men of rank and fortune must, under all circumstances commercial and political, be unfavourable to the interests of Ireland.

ART. VIII.—*Lectures on the Acts of the Apostles, explanatory and practical, by Richard Stack, D. D. late Fellow of Trinity College, Dublin. Second Edition.* 8vo. 7s. Cadell *and* Davies. 1805.

IF we except the writings of Moses, and the gospel history of the life of our Saviour, the book of the Acts of the Apostles contains an account of the most important and most interesting period in the annals of the whole world. The characteristic source of this importance is well pointed out in the passage of St. Chrysostom which Dr. Stack has chosen as the motto for his work. Τὰ μὲν οὖν εὐαγγέλια, ὧν ὁ Χριστὸς ἐποίησε καὶ εἶπεν, ἱστορία τίς ἐστιν· αἱ δὲ πράξεις, ὧν ὁ ἕτερος Παράκλητος εἶπε καὶ ἐποίησε. 'The Gospels are an history of things which Christ did and spake: the Acts, of things which *another*' (rather *the other*) 'Paraclete spake and did.' And yet perhaps this importance would force itself upon our minds much more strongly, if both the gospels and Acts were considered in their connexion with the book of Genesis, and the other writings of Moses. What can be more interesting than the grand principles of truth and knowledge, which they thus jointly offer to our understandings! The three words creation, redemption, and sanctification, which have a distinct reference to those three writings, and to the divine operations described in them, will easily be seen to comprise materials, in which man is more concerned than in any other which can possibly be presented before him.

To any one who should approach the subject in this train, and with a mind prepared and fortified by those conclusions to which the contemplation of this economy would lead him, it would appear no mystery to perceive the forlorn, scanty, and scattered flock, which Jesus left behind him, after all his teach-

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ing and miracles. But with a mind impressed by the grandeur and sublimity of the scheme of distinct divine operations and dispensations laid down before him, he would enter upon the history contained in the Acts of the Apostles with feelings congenial to those of our great epic bard:

> 'And chiefly thou, O Spirit, that dost prefer
> Before all temples the upright heart and pure,
> Instruct me, for thou know'st: *thou from the first*
> *Wast present*, and with mighty wings outspread,
> Dove-like sat'st brooding.'

The bare enumeration of some portion of the particular topics into which the series of the story would conduct him, will shew that it is replete with materials for the most exalted eloquence and instruction. It contains the only authentic accounts of the first planting of the gospel, and of its subsequent progress over a great part of the earth. Hence also may be sufficiently deduced, against the insinuations of infidelity, the true causes and reasons of that propagation. The writer will pause to admire and explain the miraculous gifts of the Spirit; the calling and grafting-in of the Gentiles; the stubbornness and rejection of the Jews; the lives and manners of the early christians; the constitution of the church, its ministers, laws, and ordinances; and the conversions, perils, and labours, of the early apostles and martyrs. From this book he will further shew in what manner many of the most difficult parts of the writings of St. Paul may best be explained: he will point out the errors of Jews and Judaizing christians; he will note the seeds of early heresies, and the opposition and artifices of idolatry and Gentile philosophy. Nor, while he draws from the example a lesson of encouragement to the labours of patient and sober research, will he neglect to note how, even within a few years, this part of the sacred volume has been made subservient to the erection of one of the most satisfactory and unexceptionable arguments for the truth of the christian religion, which human ingenuity has ever devised: we allude to the Horæ Paulinæ of Dr. Paley. And thus would he shew that this, like other scripture, is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

The model which Dr. Stack has chosen for his direction and imitation in the present work, is the eloquent and popular Lectures of the present bishop of London upon the gospel of St. Matthew. Could we say with truth, that Dr. Stack has produced a book equal to that model, it would be no common degree of praise; and would, we are persuaded, fully satisfy his most sanguine expectations. The Lectures of

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Dr. Porteus were, we conceive, singularly happy in their design, their execution, and in the nature and extent of their usefulness. Dr. Stack's *design* is in no respect inferior, except that the other has the merit of priority. The *usefulness* of his book we hope may be great; and with regard to its *execution*, it has, no doubt, very respectable claims to our commendation. The style, though not eloquent, is in general correct, perspicuous, and suitable for instruction; the interpretations for the most part are true, and derived from good sources; the exhortations and *improvements* (if we may so speak) are rational and pious; and the whole work inspires us with a favourable opinion of the integrity and sincerity of its author. Yet we will not dissemble that Dr. Stack has left us much to desire. From such a design we were led involuntarily to look for a more interesting, more copious, and more eloquent performance. Dr. Stack represents it as a great excellence in the work which was his model, that in it the most striking and luminous points are happily chosen, and the great doctrines and duties of christianity chiefly insisted upon. From a strict imitation of this excellence and advantage, he seems to consider himself as precluded by the nature of the book upon which he has chosen to comment. 'The Acts of the Apostles,' says he in the advertisement, 'being a composition purely historical, the writer did not feel himself at liberty to pass over the statement and connection of facts.' If this reason be valid, we do not sufficiently see why it was not obligatory upon the bishop of London also: or why, in other words, the gospel of St. Matthew is not, in almost an equal degree, an historical composition. We are willing however to concede (which is more than he requires of us), that the method of Dr. Stack is at the least as suitable to that species of discourse which is called lecturing. But then, the imperfection to which this kind of composition is liable, ought to have been diligently guarded against. The attention is too often distracted by an enumeration and progressive explanation of less important particulars; and the grand doctrines, the surprising narratives, the principal subjects for instruction and eloquence, are not always sufficiently distinguished and elevated in the space afforded to them by Dr. Stack above what he has set apart for the statement and exposition of the ordinary narrative. It would be found by any one who should take the pains to examine, that some of the particulars which we have mentioned above, as a specimen of the principal topics contained in the Acts of the Apostles, are very slightly touched upon in the present work.

But, while Dr. Stack has not, we think, sufficiently imitated that excellence which he admires, nor sufficiently avoided that

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imperfection to which he seems to have been aware that his method of lecture-writing was liable, it is more a matter of surprise to us, and is much less excusable, that he has increased his difficulties, and still further diminished the interest of his work, by a not infrequent introduction of particulars, with their corresponding comment and explanation, to which the plan which he has chosen did by no means oblige him. In justice to Dr. Stack, and for the sake of illustrating our meaning, we shall mention two or three instances of this fault. Thus, page 12, the discussion respecting the Jewish sabbath, and the sabbath-day's journey; that (pages 28-9) respecting the two kinds of proselytes; that (pages 67-8) whether the captain of the temple was a Roman or Jewish officer, and several others of a like kind, might have been well spared. Of some of them it may reasonably be doubted whether they ought to be noticed in an express and extensive commentary; but in a popular discourse they ought by no means to be allowed to distract the hearer's attention, and to take up that time which is wanted to listen to divine precept, to an exposition of the lives of saints and martyrs, of the decisions of the church of Christ, of the propagation of his gospel, and of the operations of the Holy Ghost.

Yet, while we prefer these complaints, let it not be supposed that we are not ready to allow that many important passages in the history of the Acts of the Apostles are treated with adequate importance by Dr. Stack, and characterised sufficiently by the features of that species of eloquence with which it has been his object to content himself. We shall lay two passages before our readers: and they will ascribe it to our respect for Dr. Stack, when they perceive that we have purposely chosen them; the former to call to mind how the same subject has been treated by Dr. Bentley, the latter by bishop Atterbury.

'In the sixteenth verse we read that Paul's "spirit was stirred in him," or, in other words, his mind was greatly disturbed and exasperated, "when he saw the city wholly given to idolatry." He began, therefore, to dispute not only with Jews upon the subject, which particularly concerned them, but likewise with devout Greeks, upon the objects of their devotion. "Then certain philosophers, of the Epicureans, and of the Stoics, encountered him." These two sects were very opposite in their principles; yet each of them ill disposed to receive the doctrines and precepts of christianity. For the Epioureans denied a providence, the subsistence of the soul after death, and a future state of rewards and punishments. And to these tenets the conduct of their lives was answerable; for they addicted themselves entirely to pleasure and present enjoyment. The Stoics, on the other hand, though professing, and

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sometimes practising a severe morality, were filled with notions quite inconsistent with the meek and humble religion of Christ. For, not to insist on their false sentiments of God, whom they held to be corporeal, and under the controul of fate, they represented their wise man as in himself all sufficient and perfect, not even inferior to the highest of the gods; and thus encouraged in their disciples an immoderate pride.

'Such were the men, some of whom said, "What will this babbler say? Other some, he seemeth to be a setter-forth of strange gods; because he preached to them Jesus and the resurrection." And so they bring him to Areopagus, their highest and most celebrated court of judicature; by whose authority alone the admission and worship of new gods was legally sanctioned. Here Paul stood up in the midst, and said, "Ye men of Athens, I perceive that in all things ye are too superstitious."—The word, here translated *superstitious*, is frequently used in a more favourable sense: and if we attend to the spirit of Paul's oration, that it is every where else mild and conciliating, we shall be led to suppose nothing more intended here, than to convey the acknowledged character of the Athenians for religious worship above all other nations. In this view his introduction will appear at once engaging to his hearers, and proper for the argument in hand: as if he had said, Ye men of Athens, I perceive that ye are more than commonly zealous about your devotions, and careful to omit no one object of them whatsoever: "For as I passed by I found an altar with this inscription, *To the unknown God.*"—Which account is confirmed by heathen writers; and facts are recorded, shewing the excessive zeal of this people in the adoration of deities, of whose qualities, and even names, they were utterly ignorant. Neither is it improbable, that by the unknown God may be meant the God of the Jews; for he was called by the Gentiles *the nameless, the ineffable, the invisible*; having no particular name like their own gods, nor like them worshipped with statues and images. Josephus, among several other titles, gives him that of *unknown as to his essence*. The Jews also held the name of God in great secrecy and veneration, taking care not to use it in common, but reserving it to most sacred and solemn occasions: "Verily," says the prophet Isaiah, "thou art a God that hidest thyself, O God of Israel!"

'The interpretation now given connects immediately and closely with the following words;—"whom therefore ye ignorantly worship, him I declare unto you."—He then proceeds to lay before them several of the grand truths both of natural and revealed religion; preaching God, the maker and governor of the world, Lord of heaven and earth, filling all places, and therefore not confined to temples made by men; neither honoured by the works of their hands, as though he could possibly stand in need of any thing from them; who is the fountain of all good, of life and every other blessing; who hath formed all mankind of one blood and family, thus connecting them in bonds of affinity and love, and hath assigned to every nation under heaven their particular times and places of abode, dividing to them their inheritance, when he

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separated the sons of Adam; who hath in these and all his mighty works given evidence of himself to such as diligently seek after God, thus sensibly present so as to be even felt by them; neither does it require subtle and curious speculation to find him out; "He is not far from every one of us, For in him we live and move and have our being,"—we are inevitably led by a moment's reflection upon our own existence, life, and motion, to acknowledge some great eternal cause and origin of all our powers, "as certain also of your own poets have said," especially Aratus, who calls us his offspring. "For as much then as we are his offspring," how can we possibly think that the Godhead is like to gold or silver or any other work of our hands, the Creator to the workmanship of the creature? Such gross ignorance and idolatry cannot but be most offensive in his sight: yet hitherto he hath graciously winked at them, not visiting with strict judgment. But now having sent Jesus Christ into the world, to enlighten mankind and call them to repentance, they are no longer to expect a toleration of their offences; for which they must answer on the day appointed by him to "judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead." For what argument could be more convincing, what testimony more decisive, in favour of Christ and his doctrine of future judgment by the son of man, than his own victory over death and the grave?

'While St. Paul made this short but excellent oration, he was heard with attention, till he spoke of the resurrection of the dead: at which some (probably those of the Epicurean sect) mocked; others (the Stoics it is most likely, who had some notion of man's revival to a future state) said "we will hear thee again of this matter."—However he made some converts, who attached themselves closely to him: amongst whom was Dionysius, a member of that supreme court which Paul now addressed.' P. 260.

The next passage is one of the most spirited in the whole volume:

'We now come to examine the conduct of St. Paul before Felix and Drusilla; an occasion which displays the truest dignity of mind, the most heroic contempt of danger, and the most benevolent concern for unhappy souls under the power of sin, to be found in the history of mankind. This Drusilla was sister to king Agrippa, a woman of exquisite beauty; and had been married to Azizus, king of the Emesenes, but was seduced from him by Felix. Now let us consider what were the topics chosen by Paul, when, being sent for, he spoke concerning the faith in Christ. A man influenced by common motives, would in his situation have dwelt on such matters as should be most pleasing, at least would have carefully avoided every thing offensive to his hearers. And so, no doubt, would the apostle have done (for he was by no means unacquainted with the arts of persuasion) had not a superior duty and higher authority commanded him to speak more honestly and boldly: "He reasoned of righteousness, and temperance, and

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judgment to come."—He discoursed of justice before a man, covered with crimes of oppression, cruelty, and wrong; of continence before him and his profligate mistress, who were plunged in the guilt of adultery; and of a future day of judgment, when such crimes should be brought to a severe account, and punished as they deserved by a righteous and pure judge. What could be expected from such home truths, which they could not avoid applying to their own hearts, but a gross abuse of power in some way of revenge? Felix had already shewn himself very capable of this conduct; and there was every reason to apprehend, that he would be encouraged to restrain such freedom by the infamous Drusilla. For how unpardonable must such a woman have thought it in him, to censure even indirectly a Roman governor and an admired queen, who had his life in their hands! But these things could not shake St. Paul's glorious purpose of reclaiming those sinners from their evil courses, and urging them by terror and remorse to repent and be converted. They might kill the body; but he would, if possible, save their souls. Could he compass this grand object, he lightly regarded bonds, imprisonment, or death; he therefore with undaunted courage spoke to them the words of truth and life. Never did this great apostle appear more great and good, more wise, disinterested, brave, generous, and humane. Whoever can read this passage without sentiments of the deepest veneration, must be deficient in some of the best qualities of our nature. Every man of virtue must admire so much excellence.

'It pleased God to give a different effect to St. Paul's discourse, from what could have been expected in the common course of human affairs: "Felix trembled."—He felt the force of his just and powerful reasoning, saw the hideous picture of his own vile character, and for a while anticipated the horrors of future judgment. But still clinging to his favourite vices, he could not persuade himself to yield them up: nor yet was he able to endure reproof with total want of sense or concern. Thus wavering between the love of sin and the fear of punishment, (when the first, as usual, prevailed in the end) he said to Paul, "Go thy way for this time; when I have a convenient season I will call for thee."—The impression was for a moment lively and strong; but it soon passed off a soul devoted to the world: inveterate habits soon returned and entirely destroyed the good seed. Of which we have an extraordinary and melancholy proof in the words that follow; "He hoped also, that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him."—He knew that Paul had been commissioned to bring alms to his nation; and his avarice caught at the hope of turning these to his own profit. He was ready to make a sale of justice, though the price should be paid from the fund of the poor. What a sordid and iniquitous mind must his have been! No wonder, that the preaching even of St. Paul should work no lasting change in it.' P. 344.

We would recommend to Dr. Stack a careful revisal of this volume. In many places the style stands in need of amend-

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ment, and in some the grammar. We are of opinion also that the work might be much improved by curtailments in some parts, and by being extended and enlarged in others. We will venture to say further, that had the work consisted of two volumes of the same size with the present instead of one, it would have better deserved, and more obtained, the patronage of the public.

ART. IX.—*Public Characters of* 1805. 8*vo.* 10*s.* 6*d. Boards.* Phillips. 1805.

WERE this work to be estimated by an implicit believer in its title-page, he would declare it to be one of the most interesting publications of the day. The lives of our cotemporaries, faithfully narrated, would with justice excite more of our attention than all the biography of former times. But this fidelity is too bold to be expected; and yet, to compensate for its loss in the pages before us, the authors have substituted an admirable impartiality in its stead, which is a slave to no determined religious or political principles; which disdains to discriminate between good and evil, between notorious and never-heard-of characters; but comprizes in its 'annual list of worthies' the devout and the debauched, the noble and the ignominious; slurring over all their various imperfections, and puffing off their virtues, as the mountebank does his nostrums. That none may be offended, all are praised alike. Let any one peruse the catalogue of persons facetiously styled 'public characters,' prefixed to this as well as to the six former volumes, and doubt the impudence of the title. To specify those instances in which the misnomer is most gross, where the individual is really too obscure for any notice but that of the parish register, would be in the highest degree illiberal. If these persons themselves have any delicacy (which by the way they cannot have, if their permission was given to the writers of their lives), we should be sorry to shock it by rendering their undesired and undeserved notoriety more extensive by transcription. But when we saw the name of Dr. Bree in this volume, we began to fear we were introduced to a 'public character' indeed! for as the person we allude to omits no method of *advertising* himself into notice, we thought he might have written his own life in the present paltry calendar. However, we were mistaken; and the life of a very respectable medical gentleman of Birmingham (but who, we doubt not, is surprized to find himself a public character), backed by an irrelevant bookmaking 'account of the state of the manu-

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facturing poor in that town,' was, till we examined it, the cause of our mistake.

As a specimen of the frivolity of these mock biographers, we shall select a passage from the life of Dr. Jackson, dean of Christchurch. After a foolish story about lord Duncannon, it proceeds:

'And thus, with apparent ease to himself, and universal satisfaction to the members of his society, does the dean keep up due order and subordination without giving offence to any. In conversation he is free, affable, and polite, and sometimes does not hesitate to be jocose even with the junior members of the college. With such qualities it would be strange, indeed, if he was not generally beloved by those under his care, as he certainly is; though in the university, partly from a mean jealousy which reigns in the other colleges, and partly from some peculiarities, he is very unpopular. Wherever there is real excellence, envy is sure to attend it; and that is unfortunately true in the case now before us.' P. 273.

'After having said so much concerning his various kinds of knowledge and extensive information, it may be a matter of surprise that the dean of Christ Church has never appeared before the world as an author. For this he has not assigned any reason; but as it is certain no one could be better calculated for some great literary performance than himself, the only way in which we can account for his having omitted to gratify the public in this respect, is that almost the whole of his time is occupied by the necessary duties of his station, and that he chooses rather to forego the fame which he might with ease acquire in another way, than suffer his attention to be taken from the concerns of his college.

'Dean Jackson usually spends the short vacations in close study at Oxford; but during the long one in summer he is accustomed to visit a sea-bathing place, and usually fixes upon some sequestered village on the coast. The Isle of Wight is a great favourite with him upon those occasions, and a considerable portion of his leisure time has been spent there. When at Oxford he regularly employs two hours every day in traversing the beautiful walks of Christ Church with the tutors and others of his college, who find his conversation a rich fund of literary entertainment.' P. 274.

'The dean must have now become so riveted to the customs and duties of his present situation, that it is probable he will not give it up while his vigour of body and mind continue in any tolerable degree. Upon the death of archbishop Newcombe, the primacy of Ireland, a place of great wealth, was presented for his acceptance, which he refused without hesitation. He was also offered the bishopric of Oxford, on the death of Dr. Smallwell; but declined it in favour of his highly-esteemed friend Dr. Randolph, the present worthy prelate of that see. It is conjectured by some that he wishes to succeed to the bishopric of Worcester, and by others to the archbishopric of York; but these are mere suppositions, and

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are perhaps without any foundation. Probably he is conscious that no successor would be able to conduct the affairs of the college in the manner he does, and therefore wishes the society to enjoy prosperity under such favourable auspices as long as possible.'

P. 275.

Dr. Jackson must revolt from this indecent obtrusion of his private habits, and college-management, upon the public. Nor do we think major Topham can be less angry with the nonsense under the shape of praise, which is lavished upon his moral and intellectual attainments: but still more with the ironical parallel, meant indeed perhaps seriously in the manner of Plutarch, drawn between himself and Cicero! How important are the following notices!

'Major Topham passed eleven years at Eton, where he was fortunate enough to be distinguished by frequently having his verses publicly read by the master in school, or, as it is there termed, by being *sent up for good*. He afterwards formed one of the numerous band of upper boys who were very severely punished for being engaged in the great rebellion that took place under Dr. Forster, then master, who was a great Latinist, a great Grecian, a great Hebraist, and every thing but—a man of common sense. In the ways of the world he was a very Parson Adams, and of course not well qualified to govern the greatest public seminary in the kingdom, which at one time boasted five hundred and fifty students.' P. 199.

'At Cambridge, major Topham remained four years, long enough to put on what is there called "an Harry Soph's gown," which many people would think was exchanging a good for a bad gown; the gown of the fellow-commoner being purple and silver, and that of the Harry Soph black silk.

'From Cambridge he went abroad for a year and a half, and afterwards travelled through Scotland. This little tour became better known, as he afterwards gave an account of it in "Letters from Edinburgh," published by Dodsley. As the work of a stripling, they were so well received, that the first edition was soon out of print. Thence he removed to the seat of all human joy, in the eyes of a young man, London, and entered into the first regiment of life-guards, which in the hey-day of the blood may be thought to make that still greater.' P. 199.

But as a specimen of style, can any thing exceed this bombastic mummery upon madness?

'When this "dreaded visitation" has once taken place, all that follows is lamentable in the extreme. The brightest corruscations of genius, the tenderest feelings of the tenderest heart, the noblest efforts of the most enlightened or most reflecting mind, the most exact discretion, the most rigid reserve, all may, or may not, take an opposite direction; and chance, and mad, and momentary im-

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pulses alone decide the character. To view this change is the severest pang the heart can feel: to lament over it is to be mad ourselves: to stop or govern it is to direct the whirlwind and the storm.' P. 208.

Who was sufficiently aware before of the difficulty and the danger of editing a *morning paper?*

'They who have known what the daily supply, the daily toil, the daily difficulty, the hourly danger, and the incessant tumult of a morning paper is, can alone know that chaos of the brain in which a man lives who has all this to undergo. Terror walks before him: fatigue bears him down: libels encompass him, and distraction attacks him on every side. He must be a literary man, and a commercial man: he must be a political man, and a theatrical man; and must run through all the changes from a pantomime to a prime minister. What every man is pursuing, he must be engaged in; and from the very nature and "front of his offence," he must be acquainted with all the wants, the weaknesses, and wickedness, from one end of London to the other.

'To view all this might gratify curiosity for the moment: to live in it is to guide a little boat in a storm under a battery of great guns firing at him every moment; but even this has an advantage; it may endear retirement or make seclusion pleasant. In fact, and without a pun, on quitting the World, major Topham retired to his native county, and has lived two hundred miles from the metropolis, without once visiting it during the space of six whole years.

'Who could have done this? Who could have thought that remote hills, solitary plains, and, what is worse, country conversation, would have found charms sufficient to detain a town-made man from the streets of London? The physicians would answer, "cooling scenes are the lenitives of fever." After the long labours of a sultry day, where can the weary fly better than to the shade? The man thus circumstanced will naturally say,

> 'O rus! quando ego te aspiciam, quandoque licebit
> Ducere solicitæ jucunda oblivia vitæ!'

'Major Topham, we understand, has not found, even in retirement, time hang heavy upon his hands. The duties of a country magistrate, in a large county, are very great, and very incessant. He has a considerable farm of some hundred acres under his own management, and his occasional hours he is dedicating to the compilation of a "History of his own Life." He has along with him, those who in his retirement have proved his best solace, three daughters, who are said to be nearly as beautiful as their mother, and whose manners and understandings are reported by those who have seen them, to be equal to all that might be expected.' P. 208

From the life of Mrs. Cosway we beg leave to present our readers with one choice passage:

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'While man busies himself in the depths of science, woman loses herself amidst the ethereal regions of fancy. She roves from steep to steep, plucking wild flowers from every side. Myrtles press forward with the green laurel to shade her head; violets spring beneath her feet, and unnumbered sweets steep her senses in fragrance. Alps rise on Alps, and yet the lovely pilgrim is not checked in her course. She crosses dreadful precipices; she ascends fearful heights; Love beckons her from one point, and Fame hails her from another beyond it. Forward she flies: the affections yoke the doves to her car, and after many a perilous flight, they lay her on a bed of amaranth within the arms of glory!

'Mrs. Cosway, the subject of these memoirs, is a striking example of this assertion.' P. 296.

But how great must be our indignation, how great must be his own, when a scholar no less eminent for his modesty than his talents, is dragged from the obscurity of his college, where he has lived contented with the humble duties of his offices as a tutor, Bampton lecturer, and examining master for degrees, occasionally indeed emerging into the world as a prose writer and Whitehall preacher,—when Mr. Kett, we say, is not only ironically termed a 'public character,' but even his verses, of which he must long since have repented, and rejoiced in their 'dropping dead from the press,' are quoted to his face! As his biographer classically observes—

'Pudet hæc opprobria dici,
Et non potuisse refelli.'

Again, so meritorious are this gentleman's exertions in favour of our religion, that it is painful to see his 'Elements of General Knowledge' obtruded upon the world in a style of laboured praise. 'An enemy hath done this.' Nor can the duchess of Devonshire be well pleased with that publicity here given to her poetical *bijoux* which she herself had denied to their merit. At all events, such a false print as the following should have been guarded against in her grace's poems:

'Rise the bare rocks, *coëval* with the sky.' P. 425.

We shall conclude our comments upon this abominable trash by a quotation of the heaviest stupidity:

'These fortunate islands, notwithstanding the captious objections of peevish geographers, must certainly have been the Hesperides of the ancients! The golden apples alluded to in history are still to be met with in Herefordshire, and occasionally in Coventgarden; while, to complete the resemblance, the male and female dragons who guard them in both places will never consent to part with any of those valuable productions, unless Hercules himself should appear in the shape of a piece of money. The number and

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value of our flocks too is another proof of identity, for we have possessed from the earliest periods a fleece which may justly vie with that of Colchis; in addition to which, one of the late Mr. Bakewell's rams might have actually carried both Phryxus and Helle on his back at the same time, while his woolly covering would have defrayed no small portion of the expence attendant on the Argonautic expedition!

'A third, and indeed the most convincing proof, arises from the lovely faces and enchanting figures of our fair countrywomen; and if these modern Pleiades have not, like their mothers of antiquity, "the immortal gods themselves for their suitors," every man possessed of common gallantry will allow that they at least deserve them!' P. 411.

Any absurdity, however dull, any specimen of the art of bookmaking, however gross, quoted after this, must lose by the comparison; we shall therefore conclude our strictures here. Let us however at parting whisper a word in the ears of the more independent authors of 'Public Characters.' We have already told them that genius, modesty, rank, and real worth, must be offended by their notice: and are they not ashamed of indifferently extolling the motley fool, and hoary sinner? As for those who are paid to praise themselves, the temptation is irresistible. Assailed at once by vanity and gain, well may they fling away the *camphor bag*, and march through the world without blushing, even in such scurvy company as a very large part of the 'public characters.'

AS a kind of supplement to our general censure of the plan and execution of this work, we shall present our readers with a few particular instances of the omissions and mistakes of its authors. For the sake of brevity and perspicuity, we shall arrange them under the following short and distinct heads—of

Misrepresentations (for we will not use a harsher name), and Ignorant Mutilations.

Misrepresentation the First:

In the life of admiral Warren, page the second, we have the following note;

'It is well known that it was deemed prudent, on this occasion, to retreat into the Bristol Channel; and the author of this article has heard from an officer of distinction, that a British sailor on board the Royal George, unacquainted with the policy of the measure, but highly indignant at the supposed disgrace, threw a hammock over the head of his sovereign, observing at the same time, "That his majesty should never witness the flight of an English fleet!"'

May we not exclaim, with prince Henry,—'These lies are

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gross and palpable as the father that begets them?' (that is, the devil, or the printer's devil, or—but we stop our conjectures: if their father is not ashamed of them, we have done with him). 'Mark how a plain tale shall set you down.' The British fleet did not retreat into the Bristol Channel. It made an orderly retreat, under an easy sail, up the English Channel, before an enemy of twice its force, till it arrived off Plymouth: it then came to an anchor, and waited a whole night for the approach of the combined fleets; but the hearts of the French and Spaniards failed them. The device attributed to a British sailor is too absurd to be credited; for if, according to this writer, the English fleet was running away before the enemy, how, unless he supposes the ships to have sailed head hindmost, could the image of his majesty, which formed the head of the ship, be offended at the sight of what it could not see? The daughter indeed of the governor of Tilbury-fort had a kind of poetical second-sight; but it must be remembered that the grave matter-of-fact man her father, admonished her of its absurdity:

> 'Daughter, those ships thou canst not see,
> Because they're not in sight.'
>
> Sheridan's Critic.

Misrepresentation the second:

The author of major Topham's life allows him ample time for making that progress which it must universally be allowed he did make at Eton school; but the quickness of the major's improvement is by no means done justice to, as he did not pass more than four years at that seminary of learned and religious education. In spite also of what is asserted (p. 209) concerning the major's total retirement from the gay world, the said major exhibited in London in 1804, the same grotesque figure with which he amused the metropolitans twenty years before. Indeed, as this fact must have been so generally known, we think the contrary assertion was intended as an ironical, and as such a most impertinent hint to the major, that it *would* be proper for him totally to retire from that stage, which his biographer, aware of the untruth, says he has already quitted, insinuating that, unless he does,

> 'Rideat ac pulset lasciva decentiùs ætas.'

Misrepresentation the third:

The anecdote in the archbishop of York's life (page 409) respecting Mr. Pitt's revocation of his promise to Dr. Clarke, is not true.

Misrepresentation the fourth:

In lord Gardner's life, the writer (page 515) has confounded lord Bridport's action off L'Orient, with lord

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Howe's battle in the preceding year; and indeed has made a mistake in almost every page; which, we shall take this opportunity of assuring our readers, is the case throughout the whole volume, so little is the information to be depended upon, though so pompously promised to be given with unbiassed accuracy, in this burlesque upon biography. We shall however content ourselves with referring to a few more instances of its incorrectness; and not quote the whole book, which we might safely do, to justify our decided reprobation of so impudent an imposture.

Misrepresentation the fifth:

In Dr. Jackson's life the world is, for the first time, informed that he is a great mathematician. The doctor, who is a modest man, will, we are confident, be as much astonished at this piece of news as his fellow collegians:

'Miraturque novas frondes, et non sua poma.'

We are told also (what will greatly offend the doctor) that, 'under his auspices, his college has produced mathematicians, who may, at this moment, stand in competition with the best mathematicians of the sister university.'

This is disgusting; for, however equal may be our respect for the *general* learning of Oxford and Cambridge, the *infant* of Dr. Jackson, 'mewling and puking in its nurse's arms,' must not, cannot, be compared with that *giant* who pursues his philosophic lucubrations

'Where willowy Camus lingers with delight.'

We have done—for ever done we hope—with the authors of 'Public Characters:' annually however if they appear, if neither neglect can wither, nor just censure shame them, annually shall we print (as we doubt not there will be occasion) a list of their misrepresentations. Indeed we might say to them, as Gibbon did to Mr. Davies, 'there is a monosyllable most applicable to many of your assertions;'—but as such inuendoes even are too indelicate for these gentle times, we shall only compliment our authors upon their powers of invention, so strikingly displayed in the above, concerning Dr. Jackson, and his mathematical *elèves*, as a good finale to such a chorus of falsehoods as we have 'set in full' before our readers.

We now come to—Ignorant Mutilations.

The first:

In Mr. Grey's life there is no mention of his having been educated either at Eton or Trinity college, Cambridge.

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The second:

The writer of Mr. Tierney's life does not know that he was a student of Peterhouse, Cambridge.

The third:

In lord Lauderdale's life nothing is said of his fracas with the duke of Richmond, or of his rencontre with general Arnold.

These gentlemen must not pretend to publish the whole truth, and nothing but the truth, and at the same time leave out material circumstances that tend to the developement of character, from a fear of offending or from ignorance. The certainty indeed that the former of these obstacles will always operate against any impartial account of living persons, and the more than probability that the latter will always preclude any accurate or full information concerning the private actions of our cotemporaries, and, as it is seen in the book before us, even the public ones; these, are two strong arguments against the encouragement of every work of this nature. Nor must we be told by these writers, that some of the above omissions relate to things too immaterial to be recorded in their important pages. They who have kindly made the world acquainted with Dr. Jackson's usual residence in the long vacation; they who have introduced us into major Topham's privacy; they who have obtruded Mr. Kett upon the public, *nolentem nolentibus*, himself unwitting, upon us unwilling; they, with an ill-grace, would shelter any omission under the plea of any insignificancy.

We shall conclude by noticing, separately, a species of error (page 413) which we cannot place under either of the above heads—Ignorance without doubt occasioned it; but then it is not a mutilation, nor was it meant for an untruth.

In the duchess of Devonshire's life, the writer speaks of the celebrated battles of Hockstet and Blenheim; not knowing, it is plain, that the battles (as he pluralizes and misnames them) of Hockstet and Blenheim were one and the same battle. This is a most curious specimen of modern historical information.

In fine, we avow it to be our wish, that the publication of the lives of those, of whom, for the most part, it is immaterial whether the biography be posthumous, or co-existent, or non-existent, should be discontinued. However, as this is hopeless, we shall leave the book with all its fulsome nonsense, to load the shelves of those ('being on most occasions a large majority'*) who for several years past have been in the habit of purchasing it, and of whom we shall merely observe that they and their money are soon

* Gibbon.

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parted. We shall leave it, we say, to the patronage of those lovers of wholesale panegyric, for whose stomachs nothing is too gross; who drain the cup of flattery, dregs and all; and to the cool contempt (for it is unworthy to excite so strong a feeling as disgust) of every man of sense and principle in the kingdom, unfortunate enough to be induced by any motive to read the 'Public Characters.'

ART. X.—*The Life of Sir Walter Ralegh, Knight. By Arthur Cayley, junior, Esq.* 2 *vols. quarto.* 1*l.* 16*s. Boards.* Cadell *and* Davies. 1805.

THOSE who have heard of the mill erected at Camberwell by the ingenious Mr. Neckinger, for the reproduction of paper, will perhaps find themselves enabled to contemplate with more composure the alarming and inordinate consumption of that perishable article, occasioned by the present universal demand for information. But let sanguine credulity beware of expecting unqualified good from the most promising and alluring projects. If, on the one hand, by this contrivance many a ream may be redeemed from destruction, and cleansed from impurity; it must, on the other hand, be recollected, that the scheme may furnish a most dangerous encouragement to the manufacture of books, already too daring and extensive. If the Roman satirist exclaimed, 'Stulta est clementia, perituræ parcere chartæ,' what remorse shall restrain the most lavish and wanton sacrifices of this commodity in future, when the modesty and the conscience of our literary artisans shall be appeased by the reflection that their most unsuccessful labours will not condemn their sheets to hopeless dissolution; but that a process is at hand which shall restore them to existence, and to the chance of becoming the instruments of more happy and useful endeavours? We are disposed to believe that the diffidence of the author of this publication must have been subdued by some reflections of this nature.

If 'imagination may trace the noble dust of Alexander, till it be found stopping a bung-hole,' it may also be permitted, without incurring the charge of 'considering the matter too curiously,' to follow a changeable ream of mortal paper through all the 'varieties of untried being' to which this valuable invention might introduce it; and to consider the many directly opposite services into which it might be pressed in the course of its transmigrations. Those leaves which infected one generation with the poison of sedition and infidelity, might heal and purify the next with the balm of loyalty and religion: and those which in one age diffused the opiate

influence of gentle dulness from many a column of soporific commentary, might enliven another with the graces of wit, or the attractions of eloquence. What waggon-loads of plain good sense and unsophisticated feeling might we not hope from the resurrection of the myriads of volumes which are annually sacrificed at the altar of sickly sentiment in Leadenhall-street! And what stores of liberal and temperate discussion might not be expected in another state of existence from those monumental tomes of controversy and polemics, which now repose in venerable silence, in our repositories of learning. If we might reasonably entertain the pleasing hypothesis that the materials exposed to the Neckingeric chemistry should be destined to repair in one period the offences committed in a former, we should hope that those elements which have been doomed to walk the earth in the shape of the Rights of Man, or Political Justice, may hereafter be exalted in the scale of literary existence, and be made the instruments of teaching the purest doctrines of moral and political wisdom: and we should gladly admit the consolatory belief that the volumes before us may at no very distant point of time, and in some new state of being, be appointed to exhibit a just specimen of entertaining and instructive biography.

But alas! our duty calls us from the contemplation of the visionary perfections which these pages may, in another form, be destined to present to our posterity, and compels us to inform the public of the purposes to which Mr. Cayley has now applied them. And truly they have much to hope for in a state of regeneration, and may reasonably expect to be amply indemnified for having been made the instruments of an experiment in the mystery of making books, as adventurous as ever we recollect to have witnessed. An age which has seen the biography of Geoffrey Chaucer stretched by the Procrustic machinery of Mr. Godwin to the length of two prodigious quartoes, will perhaps regard without alarm the life of Ralegh spread over a publication whose dimensions are comparatively moderate. But in times less accustomed to the artifices of compilation, it would be naturally inquired why an authentic narrative of all that can interest curiosity in the story of the worthy knight might not be conveniently compressed within the limits of a modest pamphlet; and how an author who introduces himself to the public with humble professions of modesty, could provide himself with courage to transcribe and stitch together the materials for a life of sir W. Ralegh, and send the crude congeries into the world under the name of biography. Of the 648 pages which compose the present work, scarcely 100, on the most liberal calculation, will be found to belong to him who styles himself the writer. The

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rest of the bulk is filled up by prodigal transcription of authorities and letters, and documents of every description: forming together a heavy mass of cumbrous knowledge, tedious from its minuteness, and unnecessary because most of the sources from whence it is collected are of no very difficult access. Mr. Cayley's amiable diffidence in his own powers, is indeed visible in every page; it scarcely permits him to trust himself with the composition of ten lines together; and it is not uncommon to find a single paragraph adorned with the motley contributions of almost as many authors as it contains sentences. Of this a curious instance may be seen in the first volume, page 275.

Of this method it is immediately perceived that it loses in beauty and attraction more than it gains in authenticity; and that therefore it is likely to leave unaccomplished the only purposes for which authenticity is valuable; for of what use is the fidelity of that information which no one is tempted to acquire? From a writer of biography or history is expected a narrative luminously arranged, enriched with just remark, and enlivened with judicious illustration. The alchemy of his mind must extract the spirit and the essence from the mass of his materials, and reject the grosser parts. We turn away disgusted and frightened from a mouldering pile of documents and records; and instead of feeling gratitude for the light of genuine and original intelligence, are angry with our conductor for blinding us with the dust of archives, libraries, and museums.

The book commences with two pages of learning on the name and family of sir Walter, which we may dismiss without further notice, as the author informs us that 'the enquiry only tends to convince us of the difficulty of reconciling the several opinions.' We then learn that the subject of these memoirs was the younger son of sir Walter Ralegh, of Fardel in the parish of Cornwood near Plymouth, by his third wife Catharine, daughter of sir Philip Champernon, of Modbury, and relict of Otho Gilbert, esq. of Compton in Devonshire: that he was born at Hayes in the parish of Budley in 1552; a year on which the following important observation is gravely transcribed into the text from a manuscript quoted by Oldys, for the gratification of those who are always on the watch for a wonder:

'This year was remarkable, first for a strange shoal of fish which wandered up the Thames so high, till the river no longer retained any brackishness; and secondly, for that it was stained with the blood of the noble Seymer duke of Somerset; events surprisingly analogous both to the life of this adventurous voyager, sir Walter Ralegh, whose delight was in the hazardous discovery of unfrequented coasts; and also to his unfortunate death' !!! p. 5.

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We are next informed that he was educated at Oxford, and that he did not study the law; that he served with reputation in France, and after six years of activity and enterprize returned to England in 1575. About this time a poem was published by sir Walter *Rawely* of the Middle Temple, prefixed to a satire entitled the Steel Glass, by G. Gascoigne, esq. which gives Mr. Cayley an inestimable opportunity to display the subtlety of his talents for inference. The arguments which lead him to think it probable that Ralegh was the author of these lines, notwithstanding the suspicious orthography of the name, seem to stand thus:—Gascoigne was acquainted with lord Grey, under whom Ralegh served in Ireland; moreover Gascoigne, like Ralegh, had led a life of foreign travel and military service, and assumed the same motto which was used by Ralegh on his arms: it is therefore likely that Ralegh was the author of lines prefixed to a satire written by Gascoigne. Q. E. D. (p. 10, 11.) His expedition to the Netherlands under sir John Norris, his unsuccessful embarkation for America with his unfortunate kinsman sir Humphry Gilbert, and his services in Ireland, occupy the remainder of the first chapter.

Of Ralegh's introduction at court our information is imperfect. The old story, however, of his spreading his plush mantle in the mire to make a carpet for queen Elizabeth, is here repeated. It appears that soon after this he enjoyed much of her majesty's confidence and favour. But the life of a courtier was insupportable to his active spirit: accordingly in the year 1584, the thirty-second of his age, he obtained a patent for discoveries, under the conviction that a large tract of valuable territory was to be found to the north of the gulph of Florida. And here either the modesty or the indolence of Mr. Cayley begins to operate very powerfully. Impressed with the importance of such a subject as the discovery of Virginia, he shrinks from the task of relating it, and hopes that he shall not trespass too much on the patience of his readers by transcribing the narrative of every navigator employed in that service by Ralegh. Accordingly Hackluyt's Collection of Voyages is put in immediate requisition, and the seventy pages which follow are almost entirely occupied with a literal insertion of the journals and log-books which that celebrated naval historian has preserved of the four first voyages to Virginia. Room however is allowed for the intelligence that during the period of these expeditions Ralegh was chosen to represent the county of Devonshire in parliament, and before the year 1585 was knighted; that in 1586 he was appointed seneschal of Cornwall and Exeter, and lord warden of the stannaries; and in 1587 promoted to the distinguished posts of captain of the guard to her majesty, and lieutenant-general of the county

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of Cornwall. In the latter office he displayed the most vigorous activity and patriotic disinterestedness during the alarm of the armada, and is named among many of the most distinguished men of those times who augmented the naval force of their country by ships equipped and manned at their own expence.

The discovery of Virginia, and the distresses of the infant colony, had cost Ralegh 40,000l.,—an expenditure which his own patrimony, augmented as it was by the bounty of the crown, could not enable him to support without serious inconvenience, and which soon warned him of the folly of continuing sole proprietor of a new-born settlement. Accordingly in the year 1589 he assigned over to a company of gentlemen and merchants of London the right of continuing the plantation, reserving to himself a fifth part of all the gold and silver ore. If another edition of this work should be called for, we should be thankful for some explanation of Mr. Cayley's reasons for thinking that 'the difficulties the company had to struggle with, prove the faultless conduct of the original proprietor.' Vol. I. p. 107.

Soon after this period it seems that the favour of Elizabeth was withdrawn from Ralegh, and transferred to Essex the new favourite, who had soon influence enough to chase every rival from the court. Of the immediate cause of her majesty's displeasure our information is obscure and imperfect; and we can only learn that he was obliged, during its continuance, to retire to Ireland. He there visited the poet Spenser, and encouraged him to proceed with the 'Fairy Queen,' the first three books of which were committed to the press under his patronage. But we hasten to that period of his life in which he suffered still more severely from the royal indignation, in consequence of an amour with the lady whom he afterwards married, the beautiful Elizabeth, daughter of the celebrated statesman and ambassador sir Nicholas Trockmorton, and one of the maids of honour to the queen; an intrigue with which her majesty was so highly displeased that she committed both parties to the Tower. If we may believe the following singularly curious and entertaining epistle from sir Arthur Gorges to sir Robert Cecil, and written most probably during his confinement, his banishment from the presence of the queen was the severest part of his punishment.

'Honourable Sir!—I cannot chuse but advertise you of a strange tragedy that this day had like to have fallen out between the captain of the guard and the lieutenant of the ordnance, if I had not by great chance come at the very instant to have turned it into a comedy. For upon the report of her majesty's being at sir George Carye's, sir W. Ralegh having gazed and sighed a long time at

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his study-window, from whence he might discern the barges and boats about the Blackfriars'-stairs, suddenly he brake out into a great distemper, and sware that his enemies had on purpose brought her majesty thither to break his gall in sunder with Tantalus' torment, that when she went away he might see his death before his eyes; with many such-like conceits. And as a man transported with passion, he sware to sir George Carew, that he would disguise himself, and get into a pair of oars, to ease his mind but with a sight of the queen, or else he protested his heart would break. But the trusty jailor would none of that, for displeasing the higher powers as he said, which he more respected than the feeding of his humour, and so flatly refused to permit him. But, in conclusion upon this dispute, they fell flat out to choleric outrageous words, with straining and struggling at the doors, that all lameness was forgotten, and in the fury of the conflict, the jailor he had his new periwig torn off his crown, and yet here the battle ended not, for at last they had gotten out their daggers; which when I saw, I played the strickler between them, and so purchased such a rap on the knuckles, that I wished both their pates broken; and so with much ado they stayed their brawl to see my bloody fingers. At the first I was ready to break with laughing to see them two scramble and brawl like madmen, until I saw the iron walking, and then I did my best to appease the fury. As yet I cannot reconcile them by any persuasions, for sir Walter swears, that he shall hate him for so restraining him from the sight of his mistress, while he lives; for that he knows not (as he said) whether ever he shall see her again, when she is gone the progress. And sir George, on his side, swears that he had rather he should lose his longing, than that he would draw on him her majesty's displeasure by such liberty. Thus they continue in malice and snarling, but I am sure all the smart lighted on me. I cannot tell whether I should more allow of the passionate lover, or the trusty jailor. But if yourself had seen it as I did, you would have been as heartily merry and sorry, as ever you were in all your life for so short a time. I pray you pardon my hasty written narration, which I acquaint you with, hoping you will be the peace-maker. But, good sir, let nobody know thereof, for I fear sir Walter Ralegh will shortly grow to be Orlando Furioso, if the bright Angelica persevere against him a little longer. Your honour's humbly to be commanded, A. Gorges.' Vol. I. p. 124.

This furious impatience of banishment from the sight of his royal mistress, very curiously illustrates the romantic impetuosity of Ralegh's character, and the extravagant and Quixotic spirit of the times. Perhaps, however, the sincerity of sir Walter's anguish may reasonably be doubted; and all this violence of despair may have been no more than an unmanly artifice to accelerate his release from prison. He might hope that the extremity of his sufferings might be reported to the queen, who is well known to have readily believed all that her courtiers could tell her of the force of her personal attractions,

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and who might be disposed to shorten the punishment of one who at least had the merit of acknowledging the irresistible power of her charms. Who can believe that the following laboured and pedantic sorrows were not poured out in hopes that they might reach the royal ear?

'My heart was never broken 'till this day, that I hear the queen goes away so far off, whom I have followed so many years with so great love and desire in so many journeys, and am now left behind her in a dark prison, all alone. While she was yet near at hand, that I might hear of her once in two or three days, my sorrows were the less, but even now my heart is cast into the depth of all misery. I that was wont to behold her riding like Alexander, hunting like Diana, walking like Venus, the gentle wind blowing her fair hair about her pure cheeks, like a nymph, sometime sitting in the shade like a goddess, sometime singing like an angel, sometime playing like Orpheus; behold the sorrow of this world! once amiss hath bereaved me of all. O glory, that only shineth in misfortune! what is become of thy assurance? All wounds have scars but that of fantasy; all affections their relenting but that of woman-kind.'

Vol. I. p. 126.

The letter that contains this passage was addressed by Raleigh to sir Robert Cecil; and to whom could it have been more judiciously directed with a view to its communication to Elizabeth?

His submissions, it seems, could procure him no more than a release from confinement; he was still forbidden to approach the 'celestial beauties' of his sovereign, and solaced his retirement with the formation of that scheme which in the reign of her successor terminated in his ruin. And here Mr. Cayley's engaging distrust of his own faculties returns upon him so forcibly as to oblige him to resort again to Hackluyt's repository of nautical history, upon whom he levies another prodigious contribution of nearly one hundred and fifty solid pages! His diffidence indeed seems in a great degree to have clouded his reason; and he appears to forget how soon the attention is exhausted by a minute enumeration of petty difficulties and adventures, and by journals of the changes of the wind and the revolutions of the weather. It is not easy to describe the impatience and indignation with which we beheld his volume swelled by the transcription of narratives by which we learned how the discoverers of Guiana changed their course 'from west-south-west, and stood away west-and-by-south;' how 'they sounded in the morning, and had ground at thirty fathoms,' and how 'they sounded again in the night divers times, and had twelve, ten, and nine fathoms water:' we followed sir Walter with reluctance and weariness through his tedious navigation up the river Oroonoko, and read with the most frigid indifference his extravagant 'tales of salvages'

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and men of Ind,' and of nations 'whose heads do grow beneath their shoulders;' together with his long lists of barbarous names; his Iwarawakeri and Oroonokoponi, his Cassepagotos, Eparegotos, and Arrawagotos. Our limits will not permit us to detail the ambiguous evidence on which the heat of his imagination raised the fabric of visionary wealth which was to eclipse the splendour and tower above the greatness of Spain. His own narrative (which among other pieces Mr. Cayley has printed at length from Hackluyt) appears to be the work of a man who believed what he related. He gravely records the migration of a younger brother of Atabalipa to the kingdom of Guiana, where another empire arose out of the fragments of that which was destroyed by Pizarro; and he mentions seriously certain old Peruvian prophecies, which predicted that by the English this new nation was to be delivered from the barbarity of its conquerors. He preserves the confused accounts of all the Spaniards who first visited Guiana, and particularly the incredible story of Martines, who, we are told, was carried blindfold by the natives through the whole country to Manoa, where he resided seven months, and which from its endless stores of gold he christened El Dorado. We are then assured that several Spaniards who were dispatched thither by Berreo governor of Trinidad, were dismissed richly laden, but were unfortunately robbed and murdered on their return by certain unmannerly knaves among the savages before they could realize the hopes of their impatient countrymen. The reports of the Indians were also eagerly heard and implicitly relied on: these were addressed both to the curiosity and the avarice of the adventurers; for they at one time promised regions teeming with treasure, and at another told of nations 'with eyes in their shoulders, and mouths in the middle of their breasts;—which (continues sir Walter) though it may be thought a mere fable, yet for mine own part I am resolved it is true, because every child in the provinces of Arromaia and Canuri affirm the same; and their name is Ewaipanoma.' Vol. I. p. 203. A fancy occupied by dreams like these was in no condition to resist the captivating story of the gold-dust collected from the lake Cassipa, and was prepared to find that every stone on the banks of the Caroli promised gold and silver by its complexion. Vol. I. p. 202.

This account was received by the nation with coldness and suspicion. But the incredulity of the public did not deter Ralegh from his project; and copious relations are transcribed by Mr. Cayley of two more expeditions which Ralegh fitted out, but did not conduct in person.

From the scene which exhibits Ralegh as 'capable of the

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most extravagant credulity or most impudent imposture*,' we gladly pass to that in which he appears in the character of a patriot and a hero. The year 1596, memorable for the destruction of the Spanish fleet at Cadiz, was perhaps the most glorious of his life. In this perilous service he was honoured with a distinguished command, which gave him an opportunity to display the most masterly skill and steady valour. The success of the expedition may perhaps be in a great degree ascribed to his intrepidity and conduct; and the queen was so fully convinced of the value of his services, that the influence of Essex could not prevent his restoration to her confidence. It was not to be expected that the author would willingly tax his own powers with the description of this splendid engagement; fortunately his labour is spared and his diffidence relieved by an authentic narrative by sir Walter himself, with the insertion of which we were not greatly displeased, as it relates the particulars of the attack with considerable spirit, though in a style which shews that he was not disposed to form an unfavourable estimate of his own merits. Vol. I. p. 267—274.

The rest of the first volume is occupied chiefly by an account of the ill-concerted expedition to the Azores in 1597, in which Ralegh excited the resentment of Essex by a daring breach of orders in commencing alone an attack on the island of Fayal, and thus robbing him of his share in the glory of its success. The jealousy of the rivals was afterwards thinly veiled by the treacherous disguise of seeming cordiality; but at the execution of Essex, Ralegh, it is thought, was unable to repress some indecent symptoms of triumphant satisfaction, which rendered him extremely unpopular, and possibly led many to believe that he was actively instrumental in the ruin of this idol of the multitude. That he was persuaded of the necessity of sacrificing the favourite, will scarcely be doubted after the perusal of the following letter to Cecil, which has been preserved among the Burleigh papers.

'Sir, I am not wise enough to give you advice; but if you take it for a good counsel to relent toward this tyrant, you will repent it when it shall be too late. His malice is fixed, and will not evaporate by any of your mild courses; for he will ascribe the alteration to her majesty's pusillanimity, and not to your good nature, knowing that you work but upon her humour, and not out of any love toward him. The less you make him, the less he shall be able to harm you and yours; and if her majesty's favour fail him, he will again decline to a common person. For after-revenges,

* Hume.

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fear them not; for your own father was esteemed to be the contriver of Norfolk's ruin, yet his son* followeth your father's son, and loveth him. Humours of men succeed not, but grow by occasions and accidents of time and power. Somerset made no revenge on the duke of Northumberland's heirs.†—Northumberland that now is, thinks not of Hatton's issue ‡—Kelloway lives that murdered the brother of Horsey; and Horsey let him go by all his lifetime. I could name you a thousand of those; and therefore after-fears are but prophecies, or rather conjectures from causes remote—look to the present, and you do wisely. His son shall be the youngest earl of England but one, and if his father be now kept down, Will. Cecil ‖ shall be able to keep as many men at his heels as he, and more too. He may also match in a better house than his, and so that fear is not worth the fearing. But if the father continue, he will be able to break the branches, and pull up the tree root and all. Lose not your advantage; if you do, I read your destiny.' Vol. I. p. 313.

In Elizabeth's last parliament sir Walter represented the county of Cornwall; and the specimens which are here presented of his parliamentary talents, display much sound judgment and enlightened policy. His remarks on the statute of tillage we shall recommend to those of our modern legislators who imagine that the prosperity of agriculture may be promoted by parliamentary interference.

'I think this law fit to be repealed. For many poor men are not able to find seed to sow so much ground as they are bound to plough, which they must do or incur the penalty of the statute. Beside, all nations abound with corn. France offered the queen to serve Ireland with corn at sixteen shillings a quarter, which is but two shillings a bushel. If we should sell it so here, the ploughman would be beggared. The Low-countryman and the Hollander, who never sow corn, hath by his industry such plenty, that they will serve other nations. The Spaniard, who often wanteth corn, had we never so much plenty, would never be beholden to the Englishman for it, neither to the Low-countrymen nor to France, but will fetch it even of the very Barbarian. And that which the Barbarian hath been suing for these two hundred years (I mean for traffic of corn into Spain) this king in policy hath set at liberty of himself, because he will not be beholden unto other nations. And therefore, I think the best course is, to set it at liberty and leave every man free, which is the desire of a true Englishman.'
Vol. I. p. 318.

'* Probably his second son.'

'† The duke having influenced Edward VI. to deprive him of his titles and lands.'

'‡ Sir Christopher Hatton having been suspected of the murder of the late earl of Northumberland in the Tower.'

'‖ Only son of sir Robert.'

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The second volume opens with the following pompous sentence:

'With the reign of queen Elizabeth the good fortune of sir Walter Ralegh sank to rise no more; and those talents, which, under the smiles of a female sovereign of singular penetration, had been called forth and directed to the noblest ends, were doomed to fade and wither under the frowns of her successor.'

Of the causes to which may be ascribed James's unfavourable opinion of Ralegh, little can now be known, though much may be conjectured. Our author reasonably imagines that sir Walter suffered severely from the representations of Essex and Cecil in their correspondence with James during the life of Elizabeth. It seems also that he was one of those who honestly declared their disgust at the introduction of those multitudes of the king's rapacious countrymen who 'were then suffered like locusts to devour this kingdom.' Vol. II. p. 3. Besides,

'The enterprising and martial character of sir Walter was far from congenial to the disposition of James; and an offer which he made on the king's accession of invading Spain with two thousand men, free of expence to the crown, as well as a Discourse which he wrote, touching a war with Spain, and the protection of the Netherlands, were not likely to promote his cause with the new sovereign.' Vol. II. p. 4.

The first symptoms of the royal suspicion and displeasure were his loss of the wine-patent, and office of captain of the guard, both which he enjoyed under Elizabeth: and 'three months had not elapsed since the king's arrival, before he was charged with treasonable practices against his government.' Vol. II. p. 5.

This conspiracy, Mr. Cayley judiciously remarks, is an enigma of state which has never met with a satisfactory solution. The following is an extract of a letter from Cecil to sir Thomas Parry, ambassador in France, which we learn is printed in this work for the first time, and which contains an obscure account of a wild and brainless project to seize the person of the king, and extort from him a toleration of the Romish faith, and a distribution of the most profitable posts of government among the conspirators. Part of the scheme was to treat with count Aremberg, the imperial ambassador, to be employed for treasonable purposes which are not very clearly explained. The person employed in this criminal negociation was lord Cobham, who accused Ralegh of co-operating in these practices.

'The lord Cobham being called in question, he did first confess

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his own treasons as above said, and then did absolutely before eleven counsellors accuse Ralegh to be privy to his Spanish course; with farther addition and exclamation, that he had never dealt herein but by his own incessant provocation. Whereupon he was committed to the Tower; where, though he was used with all humanity, lodged and attended as well as in his own house; yet, one afternoon, while divers of us were in the Tower examining some of these prisoners, he attempted to have murdered himself. Whereof when we were advertised, we came to him, and found him in some agony, seeming to be unable to endure his misfortunes, and protesting innocency, with carelessness of life. And in that humour he had wounded himself under the right pap, but no way mortally, being in truth rather a cut than a stab, and now very well cured both in body and mind. What to judge of this case yet we know not; for, how voluntarily and authentically soever the lord Cobham did before us all accuse him in all our hearing, and most constantly, yet, being newly examined, he seemeth now to clear sir Walter in most things, and to take all the burthen to himself. So, as the matter concerning the blood of a gentleman, how apparent soever it is *in foro conscientiæ*, yet you may be assured that no severity shall be used toward him, for which there shall not be sufficient proof. Which is very like there will be, notwithstanding this retractation; because it is confessed, that since their being in the Tower, intelligence hath passed from one to another, wherein Ralegh expostulated his unkind using him.'

Vol. II. p. 9.

Then follows the 'trial of sir Walter Ralegh, knight, at Winton, Nov. 17, 1603,' printed verbatim from Mr. Hargrave's edition of the State Trials!! This is an innovation so daring, that our duty calls upon us to visit it with very severe censures. If such a precedent be suffered to be recorded without a most vigorous protest, we cannot undertake to measure the alarming extent of its consequences. We have no security against the adoption of the same method in the Life of every state-criminal who may become a future subject of biography. We are most unfeignedly thankful that this expedient did not occur to those who were engaged in the publication of the life and correspondence of the illustrious John Wilkes! If they had been aware of this new ingredient in the materia medica of book-making, the world would most probably have been enlightened with the trial of the informations for 'the North Briton, No. 45,' and the 'Essay on Woman.' These might have been consistently followed by sir James Burrows's report of the case of the King v. John Wilkes on the amendment of the record and the reversal of the outlawry; which by an easy connection might have introduced the case of Money v. Leach on the important subject of general warrants, and the still more luminous and interesting

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one of Entick v. Carrington, from Mr. Hargrave's State Trials, by which that question was finally set at rest. If every thing is to be inserted which the writer imagines to have any tendency to illustrate the history of the individual or the spirit and character of the times, there is no end to transfusion from one book into another. Upon this principle Mr. Cayley might have gravely transcribed from Hume into his work the reigns of queen Elizabeth and James I. His example indeed is not likely to be very ensnaring by the perfections with which it is associated. But in an age when every contrivance for increasing the magnitude of volumes is so eagerly sought and so readily adopted, we think it right to recommend to the public the most vigilant caution against a repetition of the experiment.

We cordially approve Mr. Cayley's sentiments respecting this infamous trial. It presents such 'an unsightly tissue of abuse, malevolence, and oppression,' as fixes everlasting disgrace upon those who were then the ministers of our law. The only testimony upon which he was found guilty was that of lord Cobham, a man contemptible for his weakness and timidity; and with him the judges refused to confront the prisoner: they suffered to be read in evidence a base deposition of this wretched nobleman, which he afterwards expressly and solemnly retracted, and which the following curious anecdote, if authentic, proves to have been forged.

'Queen Ann, that brave princess, was in a desperate and some believed an incurable disease, whereof the physicians were at the farthest end of their studies to find the cause, at a non plus for the cure. Sir Walter Ralegh, being by his long studies an admirable chemist, undertook and performed the cure; for which he would receive no other reward, but that her Majesty would procure that certain lords might be sent to examine Cobham, whether he had acused sir Walter Ralegh of treason at any time under his hand. The king, at the queen's request, and in justice could do no less, sends six lords (which I take were the duke of Lennox, Salisbury, Worcester, Suffolk, sir George Carew, and sir Julius Cæsar) to demand of Cobham, whether he had not under his hand accused sir Walter Ralegh at Winchester upon that treason he was arraigned for. Cobham did protest never, nor could he; but, said he, "that villain Wade did often sollicit me, and not prevailing that way, got me by a trick to write my name upon a piece of white paper, which I, thinking nothing, did. So that if any charge came under my hand, it was forged by that villain Wade, by writing something above my hand without my consent or knowledge." These six returning to the king, the rest made Salisbury their spokesman, who said "Sir, my lord Cobham hath made good all that ever he wrote or said." Where it is to be noted, that this was but an equivocating trick in

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Salisbury. For it was true that Cobham had made good whatever he had writ (that being but in truth to very nothing)—but never wrote he any thing to accuse Ralegh. By which you may see the baseness of these lords, the credulity of the king, and the ruin of sir Walter Ralegh.*'

It is well known that the king forbore to order the execution of the sentence, and confined Ralegh to the Tower during pleasure. (See a very curious letter of sir Dudley Carleton to Mr. J. Chamberlain, 2 v. p. 70.) Sir W.'s confinement lasted twelve years, during which time he devoted himself to philosophy and literature, and to his imprisonment we are indebted for his 'History of the World.' At last, in the year 1615, by bribery and change of favourites, he obtained his liberty, and immediately resumed his favourite scheme of a settlement in Guiana. He accordingly accepted a commission from the king for that purpose, though without a pardon, and with the terrors of a legal sentence hanging over his head. For the account of this disastrous and fatal voyage we are referred to sir Walter's letter to secretary Winwood, and another to his wife, written from St. Christopher's, on his homeward passage; and lastly to his Apology for the Voyage, written on his return to this country, with the appended address to lord Carew, who was probably to present the Apology to his majesty. These are printed at large, and occupy about forty toilsome pages of merciless repetition. On his return to England, Gondomar the Spanish ambassador remonstrated loudly against the piratical character of the expedition, and plainly intimated that nothing would satisfy his court for the plunder of the settlement of St. Thomaso by Ralegh and his adventurers, but the sacrifice of the offender. He was accordingly arrested on his landing at Plymouth; and after delaying his journey to London by the cowardly stratagem of feigning sickness, and the meditation of schemes for his escape, was at last committed to the Tower, and his former sentence soon put in execution; it being the opinion of the chancellor and other commissioners, that being attainted of high treason he could not be drawn in question for any other offence, and that consequently his guilt in exceeding the powers of his commission in the adventure to Guiana could not become the subject of legal investigation. This part of the narrative, by the help of the letters and original papers, which Mr. Cayley thinks it necessary to transcribe, is lengthened out to forty pages more. The concluding chapter contains a list of Ralegh's works, and some account of

* See the court and character of King James. 2d edit. 12mo. 1651, p. 85.

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his character and person. Of his profusion in dress the following instances will not perhaps easily be credited in the present age.

'We are told that in queen Elizabeth's reign he possessed a suit of clothes beset with jewels, to the value of 60,000l. and the Jesuit Drexellius informs us that the precious stones on his court-shoes exceeded 6600 pieces of gold in value.' Vol. II. p. 202.

Sir Walter's 'Instructions to his Son and to Posterity' are subjoined. This manual contains many valuable maxims of practical wisdom, and was so popular that four editions of it were published before the first collection of Ralegh's works in 1651. (Vol. II. p. 213.) We are then indulged with an Appendix of 114 pages, consisting of 'scarce pieces, illustrative of sir W. Ralegh's history.' We apprehend that the scarcity of these pieces forms their principal value. By far the greater part of them might, without loss, have been suffered to repose in oblivion. Among these may be reckoned queen Elizabeth's letters patent to Ralegh, concerning Virginia; Ralegh's deed of assignment respecting Virginia; his patent for the government of Jersey; the grant of his goods and chattels to trustees for his use on his attainder; and lastly, the warrant for sir Walter's execution. What entertainment these musty precedents can afford to any but pleaders and conveyancers, we are unable to conjecture. We shall spare ourselves the labour of giving any account of the rest of the articles in this Appendix, as they are fifteen in number. They conclude with an examination by Mr. Cayley of Mr. Hume's arguments against sir Walter Ralegh, which we predict will soon become a very 'scarce piece.'

Of the poetry ascribed to Ralegh, which is interspersed through these pages, but little can be found which will raise him above the rank of those accomplished gentlemen who amuse their leisure with versification. Puttenham, however, a cotemporary critic, seems to have thought otherwise: 'for ditty and amorous ode, he finds sir Walter's vein most lofty, insolent, and passionate.' But his laurels are now faded, and his extravagant and laboured conceits will by a modern judgment be rejected with disgust. The verses said to be composed by him the evening before his execution, exhibit a very curious specimen of his taste. Anticipating the joys of heaven, he promises himself that he shall—

'Taste of nectar's suckets,
At those clear wells
Where sweetness dwells,
Drawn up by saints in chrystal buckets!'

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His imagination was at that time naturally filled with the forms and proceedings of criminal justice. These images he transfers to a higher tribunal.

> 'From thence to heaven's bribeless hall,
> Where no corrupted voices brawl,
> No conscience molten into gold,
> No forg'd accuser bought or sold,
> No cause defer'd, no vain-spent journey,
> For there Christ is the king's-attorney;
> Who pleads for all without degrees,
> And he hath *angels*, but no *fees*.
>
> 'And when the twelve grand million jury
> Of our sins, with direful fury,
> Against our souls black verdicts give,
> Christ pleads his death, and then we live.
>
> 'Be thou my speaker, taintless pleader!
> Unblotted lawyer! true proceeder!
> Thou would'st salvation e'en for alms,
> Not with a bribed lawyer's palms.' Vol. II. p. 169.

But the fame of Ralegh rests on a more solid and durable basis than that of diminutive poetry: and the mind that could achieve 'the History of the World' might well be allowed the recreation of a few idle rhymes. In this great work, if 'he has produced an historical dissertation, but seldom rises to the majesty of history,'* still the variety of its learning, and the singular elegance of its style, are sufficient to secure its author a distinguished rank among the benefactors to English literature.

Of the character of Ralegh a very feeble sketch is given; and perhaps at this distance of time a complete delineation of it would be impossible. It is however sufficiently clear that he possessed a mind of the most vigorous and versatile activity. His understanding was naturally sound and masculine; but he was unhappily too ready to surrender it to the dominion of a wild and romantic imagination. He appears to be chargeable with credulity rather than with a deliberate design to cheat the public; for it will not easily be credited that he was so profligate and hardened an impostor as to persevere to the moment of his dissolution (see Vol. II. p. 167 and 168) in asserting the existence of the mine in Guiana, without a firm conviction of the truth of his protestations. To the intrepid spirit of enterprise so intimately connected with his ardent fancy, this country is eternally indebted, since he may justly be regarded as the father of our American colonization. He

* Rambler, No. 122.

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was singularly admirable for the variety of his accomplishments; he was a consummate seaman, an active and experienced soldier, a polite and profound scholar, and an able politician. Yet his character appears, on the whole, to have been mixed and ambiguous; his temper was impatient and restless, and it would seem, on the accession of James, turbulent and discontented. His mind was incapable of repose, and being repressed from honourable activity by the suspicions of the court, possibly sought employment in the agitation of designs which, though not positively criminal, were at least highly indiscreet. His valour and firmness, in the midst of difficulty and peril, have always been unimpeached; yet his pretended attempt to murder himself when arrested for high treason, and his fictitious sickness on his journey to London after his return from the fatal voyage, are artifices inconsistent with a steady and exalted courage. He was never a favourite with the people till after his trial for high-treason. The hasty and sanguine violence of his manner may possibly have been ill calculated to conciliate benevolence or favour. The injustice and cruelty of his sentence however soon made his cause universally popular; and it may be presumed that he would not have filled so large a space in the eye of posterity, if he had not been a martyr to the shameful weakness and timidity of his sovereign.

Of these volumes, so little is written by Mr. Cayley, that they do not furnish much opportunity for criticism on his style. We have seen enough however to lead us to suspect that he is unused to composition, and not very familiar with the grammatical niceties of language. In page 194, Vol. II. we are told that 'ill fame is *too* adhesive *that* such an opinion, once started, should speedily be forgotten.' And by one of the marginal notices we are informed that 'Ralegh was candidate *as* vice-chamberlain,' Vol. I. P. 291. We cannot allow the propriety of the following expression, P. 201; 'singular talents, with great success in the *assertion* of them,' &c. and in page 193 we read of 'aspersions which, if substantiated, would *retract* from merit.' Some sentences we perused several times before we could reach the meaning, nor could we always confidently promise ourselves that we were successful at last. We are unable exactly to discern the scope of the following profound remark. Of the combination of qualities by which sir Walter was distinguished, we are told that it is 'an union of excellence on which *much might be written*, were we not silenced by the reflexion, that a corresponding union of talent and opportunity can rarely occur;' P. 199. In the same page we find a passage singularly awkward and inelegant:

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'Amid the various interests *arising* by various favourites in the long reign of Elizabeth, no man enjoys the credit of being less immersed by the smiles of the court in the luxuries of it; while no one converted its frowns to greater utility, by being animated by them to enterprise the most honourable.'

We are occasionally roused by a sentence of noisy pomp. Thus the behaviour of the vice-chancellor of Cambridge to Ralegh, on the subject of his wine-patent, is described as the 'haughty insolence of cloistered greatness!' Vol. I. p. 48.

It will be clearly seen by our readers, that Mr. C. has performed but a small part of the duty of a biographer; he has indeed, as we have remarked above, done little more than collect and publish his materials. Of the documents, papers, and letters, which he has laid before the public, many are undoubtedly interesting, and these we would certainly have preserved. But before he ventures on another edition we recommend him to submit his work to the operation of some discriminating intellect, which shall separate the worthless from the valuable parts. Above all, the information respecting Guiana requires judicious abridgment. Few will be found in these days who can interest themselves in the prolix, rambling, and extravagant narratives of our earlier navigators, or busy themselves with a dispute now nearly two centuries extinct. Stripped of its ponderous superfluities, the book will shrink to about one-fourth, or at most one-third, of its present size; and if, in addition to the industry of which he has shown himself capable, Mr. C. will add a course of persevering exercise in the practice of composition, he may at last, instead of two quartos of shapeless information, present the world with a very moderate and comfortable octavo, of agreeable and instructive biography.

ART. XI.—*Travels to the Westward of the Allegany Mountains, in the States of the Ohio, Kentucky, and Tennessee. By F. A. Michaux, M. D. Translated from the Original French by B. Lambert.* 8vo. 7s. Mawman. 1805.

THE object of M. Michaux' visit to America appears to have been the renewal of a botanical intercourse between the old and new continents, which had been established by his father, who for that purpose had formed a botanic garden in the vicinity of Charlestown. After the father's return to Europe it had been much neglected; but as it is now in possession of the Agricultural Society of Carolina, they propose to continue and to cultivate those useful vegetables of

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the old continent, which, from resemblance of climate, promise a fair chance of success. Every institution of this sort is highly laudable, and, when conducted with even ordinary care and intelligence, cannot fail to be a source of much pleasure and utility.

M. Michaux spent the autumn and winter 1801-2 in the collection of seeds in different parts of Carolina, which he sent to Europe; but we are sorry he has given us no account of these humble labours. He does not indeed appear to have originally intended to publish his observations; the work therefore is to be considered as only a hasty sketch of the prominent features which attracted his attention: but as far as it goes, the facts taken notice of are very interesting, and are delivered in a plain unaffected style, inducing us to give full credit to the several parts of his narration.

His short description of Charlestown, New York, and Philadelphia, affords nothing new. About the end of June 1802, he set off on his journey to the western country, travelling in the stages as far as Shippensburgh, one hundred and forty miles from Philadelphia. The public conveyances not going farther, travellers are obliged to proceed on foot, or purchase horses. Finding that one of his companions in the stage, an American officer, was going to Pittsburgh, at the head of the Ohio, they agreed to buy a horse for their mutual accommodation, and to ride by turns. The situation of Pittsburgh, placed at the conflux of the Monongahela and Allegany rivers, the union of which forms the Ohio; the rapid advances this town has already made, and is capable of making, in a commercial point of view, render it one of the most interesting spots in the United States.

'It serves as a staple for the merchandise sent from Philadelphia and Baltimore, at the commencement of the spring and autumn, for the supply of the states of the Ohio and Kentucky, and of the establishment of the Natches.' P. 72.

'Pittsburgh is not only the staple of commerce for Philadelphia and Baltimore, with the western country, but it is also that of the numerous establishments which are formed on the Monongahela and Allegany rivers. The territorial products of these countries find an easy and advantageous vent by the Ohio and the Mississippi. Flour, hams, and smoked pork are the principal articles sent to New Orleans, whence they are re-exported to the West Indies. They also export, for the consumption of Louisiana, bar-iron, coarse cloths, bottles made at Pittsburgh, whiskey, and barrelled butter. A great part of these articles come from Redstone, a very commercial little town, situated on the Monongahela, fifty-five miles above Pittsburgh. All these advantages combined, have,

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within ten years, augmented the population and the value of property in this town, tenfold, and still contribute to their increase which every day becomes more rapid.' P. 74.

'The navigation of the Ohio and the Mississippi is so much in use, that the distance from Pittsburgh to New Orleans is now known with great precision: it is fixed at 2,100 miles. The carrying boats generally require, in the spring, from forty-five to fifty days to perform this passage, which two or three persons, in a light vessel *(pirogue)* can accomplish in twenty or twenty-five days.

'It is not perhaps known to many people in Europe, that vessels of a considerable tonnage are built at Pittsburgh, and on the Ohio. One of the principal dock-yards is on the Monongahela, two hundred toises from the last houses in the town. The timbers employed in their construction are the white oak, *Quercus alba*; the red oak, *Quercus rubra*; the black oak, *Quercus tinctoria*; a species of walnut, *Juglans pignut*; the cluster cherry-tree, *Cerasus Virginiana*; and a species of pine, which is used for masts, and also for such parts of the vessel as require a lighter wood. All these woods being in the vicinity, the expenses of construction are less considerable than in the ports of the Atlantic states. The cordage is fabricated at Redstone, or at Lexington, where two good rope-walks are established, which also supply the ships built at Marietta and Louisville. When I was at Pittsburgh, in July, 1802, there was a three-masted vessel on the stocks, of two hundred and fifty tons burthen, and a galliot of ninety, which were nearly finished. These vessels were to go down to New Orleans in the following spring, with a cargo of the productions of the country, and, before reaching the ocean, would make a voyage of near 2200 miles. There is not a doubt but that, hereafter, vessels will be constructed two hundred leagues above the mouth of the Missouri, fifty above that of the Illinois river, and also in the Mississippi, two hundred leagues above the place where these rivers join it: that is to say, six hundred and fifty leagues from the sea; for in the spaces mentioned, their depths are as great as that of the Ohio at Pittsburgh, and it would be wrong to suppose, that, in time, the vast countries watered by these rivers will not be sufficiently populous to execute such enterprises. The rapid population of the three new western states, in circumstances infinitely less favourable, warrant this opinion. These states, in which, thirty years ago, there were scarcely three thousand inhabitants, have at present more than four hundred thousand; and among all the plantations, which on the roads are seldom more than four or five miles asunder, it is very uncommon to find one, even of the most flourishing, of which the proprietor may not be asked, with confidence, from whence he emigrated, or, in the trivial language of the Americans, *From what part of the world are you come?* as if these west and fertile regions were intended to be the point of concentration, and common country of all the inhabitants of the globe. Now if we consider these astonishing and rapid ameliorations,

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what ideas shall we not form of the high degree of prosperity to which these western countries may attain, and of the great increase which the commerce, population, and culture of this country will acquire by the union of Louisiana to the American territory.' P. 76.

It is only in spring and autumn, however, that the Ohio is navigable for large vessels so high as Pittsburgh: in the summer the communication with the lower settlements is kept up by boats of a smaller construction, adapted to the existing state of the current.

Between Pittsburgh and Wheeling M. Michaux passed through West Liberty town, where the soil, though unequal, is fertile.

'The produce of the land varies: it yields from fifteen to twenty bushels of wheat per acre, when well cleared, but only from twelve to fifteen when that is not complete; that is to say, while the stumps remain: for in clearing the land, they begin by felling the trees two feet above the ground, and afterwards the stumps are exterminated in succession. It may be proper to observe, that the planters only plough the land once, do not manure it, and never let it lay fallow. The price of the land depends upon its quality. The best, in the proportion of twenty to twenty-five acres of cleared land, in a lot of two or three hundred, is not worth more than three or four piasters an acre; the taxes are about an half-penny or a penny an acre.' P. 95.

Near this place, in passing through a narrow valley, numerous strata of coal were visible five or six feet in thickness; but the country being one continued forest, these mines are not yet worth working. From Wheeling our traveller descended the Ohio in a canoe about twenty-four feet long, eighteen inches wide, and as much in depth; and reached Marietta, a distance of a hundred miles, in three days and a half. The size of the trees growing upon the flats or low grounds between the hills and the river, attracted particular attention. They are larger than in any other part of North America.

'Thirty-six miles before reaching Marietta, we stopped with a person who lives on the right bank: at about fifty paces from his house he showed us a plane-tree, *platanus occidentalis*, of which the trunk was swelled to a prodigious size at a height of two feet: we measured it four feet above the surface of the ground, and found it to be forty-seven feet in circumference. It appeared to keep the same dimensions to the height of fifteen or twenty feet, then it divided into several branches of a proportional thickness.' P. 105.

Marietta, which did not exist fifteen years ago, consists of above two hundred houses, and boasts of a dock-yard, where

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three brigs were on the stocks, one of which was two hundred and twenty tons burthen.

'In the Ohio, as well as in the Allegany, the Monongahela, and the other rivers of the west, there is found an abundance of a species of muscle, from two to five inches in length; it is not eaten, but the mother-of-pearl which is very thick, is employed to make sleeve-buttons. I have seen some of them at Lexington, which were as beautiful as those made of the mother-of-pearl used in Europe. This new species, which I have brought with me, has been named by citizen Rose, the *unio Ohioensis*.

'The Ohio abounds with fish of different species. The most common is the cat-fish, *silurus felis*. These are caught with a hand-line; and in this manner they are sometimes taken of the weight of a hundred pounds.' P. 130.

The majority of the inhabitants of the banks of the Ohio are still in a rude state. The greatest part of their time is employed in hunting the stag and the bear, chiefly for the sake of the skins. They live in miserable log-houses without windows; and their food consists almost entirely of maize bread, smoked hams, milk, and butter. The peach is their only fruit-tree. The price of the best land is three dollars an acre. The wandering and completely *unsettled* disposition of those who are called the *first settlers*, exhibits a curious trait of character. They cannot remain long on the soil they have cleared; but, under pretence of finding better land, a more healthy country, or a greater abundance of beasts of chase, are constantly directing their views to points most remote from every part of the American population.

We have an interesting description of one of these men who kept company with M. Michaux two days in descending the Ohio.

'Alone, in a canoe of eighteen or twenty feet long, and twelve or fifteen inches wide, he was going to visit the banks of the Missouri, at a hundred and fifty miles from its mouth. The excellent quality of the land, which is reported to be more fertile than the banks of the Ohio, and which the Spanish government, at that time, distributed *gratis*; the multitude of beavers, elks, and, more particularly, of bisons, were the motives which induced him to emigrate into these distant countries; from whence, when he had determined on a convenient spot to settle in with his family, he had to return, and seek them on the banks of the Ohio, which obliged him to make a voyage of fourteen or fifteen hundred miles, three times. His dress, like that of all the American hunters, consisted of a round waistcoat with sleeves, a pair of pantaloons, and a broad woollen girdle, of a red and yellow colour. A carbine, a tomahawk, a small hatchet used by the Indians to cut wood, and to complete the death of their enemies, two beaver traps, and a

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large knife hanging to his girdle, composed his hunting-equipage. One blanket was all his baggage. Every evening he encamped on the banks of the river, or passed the night by a fire, and when he judged the spot to be favourable to the chase, he penetrated into the woods for several days; and, from the produce of his hunting, procured the means of subsistence, and obtained fresh supplies with the skins of the animals he had killed.' P. 136.

At Limestone, M. Michaux left the Ohio, and proceeded on foot to Lexington, the most considerable town in the three new states, containing about three thousand inhabitants. Here are two printing-offices, each publishing a newspaper twice a week, two good rope-walks for furnishing the ships built on the Ohio, several tanneries, a patent nail-machine, another for cleansing hemp and sawing wood, and in the neighbourhood some potteries of common ware, and one or two powder-mills. The price of labour is high, and provisions cheap. A good workman receives a dollar and a half a day, and can live a week on a day's wages. Dr. S. Brown, a Virginian, had already introduced vaccination, and successfully employed it in more than a hundred and fifty cases.

Most of the commercial transactions are carried on in the way of barter. Coin is scarce, and when cash is remitted to Philadelphia, it is sent on horseback a distance of about six hundred and fifty miles. From this difficulty in the mode of conveyance, notes of the bank of the United States bear a premium of two per cent. About twenty miles from Lexington an attempt has been made to naturalize the vine, but without much success. The general observations on the state of Kentucky contain many interesting particulars, from which, however, we cannot make any considerable extracts. Its prosperity may be estimated in some degree by the influx of inhabitants. Before 1782 its population did not exceed 3000; in 1790 it was 100,000; and in 1800, by the general census then taken, it amounted to 220,000. The face of the country is uneven, but not mountainous: limestone is in abundance, with numerous mines of coal and some of iron. The rivers Kentucky and Green are fordable in summer, but in winter and spring will, from the sudden effect of the excessive floods, rise forty feet in twenty-four hours. Elks and bisons were formerly common here, but as the country becomes inhabited they have disappeared, and gone over to the right bank of the Mississippi. The species of animals now to be found are the deer, bear, wolf, grey and red-haired fox, wild cat, racoon, opossum, and three or four species of squirrels. There are plenty of wild turkies, some of which, when killed in autumn or winter, weigh from thirty-five to forty pounds. The planters culti-

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vate tobacco, hemp, and the different species of grain, but principally maize and wheat. Maize is an article for home consumption: wheat flour is exported: rye is chiefly used in the distillation of spirits: flax is also cultivated, and manufactured into coarse linen by the women for the use of their families. The only fruit, exclusive of a few apples, is the peach. Of the latter a considerable quantity of *liqueur* is made, both for home consumption and exportation. From the abundance of maize, with the addition of oats and other forage, many of the inhabitants have profitably engaged in breeding horses. The number of horned cattle is considerable; and immense herds of swine roam at large in the forests, where chiefly they find food for themselves, and return only occasionally to the plantations, each person knowing his own by the particular manner in which he cuts their ears.

The manners of the people resemble those of the Virginians, from whom they almost entirely derive their origin. A strong religious spirit pervades the country; but unfortunately, among the most numerous sects (the methodists and anabaptists) it is, without corresponding good effects, carried to a ridiculous excess.

The state of Tennessee, which was formerly part of North Carolina, affords few peculiar observations. Nashville, the principal town in the Cumberland or western district, is as yet inconsiderable. The soil is equal in fertility to that of Kentucky; the climate is less healthy, but being in a more southern latitude, cotton is cultivated with success, and affords a much more lucrative employment to the planters than raising grain, hemp, or tobacco.

Knoxville, situated in Holston or East Tennessee, is the seat of government, and carries on a considerable commercial intercourse with Baltimore and Richmond. There is a communication by water also with the Ohio and Mississippi by the river Tennessee, a distance of about six hundred miles, the navigation of which, however, is rather dangerous. Holston is in every respect inferior in fertility to Cumberland and Kentucky.

M. Michaux crossed the Allegany mountains between Jonesborough and Morgantown, and proceeding through Lincolntown, Chester, and Columbia, returned to Charlestown in October, having made a circuit from Philadelphia of about 1800 miles in three months and a half.

A map is prefixed, exhibiting an useful but necessarily imperfect view of the rivers, principal towns, and boundaries, of the states which the author visited, and of the adjacent territory.

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In general, we are satisfied with the fidelity of Mr. Lambert's translation. As an English composition, many sentences are exceptionable, owing perhaps to his having paid too literal an attention to the original. This fault, however, is excusable, compared with the inaccuracies, omissions, and gross mistakes, to be found in other translations of the same work which have been offered to the public. Still some words falsely rendered, not however very important, might be pointed out in the work before us.

Such expressions as 'it was them who began' (page 138), manifest a degree of carelessness or ignorance not to be excused; and we have several times had occasion to notice similar faults in translations presented to the public by this writer. However, upon the whole, his present performance appears to be executed with more than ordinary accuracy and attention.

ART. XII.—*Sermons altered and adapted to an English Pulpit from French Writers. By Samuel Partridge, M. A. F. S. A. Vicar of Boston and of Wigtoft with Quadring; Chaplain to the Right Honourable Lord Gwydir; and late Fellow of Magdalen College, Oxford.* 8vo. 7s. Rivingtons. 1804.

THERE is perhaps nothing in which the French and the English differ more from each other, than in the ideas they have adopted of the eloquence of the pulpit. It would be no very difficult task to account for this difference; but without attempting it, it may safely be affirmed that, in general, the French preachers address themselves chiefly to the heart, while the principal aim of those of our own nation is to convince the understanding. It is no matter therefore of surprise, that the former abound in warmth and animation, the latter in grave deliberation and instructive reasoning.

Of the relative value of these varying methods of arriving at the same point, we do not intend to speak; since all concur in an assurance, that excellence is to be sought and to be found only in the union of the qualities already mentioned. The warmth of the French, tempered by the gravity of the English, would constitute that perfection which is more the object of desire than of expectation. The perfect preacher is like the perfect orator of Cicero: 'qualis nemo adhuc extitit.'

This 'consummation' so 'devoutly to be wished,' seems not to have been unknown to Mr. Partridge; and though we cannot congratulate him on the success of his achievements,

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though we cannot assign to him the possession and display of that *eniction* whose potency sways equally and altogether the reason and the affections, we are ready and bound to praise him for good intention, and for the production of a volume of sermons of a very respectable character. There is this of good in translation, or, to speak with a more appropriate reference to the present case, in consulting the writers of other countries; that the stock of domestic information is increased, and that truth is sometimes supported by arguments if not absolutely, at least apparently, new.

The nature of this work requires specific explanation. Mr. Partridge shall speak for himself.

'This work is not properly a translation, nor yet an abridgement; but is rather an attempt to point out the just mid-way betwixt the coolness of English, and the inordinate warmth of French pulpit-oratory. The plan of each discourse, and most of the matter, are taken (with considerable alteration) from French divines. Their diffuse arguments, and periods, are reduced; their rhetoric is rejected; and their sound oratory (if the English writer has fulfilled his design) is retained. All these divines (eleven in number) are protestant, one excepted.' P. vii.

Their names are M. l'abbé de Cambacérès, Pierre du Bosc, M. le Cointe, M. Samuel de la Donespe, Pierre Boudet Gautier, Chatelain, M. Elie Bertrand, M. Guillaume Laget, Charles Bertheau, M. Formey, and Superville. These writers are, we think, in their present form, become too English; and their discourses are not sufficiently animated. The sermon against which we are least inclined to bring this charge, is 'a caution against false philosophy,' from Coloss. ii. 8. The author undertakes to shew,

'That irreligious men are justly suspected in their virtues; that their probity and honour are rather affected than real qualities.' P. 19.

'We must here' (says he) 'carry in our minds a distinction, betwixt public and secret crimes; betwixt those to which men have annexed shame and reproach, or the penalties of law; and those which are accompanied with no shame and no punishment. I allow then that, as to outward and open conduct, fear, or self-love, or any worldly considerations, may restrain a man from public and notorious crimes. But, as to secret crimes, and especially very advantageous ones; where is the restraint, on these occasions, to the man void of all religion? "In himself, they say; in his own heart." Now let us try this principle.

'Let us suppose two persons cast upon a desert island, and likely to remain there during their lives: one, religious and fearing God; the other just the contrary. I ask then, which of these two men will be the least likely to injure the other, and to be the

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true men of honour? Suppose a thing very probable;—that a dispute arises betwixt them; or one is suspicious of the other; or is angry; or foolishly desires, in a splenetic moment, to be sole lord of the place; and, in order to become so, it can only cost him a single crime, that cannot fail to be attended with impunity:—which of these two men will be the first to seize his dagger, and imbrue his hands in his brother's blood?

'But, what is to be concluded from this? Not, that a man without religion is necessarily void of honour and integrity: but, that the passions of such a man have one great restraint less on that account; that his probity and virtue have one great degree less of assurance; and, consequently, that he is a man whom we may suspect, without doing him any wrong.

'Give what fine definition you please of virtue; call it a sacrifice of particular to general happiness, which reason alone should prompt us to:—yet I say, give me a motive to embrace it, against my apparent interest, or the violent impulse of my passions. You cannot do this: human laws cannot do it. And therefore, when irreligious men are asked, how the people, the multitude, can be influenced by their system; they answer, that their system is for men of sentiment and education. Then, it is a false system: for truth, as well as virtue, must be adapted to all ranks of men.' P. 19.

We are told that if this volume be acceptable to the public, another will appear, containing sermons preached on the great festivals and on other holy-days, and particular occasions. The present specimen is such, that we hope Mr. Partridge will meet with encouragement sufficient to induce him to publish the volume he proposes.

ART. XIII.—*The Transactions of the Royal Irish Academy, Vol. IX.* 4*to.* 1*l.* 7*s. Boards. Payne* and *Mackinlay.* 1803.

THE size of this book will prevent us from examining the whole of it at present; and its contents are so multifarious, that it will not be necessary to notice the articles in order. We shall, however, begin with—Art. 1. 'On Dr. Halley's Series for the Calculation of Logarithms. By the Rev. Richard Murray, D.D. late Provost of Trinity College, near Dublin.'—This essay was found amongst the papers of Dr. Murray after his death. We are averse to the flippant severity of remark, yet we cannot forbear expressing our wish that its repose had never been disturbed. It is neither a precious remain of antiquity nor a commodious instrument for the computation that modern times require.

'Art. 4. An Examination of various Solutions of Kepler's Problem, and a short practical Solution of that Problem pointed out. By the Rev. J. Brinkley, A. M. M. R. I. A. Andrews

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Professor of Astronomy in the University of Dublin.'—Almost every student of mathematics is acquainted with the object of the problem called, after the great mathematician who proposed and solved it, Kepler's problem. Besides the solution of its author, many other solutions have been given, each intended to be more accurate, or more general, or more easy in its practical application, than preceding solutions. Previously to the advancement of analysis which took place last century, the solutions of Kepler's problem were indirect and tentative; and without the aid of a direct solution, it is no easy thing to institute a comparison between such indirect methods with regard to their facility and their exactness. The improved methods of analysis, however, now enable us to institute a comparison: from them we can solve the problem directly, or, to speak with greater correctness, we can directly approximate to the values required to be found in the problem. The problem, in fact, can be solved after the same manner as the circumference of an ellipse can be assigned: if e be the excentricity, then the circumference of the ellipse is equal to $\frac{P}{2}\cdot\left(1-\frac{1.1}{2.2}e^2-\frac{1.1}{2.4}\cdot\frac{1.3}{2.4}e^4-,\ \&c.\right)$ and the more terms are computed, the more nearly is the true value of the elliptic periphery assigned. It seems unncessary to say any thing farther on this direct method of approximation, and on the manifest distinction between it and the indirect or tentative method of approximation.

The direct solution, or the series from which the approximation can directly be commenced and conducted, is, in the present memoir, the means and scale by which Mr. Brinkley compares the accuracy and the degree of convergency of the indirect methods; thus, the expression for the true anomaly is (m being the mean anomaly, e the excentricity, radius $=1$) $=$

$$m - 2e.\ \text{sin.}\ m + \tfrac{5}{4}e^2.\ \text{sin.}\ 2m + \frac{\text{sin.}\ m}{4}e.3 - \tfrac{13}{12}\ \text{sin.}\ 3m.\ e^3, - \&c.$$

In speaking of the mode by which Laplace demonstrates this series, the author says:

'It is hereafter pointed out, how the same series for the true anomaly, in terms of the excentric, may be obtained without the introduction of impossible quantities. The law of the series, indeed, is not demonstrated, but only collected by induction; yet it may be a question, in many instances, how far the demonstration of a law by the introduction of impossible quantities, exceeds in evidence, a conclusion obtained by induction.' P. 91.

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This opinion is not very luminously stated. A mathematical proof, if it cannot be shewn to be logically exact, is, in our opinion, worth very little: proofs by induction are worth very little; they are daily disappearing. But what is the evidence for the truth of a proof conducted by what are called impossible quantities? This evidence (we suppose the author meant) such proofs have: that, in a variety of instances, results may by aid of imaginary quantities be obtained, which results, by processes confessedly rigorous and exact, can be shewn to be right results; and consequently, when in a new case a result is obtained by the use of imaginary quantities, there is a *probability* that such result is likewise a right result. With such a statement a comparison may be instituted between the two methods; but we advise mathematical students not to amuse themselves with such comparisons. If the signs, called imaginary, and their combinations, are not parts of the common language of analysis, on an equal footing with its other expressions and phrases, the use of such signs must be rejected; for it is plainly useless labour to employ them to obtain results, and then, as it were, *experimentally* to prove such results, that is, by instituting processes more exact and rigorous.

Mr. B. applies his series, the scales of comparison, to the solutions of Kepler's problem by Kepler, by Boulliald, Seth Ward, Mercator, Newton, Cassini, La Caille, Machin, Thomas Simpson, Matthew Stewart. The examination of these methods is made with great skill and accuracy. At the end of it the author says:

'What has been done in this essay has been principally done with a view of comparing different solutions of Kepler's problem. That comparison has led me to point out what I consider as the best practical solution of the problem, particularly applicable to the planets. This solution is formed by a combination of the solutions of Kepler, Newton, and Cassini. The very small share I claim in it is from having recommended that combination of solutions. The solutions of the two latter have been separately recommended by writers on astronomy. Cassini has not always been referred to as the author of his method, and Newton rarely. The merit of Cassini's method is derived from its simplicity, and ready application to the planetary orbits. Newton's solution was the first that was applicable to orbits of every degree of excentricity.' P. 130.

The present paper affords ample testimony of its author's mathematical ingenuity and learning; but we wish that some friendly mathematician of Dublin college, if such there be, had suggested a small alteration in the arrangement, and much alteration in the rotation. As for the typographical part, its

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miserable state cannot be imputed with blame to Mr. Brinkley; and printers cannot be summoned before our tribunal and punished: we must leave their amendment to the operation of the increasing civilization of Ireland.

Art. 3. 'An Essay on Credulity. By William Preston, Esq.'—From the introductory part of this essay, the reader is requested to believe that the sciences of pneumatology and ethics have been almost totally neglected, 'although,' as the author roundly asserts, 'the materials and leading facts which might serve to found the conclusions of moral investigation are more numerous, more faithfully detailed, and more methodically digested, than the experiments on which natural philosophers have built their theories.' We are also led to expect that some important discovery is about to be made, which has hitherto escaped the sagacity of every writer upon the general phenomena of mind, or the principles of human actions. From dulness of apprehension, however, or invincible obstinacy, we are under the necessity of confessing, that we have been unable to extract one new idea or philosophical argument from this elaborate performance. Forty quarto pages are employed in announcing in the most pompous manner, that in all ages and in all countries there have existed liars, *charlatans*, and impostors, of greater or less notoriety; and that there has always been a sufficient degree of wickedness, folly, and ignorance, to insure more or less success to the introduction and propagation of absurdity and falsehood; and that the increase of wisdom and virtue, and the general diffusion of useful knowledge, are excellent remedies to correct the evil, and admirably calculated to improve the state of civilized society.

A foolish attempt is made to bring forward credulity as an innate, separate, and independent principle, and to distinguish it from all other principles on which the mind yields its assent to any proposition. 'Credulity,' we are told (p. 56), 'is an instinctive and universal propensity of unsophisticated, unadulterated man; our assent seems to be independent and instantaneous, without reference, and without gradation.' If our author means that there is a natural propensity in human nature to believe the evidence of sense and consciousness, and to give credit to human testimony when uncontradicted, and consistent with probability, nothing is more clear and obvious; but can this propensity be called credulity? Because a man believes in his own existence and identity, that the sun sets and rises, that there is a difference between hardness and softness, sweetness and sourness, the sound of a flute and the braying of an ass, is he therefore merely the creature of credulity?

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Yet the assent in such cases is instantaneous, and within the terms of our author's definition. Because he instantaneously believes that two and two make four, that a whole is greater than a part, and other self-evident propositions, is this credulity? Or does the author mean, or intend to say, that the mind is naturally disposed, with the same facility and by an equally instantaneous operation, to believe that there is no difference between blood and wine, that the devil has cloven feet and a long tail, that spirits frisk about in visible shapes, and that there are old hags who ride through the air upon broomsticks?

But we are furnished with an additional comparative illustration of this philosophical novelty: 'there is another kind of faith to truths of religion.' To prevent mistakes, therefore, our essayist agrees (P. 58) 'to call the rational, the inductive, the comparative ground of assent to a proposition, *faith*, while he exclusively terms the instinctive or implicit principle of belief *credulity*.' Nothing can be more vague and unphilosophical. Our highest degree of assent is founded upon our instinctive and intuitive perceptions. The next degree is founded upon demonstration, or the deductions of reason. Faith, on the other hand, as universally understood, is the assent to a proposition not made out by demonstration or the deductions of reason, but received on the mere credit of the proposer; and credulity, instead of being opposed to faith, may be called a blind and unreasonable excess of faith. Credulity is the offspring of ignorance, incapacity, or indolence; and finds its way into almost every man's mind as he is possessed of more or less sagacity and actual information, and according to the nature of his education, habits, predominant passions, and prejudices. To call credulity an innate and instinctive principle, is to say, that man by nature instinctively yields his assent without evidence or demonstration derived immediately from the senses or from the deductions of his reason; that he is naturally and instinctively prone to error, to the belief of improbabilities, and to the adoption of falsehood. On the contrary, instinct leads with the utmost truth and certainty to the ultimate object which nature intended to accomplish. The senses, when not diseased, lead to the certain discovery of truth and the detection of error; and in the due exercise of the natural faculties of the mind, assent is given of necessity to that which is self-evident, to that which is demonstratively proved, and, in cases of doubt, to that side which possesses the greater degree of probability. Credulity exists only when reason is neglected or suspended, or when the judgment is perverted by acquired prejudices or the influence of strong passions. The natural propensity of the

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mind is, firmly to believe that which is evidently true, and to assent to that which is highly probable; to reject obvious error, and to hesitate where the facts are involved in doubt or obscurity. Superstition, enthusiasm, and every species of credulity, which frequently produce popular commotions, acts of violence, and important revolutions, are the artificial result of that mixture of wisdom and ignorance, wealth and poverty, power and weakness, which are inseparably connected with the establishment and continuance of social institutions.

We entirely agree with the author (p. 55), that in considering this subject 'he has been betrayed into much prolixity, and has been able to say very little.' His illustrations, from the imposture of Mahomet down to the story of the Cock-lane ghost, do not contain one original idea, or a single observation which affords the smallest support to his philosophical theory. The style of the essay is as objectionable as his philosophy. 'Popular credulity,' he says (p. 77), 'like an habitual germ of pestilence, lurks in the crasis and constitution of human nature.' Again (p. 80):

'When the free circulation of intelligence is checked, when the intercourse of society is rendered stealthy, fearful, and taciturn, and a factitious and unnatural criminality is attached to the intercourse of man with his neighbour; the general mind will brood, in sullen privacy; it will be filled with melancholy, engendering gloomy visions, and rancorous hopes.'

The language in general is full of affectation:

'Bullatis—nugis
Pagina turgescit, dare pondus idonea fumo.'

Art. 6. 'A Theorem for finding the Surface of an oblique Cylinder with its geometrical Demonstration. Also, an Appendix, containing some Observations on the Methods of finding the Circumference of a very excentric Ellipse, including a geometrical Demonstration of the remarkable Property of Elliptic Arcs discovered by Count Fagnani. By the Rev. J. Brinkley, A. A. M. R. I. A. Andrews Professor of Astronomy in the University of Dublin.'—The theorem is this: 'the surface of an oblique cylinder is equal to a rectangle contained by the diameter of its basis and the circumference of an ellipse, the axes of which are the length and perpendicular height of the cylinder.' The demonstration of this theorem, given in the present Memoir, is after the manner of the ancient geometers; but this demonstration rests upon a principle very nearly the same as that which is used in the fluxionary calculus: the proof by this

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latter calculus is more concise than the one now submitted to us, and it is not *necessarily* less deficient in evidence, although we allow that examples are not rare of fluxionary proofs most slovenly and inconclusive.

The Appendix is very properly added; for the theorem announces only a certain connection existing between the surface of a cylinder and the periphery of an ellipse. The periphery of an ellipse is not found with ease; it is found with difficulty when the ellipse is very excentric. As a proof of this, we refer our mathematical readers to a dissertation of Euler, inserted in his Opuscula. In that dissertation, after a very long process, by the aid of many artifices, that great analyst at last exhibits a series for the periphery of an ellipse, ascending by the powers of the axis minor, and consequently more quickly converging the greater the excentricity of the ellipse. This series has been subsequently given by Legendre, Paris Acts, 1786; and by Mr. Woodhouse, Phil. Trans. 1804. By the aid of this, and of the common series that ascends by the powers of the excentricity, all extreme cases could easily be resolved, but the cases of mean excentricity still presented some difficulty; this last difficulty was removed by Legendre, who established this remarkable theorem: Let E, E′, E″, be the peripheries of three ellipses, having the same axis major; and the respective excentricities e, e', e'' s with this law of relation, $e'' = \frac{1-\sqrt{1-e^2}}{1+\sqrt{1-e^2}}$; $e' = \frac{1-\sqrt{1-e^2}}{1+\sqrt{1-e^2}}$; then $E = \alpha E' + \beta E''$, α and β being constant co-efficients.

Suppose now e of mean values, $= \sqrt{\frac{1}{2}}$, $e' = \frac{1}{3+2\sqrt{2}}$, and e'' is a still smaller fraction; the series then, that ascends by the powers of the excentricity, converges with considerable rapidity, when we substitute for the excentricity, e', and e'', respectively: it is moreover clear, that, from the above theorem, the following expressions may immediately be deduced, to wit, $E = \alpha' E'' + \beta' E''$

$E = \alpha'' E''' + \beta'' E^{iv}$

$E =$ &c.

for, since $E = \alpha E' + \beta E''$, similarly $E' = \gamma E'' + \delta E'''$

$$\therefore E = \alpha(\gamma E'' + \delta E''') + \beta E''$$
$$= \alpha\gamma . E'' + (\alpha\delta + \beta) E'''$$
$$= \alpha' E'' + \beta' E'''$$ and so on.

By these means it is clear that we may always make E to depend on two quantities, $E^{(\mu)}$, $E^{(\nu)}$, whose values, arithmetically, can very easily be found by reason of the smallness of $e^{(\mu)}$, $e^{(\nu)}$.

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In the demonstration of the series for the ellipse that is arranged according to the powers of the minor axis, use is made of a theorem discovered by count Fagnani; this theorem assigns a point in the quadrant of an ellipse such that the difference between the parts of the ellipse is equal to the difference between the semi-axes. Of this theorem Mr. Brinkley gives a geometrical demonstration, which we believe to be new; those who are fond of geometrical demonstrations will do well to consult it. The theorem itself has been demonstrated before, by the aid of analytical language, by Legendre, in the Paris Acts; by Euler, in the Petersburg; and of late by Mr. Wallace in the Edinburgh, and Mr. Woodhouse in the Philosophical, Transactions.

The labours of Mr. Brinkley will probably introduce the Irish Transactions to the notice of the mathematicians of the continent.

Art. 7. 'Essay on the natural Advantages of Ireland, the Manufactures to which they are adapted, and the best Means of improving those Manufactures. By William Preston, Esq.' —This, we are informed, was a prize essay, originally presented to the Academy in 1796, but on account of its extraordinary length objections were made to its earlier admission into the Transactions of the Society. This delay might have been prevented by a simple and easy expedient; a considerable part of it might have been omitted, without diminishing its intrinsic value, or depriving the reader of much pleasure or information. We do not by this observation mean to deny the merit of some parts of this Essay, which more particularly accord with the title; but the author is too fond of catching at every thing which he can find any excuse for bringing within the scope of his enquiry. He too frequently amplifies upon trifles and self-evident propositions; treats philosophical principles too flippantly, without paying sufficient attention to close argument or distinct arrangement. Instead of being an 'essay on the natural advantages of Ireland, in respect to the manufactures to which they are adapted,' it is a disjointed and incorrect sketch of almost every thing which relates to agriculture, commercial intercourse, and political œconomy in general. There is, on the other hand, a great and evident deficiency in the collection of facts relative to the natural history of Ireland, and no account whatever is given of the progress and actual state of any branch of manufacture which circumstances have introduced into the country; but the author seems to despise those minute and useful investigations which require much labour and perseverance, and probably found it a more easy task to declaim upon

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general systems, theories, and hypotheses. Having been composed some time before the union, many of the remarks are no longer applicable: in short, in attempting to do too much, little or nothing has been accomplished. We are willing, however, to give the author the full benefit of his last sentence; without exactly determining whether the allusion contained in it is intended to raise a good-natured smile, or to produce sentiments of pious and charitable forbearance.

'To conclude, if, even the Deity was disposed to spare a guilty city, for the merits of a virtuous few, that might be found in it; a few honest truths, and useful observations, together with the spirit of sincerity, and good intention of the whole, may spread a veil over the many and great demerits, of this production.'

(To be continued.)

MONTHLY CATALOGUE.

RELIGION.

ART. 14.—*The Divine Visitations considered, in a Sermon preached on the Fast Day, Feb.* 20, 8*vo.* 1*s.* Hatchard. 1805.

WE cannot praise either the matter or the style of this *anonymous* discourse. The writer has no claim to expect that his name should be enquired after for the purposes of commendation.

ART. 15.—*The Influence of a Love of Religious Truth, upon the Christian Minister: a Sermon preached at the New Meeting House in Birmingham, on the Death of the Rev. Timothy Kenrick. By John Kentish.* 8*vo.* 1*s.* Johnson. 1804.

Mr. Kentish in this discourse has paid a respectable panegyrical tribute to the memory of his friend, an esteemed minister among those whom Mr. Kenrick affects to call the *unitarian* christians: an assumed appellation which is justly censured as 'an ungenerous inuendo' by the zealous writer who is noticed in the next article.

ART. 16.—*The Personality and Deity of the Holy Ghost: a Sermon preached at the Baptist Monthly Meeting, Jan.* 24, 1805. *By Joseph Jenkins, D. D.* 8*vo.* 1*s.* Button. 1805.

In this sermon the scriptural evidences of the personality and deity of the Holy Ghost are brought forward and stated with

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much earnestness. The author has shewn a very commendable zeal and spirit in not suffering himself to be deterred by anonymous expostulations from fulfilling the duty assigned to him of preaching upon this subject at the Baptist Monthly Meeting; nor, after his preaching, by another interference of the same kind, to withhold him from publishing. The arguments which he has stated will not easily be overturned by his adversaries. Some of his remarks, however, and interpretations, are liable to objection; and, with regard to the style, we do not approve of such pasages as the following, upon so serious a subject. 'By the Holy Spirit then I do not mean simply, that God is a spirit, though that be true; nor yet the divine nature of our Lord Jesus Christ, which is called the eternal spirit, (Heb. ix. 14) in which also he was justified when raised from the dead (1 Tim. iii. 16); nor do I mean a mere name, an energy, a character, or attribute, as my lord duke of one place is earl of another place, and viscount so and so, &c. all the while that these various titles intend one and the same person or individual; but,' &c. P. 11.

ART. 17.—*The Influence of Christianity on the military and moral Character of a Soldier: a Sermon preached before a Detachment of the Second West-York Militia, by the Rev. J. Symons, B. D.* 8vo. 1s. Rivingtons. 1805.

We have perused this discourse with very great satisfaction. It is creditable in no mean degree to the author's talents and to his feelings. It is well written, judicious, and truly pastoral. Such good offices as those here tendered by Mr. Symons, are an ornament to the clerical profession. We should have gladly indulged our readers with an extract, but hope to make amends for the omission by earnestly recommending the entire discourse as well worthy of the perusal of every soldier; as an excellent present to persons of that profession; and as a model of instruction and exhortation to those ministers whose duty it may happen to become to address a congregation of men in arms.

ART. 18.—*The Duty of Holding Fast the Doctrine of the Gospel. Preached at a Convocation of the Bishops and Clergy of the Scotch Episcopal Church, Oct. 24, 1804, by the Right Rev. John Skinner, in Aberdeen, senior Bishop of that Church.* Aberdeen. 1804

The clergy of the episcopal church in Scotland, impressed with a sense of pain at the contemplation of the numerous sects and parties into which the christian world is so unhappily divided, have taken that method which seemed to them most advisable for bearing their testimony against the prevalent and perhaps increasing spirit of schism; and in pursuance of this design they called together a convocation, for the purpose of declaring their unanimity in doctrine and discipline with the established church of England. Bishop Skinner, the senior prelate in Scotland, was appointed to explain and recommend to his brethren the object of their meeting. After some introductory remarks, he enters upon an examination of the articles of the church of England;

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and in the progress of his discourse explains in what sense, and with what provisions, they may be subscribed by the episcopalians of his own country. With regard to the second division of doctrinal articles, viz. from the ninth to the eighteenth inclusive, he is careful to protest against the obligation of maintaining the Calvinistical interpretation of them, and in this provision he seems to have been joined by the concurring sentiments of all his brethren. The exertions therefore of Mr. archdeacon Daubeny, of the dean of Peterborough, and the bishop of Lincoln, against the well-known efforts of Mr. Overton, meet with a large portion of praise. As a favourable specimen of this discourse, we recommend the following judicious, accurate, and useful account of the origin and foundation of the chief articles of our church. Were this matte better understood, we should not find so many cavils and objections continually renewed against them.

'This unanimity of sentiment, however, which so gracefully adorned the early ages of christianity, was soon defaced by the introduction of various discordant opinions: errors and heresies, of many different kinds, began to spring up, even at no very distant period from the apostolic æra; and these made it necessary to establish some public standard of faith, to which recourse might be had, as often as innovations were attempted, or any departure from truth was likely to take place. As a mark of distinction peculiar to those who *held fast*, or retained the faith of Jesus in its native purity, the orthodox creeds, repeated in their religious assemblies, constituted a very instructive part of public worship, and gave every devout christian an opportunity of "confessing with his mouth," what he "believed in his heart," respecting the God of his salvation.

'But as these public creeds, for the sake of being thus solemnly used in the congregations of the faithful, were necessarily drawn up in very concise and general terms, it became expedient, in process of time, to provide a more particular guard against those erroneous tenets, which were continually assailing the faith that had once been delivered to the saints, and ought ever to be regarded as the most sacred and solemn trust. In "contending," as St. Jude had directed, for this ancient faith of the gospel, those who were more immediately called upon to appear in its defence, were obliged to keep a constant watch against the enemy of God's truth, and to secure it more especially in those points, where it was most artfully and strongly attacked. This precaution was more imperiously demanded in these latter ages, by the continued usurpation and tyranny of the church of Rome: and the few national churches, which had the happiness to effect a sound and salutary reformation, were laid under the necessity of securing themselves against any future invasion of their rights, by a direct renunciation of the errors of popery, and such a full and complete declaration of their faith as might shew their abhorrence of the Romish corruptions in all time coming. This was peculiarly attended to by the wisdom and piety of those reformers, who appeared, with such distinguished lustre, in the southern part of this island, and

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set an example worthy of being imitated by all who were groaning under the yoke of popish superstition.

'But as every thing that is good and precious, is apt to be debased by a mixture of that which is evil and vile, the sad effect of human depravity, it was soon found, that the reformation itself gave rise to many wild and extravagant opinions, from the infection of which it was equally necessary to guard the reformed churches. Those of the protestant persuasion were unhappily split into a variety of sects and parties, according to the titles and tenets which their several leaders thought proper to impose; and so many deviations from the truth required that steady, correcting hand, which was no where held out with more skill and judgement, than in the church of England. Finding so much cause to break off from the Romish communion, and at the same time being equally desirous to avoid those errors and irregularities into which that separation might lead, she composed what are called her *articles of religion*, agreed upon, we are told, by her bishops and clergy, for the express purpose of "avoiding of diversities of opinions, and for the establishing of consent, touching true religion." P. 9

The appendix contains some additional particulars which increase the value and importance of this pamphlet.

ART. 19.—*A Guide to Heaven: seriously addressed to all who believe the Gospel to be the word of God: by the Rev. Charles Sleech Hawtrey, A. B. Vicar of Widston, Monmouthshire.* 8vo. 4s. Rivingtons. 1805.

We have Bath Guides, and Guides to Tunbridge, and to all the fashionable watering places; we have town and city guides, and Westminster guides, and Oxford guides, and Cambridge guides; but we never expected nor wished for any other guide to heaven than the plain and simple road pointed out to us in the holy scriptures; the vicar of Widston nevertheless, has thought it necessary to supply his parishioners and the public with a guide, to facilitate their ascent up 'the steep and thorny paths to Heaven:' this is very kind on his part; still we think the Welshmen will not be much pleased with their conductor, when they find that they must pay the sum of four shillings for his assistance.

Mr. Sleech Hawtrey has ransacked his bible for a set of texts, which he has divided into sixteen chapters, to each of which he has subjoined what he has been pleased to call the application; this, on the average, consists of twelve or fourteen lines of puerile declamation: 'If'—'since then'—'how much it becomes us'—'let us then,' &c. &c. &c. the usual finale of a school-boy's theme, constitute no inconsiderable portion of these applications. For our own parts, we think every one who is in possession of a bible, and a very small share of common sense, capable of making equally good reflections for himself; and to such we shall recommend the guide to which he has been accustomed from his infancy, in preference to the one provided for him by Mr. Hawtrey.

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POLITICS.

ART. 20.—*An Attempt to explain the late mysterious Conduct of the Right Hon. William Pitt, with some Observations on some late political Events.* 8vo. 1s. Clarke. 1805.

Whoever attempts to explain mysteries, undertakes a hopeless task. It so happens, however, that the secrets which the writer of these sheets pretends to disclose, 'having had access,' as he tells us, 'where it was not permitted to every individual to penetrate,' have been without exception the theme of public discussion in every coffee-house in the kingdom. We should advise him to make the easy transition from the study of mysteries to *quietism*; and, without running the hazard of disturbing his own tranquillity or of abusing the patience of others, to indulge in the calm pleasures of silent contemplation.

ART. 21.—*An Essay on Toleration; in which the Subject of Catholic Emancipation is considered. By a Presbyter of a Church in England.* 8vo. 1s. Williams. 1805.

ART. 22.—*A Letter to the Honourable C. J. F. on the Catholic Petition.* 3d. Ashworth, Oldham. 1805.

We shall probably in a future number take an opportunity of entering into a dispassionate examination of this important question: in the mean time we cannot avoid consigning to contempt the intrusive observations of scribbling pamphleteers. The Presbyter declares himself to be entirely hostile to every established form of religion, demands an equality of rights and privileges to sectarians of all descriptions, and wishes upon fair terms, and with all the ardour of brotherly love, to commence a speculative crusade against all hierarchies and damnable errors, in favour of what he probably calls the holy, catholic, protestant, presbyterian, reformed, and refined religion.

The Letter to Mr. F. is an insignificant compound of ignorance and intolerance.

ART. 23.—*The Horrors of the Negro Slavery existing in our West Indian Islands, irrefragably demonstrated from official Documents, recently presented to the House of Commons.* Hatchard. 1805.

Whatever opinion we entertain upon the abstract question of the abolition of the slave-trade, we must ever condemn the introduction of insulated facts and partial details, which tend only to inflame the passions and counteract the operation of unbiassed reason and sound policy.

The only fair conclusion to be drawn from this pamphlet is, that government is disposed to investigate with impartiality, and listen with attention to, every circumstance which may enable them to diminish existing evils, and ameliorate the condition of those who, from unfortunate necessity, are placed in a state of

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slavery. The immediate abolition of a system though repugnant to liberal and philosophical principles, or the adoption of another which involves and may militate against the interests of thousands whose property is at stake, and who have employed it under the sanction of existing regulations, are important questions, not to be carried by acclamation or appeals to the feelings. Let not the press therefore teem with publications calculated only to affect the heart and mislead the judgment.

ART. 24.—*A Brief Inquiry concerning the Origin, Progress, and Impolicy of Taxing Attornies, including Remarks on a Regulation ascribed to a Suggestion from the late Lloyd Lord Kenyon: by Charles Ilsley, of New Inn.* Brooke *and* Clarke. 1804.

It is in fact beneath the dignity of criticism to notice such trash as this; but we do it in the hopes of rescuing the press, if possible, from being the prostituted instrument of ushering into the world any and every man's folly and nonsense. Were we to believe this man's assertions, the tax upon attornies is of as much consequence to the constitution and the general interests of the empire as the Great Charter, the Habeas Corpus act, or the Bill of Rights.

ART. 25.—*Strictures on the Tenth Report of the Commissioners of Naval Enquiry. By Allan Macleod, Esq. To which are subjoined an Appendix, containing the Substance of that Report, and Lord Melville's Letter of the 28th of March, 1803, to the Commissioners, together with their Answer.*

Allan Macleod saveth, that 'the commission of naval enquiry has been most indiscreetly administered;' that the tenth report is 'famous for that unreserved scurrility which marks all the productions of the friends and abettors of the St. Vincent's faction;' that it may be compared to 'the acts of Nero and Caligula;' that it is 'from beginning to end almost a tissue of calumnies, a report to satiate the lust for scandal of a faction of hot-headed unlearned tyrants;' that the commissioners 'ought to be ashamed of themselves;' and that their conduct is of such a nature, that 'in private life such violence and rudeness would have been chastised with a wholesome bit of hazle-tree laid on gently up and down under the windows of the insulted parties. But what is done by commissioners no man will think to requite by caning.' Allan Macleod farther saith, that 'the commissioners, for their abominable quibbling and special pleading, deserve to have a vote of censure passed on them;' and having uttered this and a vast deal more stuff of the same kind, Allan Macleod maketh the following adjuration: 'on my soul I do most conscientiously believe I have done the commission no sort of injustice.' We will not sully our pages with the abuse scattered abroad by Mr. Allan Macleod on lord St. Vincent's and others in high stations. We are only astonished that a man could be found to put his name to so

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contemptible a publication, which is entirely devoid of argument and if it could produce any effect at all, that effect would be quite the contrary to what he intends.

ART. 26.—*Letter addressed to the Right Honourable William Pitt, concerning the Establishment of an adequate Provision and Pension for Sailors and Soldiers, after certain Length of Services. By the Honourable and Reverend James Athol Cochrane, formerly Chaplain to the 82nd Regiment of Foot.* 8vo. 6d. Mawman. 1805.

Mr. Cochrane has long been a chaplain in the army, and doubtless 'the name of soldier sounds in his ears like the name of friend.' He has accordingly, from motives which do honour both to his patriotism and his humanity, published a small pamphlet, to prove not only that soldiers and sailors are entitled by wounds and length of service to an adequate provision, but that the prospect of such provision would stimulate young men to enter into the sea and land service, and thereby prove the most effectual method of recruiting both the army and navy.

The sight of so many worn-out and maimed veterans chanting their miserable fate in every street and corner of the British dominions, is highly disgraceful to the country; and, as Mr. Cochrane observes, the pension from Greenwich and Chelsea is entirely inadequate to their maintenance.

The continental soldiers have reason to envy their English brethren their pay and good quarters. The pay of the former, throughout the whole continent, is scarcely sufficient for their subsistence: but on the other hand they are only enlisted, generally speaking, for a certain period; and if disabled, care is usually taken to provide them with such situations as they are capable of filling; for instance, they are employed in delivering letters from the post-offices, &c.

Mr. Cochrane points out several plans for the establishment of a fund to be applied to the purpose in question, some of which are sufficiently feasible. The principal are, that an appropriate sermon be preached annually in every church and chapel in the United Kingdoms, and a collection made for the purpose from house to house; that a per-centage should be levied on all fortunes above a certain value; that a small tax be paid each year by every person fit to carry arms; and finally, that the money arising from the sale of commissions be applied to assist this fund.

POETRY.

ART. 27.—*The Pleasures of Composition; a Poem, in two Parts. Part I.* 2s. 6d. Hatchard. 1804.

We cannot encourage this author to publish his second part. Instead advertises his intention of 'not rivalling the Pleasures of them to Memory, Hope, &c.' and we commend his mothose who,

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desty. But where there is no emulation, nothing great will be performed; and as to the puny efforts of conscious imbecility, they had better be confined to an audience of forgiving friends. The public is a more just, and therefore a severer judge. Will it not coincide with our opinion of the merits of this author? who must feel in a high degree 'the pleasures of composition,' when he can even himself be pleased with such stuff as the following: it is taken from the part of this poem that relates to music.

'Next to Ausonia flew the 'witching maid,
And, long neglected, mourn'd Lyceum's shade;
Where genius bade the fair musician rule,
And cold philosophy adopt her school.
Yet, in th' eventful episodes of Rome,
Her dormant talents would betray their home:
Fix honor's dictates, when inclined to swerve,
And draw its poison from the lustful nerve.
Wine, rage, desire, impel the mad'ning youth,
To burst the bonds of modesty and truth;
With satyr-fangs his mistress to assail—
Deaf to her pray'r, her strength, her senses fail;
No parent nigh, her chastity to guard;
No hope—when lo! a blind, domestic bard,
Drawn by her cries, calls rhet'ric from the wires,
To virtue's rescue, while the Muse inspires.
Delightful minstrel! what reward was thine!
Who Composition rais'd to heights divine:
Who heard, chastis'd, the youth for pardon sue,
And grant to music, what was beauty's due!' P. 18.

We are here (not without reason) referred to the notes, where we find this explanation of the above:

'The author trusts he has not offended against propriety, in removing the scene of this anecdote (quoted by a Greek writer) from Greece to Rome. As music was held in less estimation in Italy in those times, the remarkable power attributed to it in this instance, may be easier accounted for, than in a country where the talent was cultivated, and its charms familiar to youth. 'Vide Quint. L. 5.' P. 46.

We did look in Quintilian, book the 5th, for this anecdote, but in vain. We traced its origin in L. 1, c. 8, ad finem, edit. Rollin: 'Nam et *Pythagoram accepimus*' (this the author calls a quotation from a Greek writer) 'concitatos ad vim pudicæ domui afferendam juvenes, jussâ mutare in spondeum modos tibicinâ, composuisse.'—What is meant by 'changing the scene of this anecdote from Greece to Rome'? If such a thing ever happened, it probably did in the voluptuous town of Crotona, where Pythagoras kept a school. Must we refer this author to his Cellarius for the situation of Magna Græcia? We will save him the trou-

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ble of hunting in the index, and negatively inform him that Magna Græcia is no part of Peloponnesus, nor is it any one of the countries on the other side of the isthmus of Corinth; he need not therefore be in fear of 'having offended against propriety by changing the scene of this anecdote from Greece to Rome.'

We have in this passage united a specimen of prose and poetry, rarely equalled. But we are threatened with a 'voluminous head of poetry' in the second part; for 'here the author feels more confident in his own judgment' (see his advertisement); in his notes too he probably will expatiate as largely as in the present pamphlet, where there are forty pages of 'illustration and confirmation' out of sixty. The author of 'The Pleasures of Composition' will surely pardon us a parody of his concluding lines. We have retained all the faults and nonsense, to make *our copy more like the original.*

'Oh! would thy harp in *plaintive* notes *severe*,
Lull the grammarian's strictly judging ear,
Calm men, by criticism savage grown,
Or soften hearts more obdurate than stone,
Then Grub-street's sons might still be blest and free,
And *fabled Dunciads realiz'd by thee!*'

See Pleasures of Composition, p. 21.

ART. 28.—*The Picture; Verses written in London, May* 28, 1803, *suggested by a magnificent Landscape of Rubens, in possession of Sir George Beaumont. By the Rev. Wm. Lisle Bowles.* 4to. 2s. Cadell. 1804.

We are sorry that 'a magnificent landscape of Rubens' should have suggested to Mr. Bowles,—who certainly has descriptive powers, as his 'Combe Ellen' and 'St. Michael's Mount' testify,—such poor drivel as the whole of the present composition, particularly pages 10 and 11. The obvious plagiarisms which we there find from 'Auld Robin Grey' and 'Over the Mountains,' are indeed disgraceful. Such petty poetical larceny is beneath the author of the following sonnet.

'*Written in a Convent.*

'If chance some pensive stranger hither led,
His bosom glowing from majestic views
The gorgeous dome, and the proud landscape's hues,
Should ask who sleeps beneath this lowly bed,
'Tis poor Matilda—to the cloister'd scene
A mourner beauteous and unknown she came,
To shed her tears unmark'd, and quench the flame
Of fruitless love—yet was her look serene,
As the pale moon-light in the midnight aisle!
Her voice was soft, and such a charm could lend
As that which spoke of a departed friend,

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And a meek sadness sat upon her smile;
Now, far remov'd from ev'ry earthly ill,
Her woes are buried, and her heart is still.'

There certainly are many errors in the style of the above, but it is far superior to the generality of sonnets; it is full of tenderness, and has some very poetical colouring. Let Mr. Bowles write us an elegy or two: he would not lament in Latin imagery, like Hammond; for we think him well qualified to express

'Quo desiderio veteres revocamus amores,
Atque olim amissas flemus amicitias!'

It is the motto to his Sonnets. Not that we recommend these fetters of fourteen lines to him, any more than 'Odes upon the Battle of the Nile.' He may recite elegies with impunity.

ART. 29.—*An Essay on Man, upon Principles opposite to those of Lord Bolingbroke, in Four Epistles, with a Preface and Notes. By W. Churchey.* 12mo. 4s. Kirby. 1804.

Mr. Churchey, as he confesses, is only to be opposed to lord Bolingbroke, as a philosopher, and not to Mr. Pope, as a poet. It will suffice to say, upon this part of the book, that the principles are those of an earnest advocate in the cause of christianity, but perhaps rather too warm an admirer of Mr. John Wesley, whom the author calls 'as to his style, the Mansfield of the christian world in his day:' Notes, P. 72. The six lines descriptive of the deluge, P. 25, would, we think, constitute one of the most poetical passages in the essay, were it not for the bathos in the last: 'Towns, cities, cedars, in one ruin fall.' The millennium is tolerably well pictured too (epistle 4th, page 63), but we have not room to transcribe it.

Upon the whole, however, we were much more edified than amused by this production; which, although we might perhaps have been contented with it as a religious essay, from its being merely edifying, yet we might have expected to have been more amusing as a poem. Poetical essays indeed are constitutionally dull, unless embellished by something like the wit of Pope, of whom we may much more truly say than Johnson did of Goldsmith, 'Nihil quod tetigit, non ornavit.'

ART. 30.—*Poems, Tales, Odes, Sonnets, Translations from the British. By Richard Llwyd, author of Beaumaris Bay, Gayton Wake, &c. 2 vols.* 12mo. 6s. Williams. 1804.

In a former number we had occasion to notice Mr. Richard Llwyd, as the author of a poem entitled 'Mary Dod, and her List of Merits,' in terms of no very high commendation. We are sorry that we cannot now retract our sentiments of this Cambrian bard; and if our readers are disposed to think us unjustly severe, we condemn them to read the following:

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'Yes, gen'rous Saxon*, in a kinder age,
My country looks, with pleasure, on thy page;
Where manly thoughts, in candour's language drest,
Denotes the worth, that dwells within thy breast!

'Expatriated fair, in earliest youth,
Thy Cambria forc'd to western rocks to flee
Has seldom seen, th' impartial pen of truth,
Her years, her tears, retrace, on thy side Dee.

'Yet saw the drop, that issu'd from thy soul,
Bedew the tome of time, of crime the roll;
Hears thee, with healing voice, her wrongs regret,
And bid her happier hours, the past—forget.

'Let, Warrington, her native mountain bard,
Lead, to thy liberal eye—this dear reward!' P. 135.

ART. 31.—*The Sorrows of Seduction, with other Poems. Small* 8vo. 5s. Longman. 1805.

Its title its passport, this poem will probably form part of the furniture of many a lady's dressing-room. With that let the author be content. We cannot encourage him in his design of completing the poem of which 'the Sorrows of Seduction' only form a part. There are the strongest reasons why he should never have appeared in print at all. These reasons, which are to be found in his preface, are, that he has had no advantages of education, that he is engaged in an employment which gives him but little leisure for literary pursuits, and above all, that he has no literary friend to whom he can submit the examination of his performances. He has not by nature sufficient poetical powers to counterbalance these deficiencies; and though we allow that much worse poems constantly issue from the press, yet, to a sensible man, that is but poor encouragement.

The story of this poem may easily be guessed, and shortly told. A country-girl is seduced and deserted by a young man, who repents on his death-bed. But the verses are not quite good enough to make the reader take an interest in the story. At the end of the volume are some smaller pieces, whose merit is not greater than that of 'the Sorrows of Seduction.'

DRAMA.

ART. 32.—*The English Fleet in* 1342, *an Historical Comic Opera, in Three Acts; as performed at the Theatre-Royal Covent Garden; written by Thomas Dibdin, Esq.* 8vo. 1s. 6d. Longman. 1805.

For the *historical* foundation of this opera we are directed to consult the second volume of Hume's England; this was judi-

* 'A native of England is still known in Wales as a Saxon, or Sais.'

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ciously done, for no particle of history does the opera contain: we sincerely wish we had been directed where to look for the *comic* part.

ART. 33.—*Of Age To-morrow. A musical Entertainment in Two Acts, as performed by their Majesties' Servants, at the Theatre-Royal, Drury Lane, and printed exactly conformable to the Performance.* 8vo. 1s. 6d. Barker *and* Son. 1805.

Wretched! despicably wretched!

'Another and another still succeeds,
And the last fool is welcome as the former:'

For instance,—

ART. 34.—*Confined in Vain; or a Double to Do: a Farce in Two Acts, by T. Jones, Author of Poems and Phantoms, or the Irishman in England.* 8vo. 1s. 6d. Jones *and* Peck. 1805.

ART. 35.—*Custom's Fallacy: a Dramatic Sketch in Three Acts, never performed.* 8vo. 2s. Barker *and* Son.

ART. 36.—*The Piccolominis: a Drama in Five Acts, from the German of Schiller.* 8vo. 2s. Chapple. 1805.

Of the first we shall only observe that the author deserves some credit for printing it upon bad paper; on the second we can make no appropriate remark; and the third, as it is said to be a chef-d'œuvre of the incomparable Schiller, shall speak for itself: the quotation we select is from a prelude to the drama, called the Camp of Wallenstein; a Capuchin friar *loquitur*.

'Hey there! yo high! dudeldum*dy*,
Here's fun going forward, and I must be by;
Is this an army of Turks, and not christians,
Or are we then heathens and antibaptistians?
Dare we thus murder the good Sabbath day,
As if God had the gout, or the chira*gra*? &c. &c.
And since after sin must it's consequence follow,
Like tears from the eyes, when strong mustard you swallow;
Or when with strong onions you rub well your nose,
So from sin must arise war's murderous blows;
After the O quickly follows the P,
For that is the order of A, B, and C.'

The remainder of this speech is blasphemy.

The poetry of the whole drama is equally elegant with the above quotation; the plot is not of a better stamp. The principal characters, heroes and princesses, are occasionally introduced as playing at bo-peep!! Whether this nonsense is to be attributed to 'the incomparable Schiller' or his translator, we have not taken the trouble to enquire; but these gentlemen, between them, have dished up such a farrago of absurdities as we have seldom witnessed.

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ART. 37.—*The Lady of the Rock; a Melo-Drame in two Acts; as it is performed at the Theatre Royal, Drury Lane. By Thomas Holcroft. Second Edition.* 8vo. 1s. 6d. Longman. 1805.

Mr. Holcroft tells us in his preface that he is indebted for the foundation of this melo-drame to an anecdote related in the Annual Review, of which the editor observes—'this tale might be dramatised with very powerful effect, by a skilful writer.' At first Mr. Holcroft thought otherwise; but he afterwards changed his opinion.—What is this but to acknowledge that he thought *himself* a skilful writer? Whoever will be at the expence and trouble of reading this performance, will however be of a different opinion, unless he is one of those who thinks scenery, machinery, and decorations, &c. a sufficient substitute for sense; he will in that case be gratified with the powerful effect of total darkness, sheets of rain, and dreadful peals of thunder; it is much to be lamented that Mr. Holcroft did not avail himself of a water-spout, and a fall of snow four feet deep, as was of late ingeniously recommended to a modern dramatist.

ART. 38.—*Elbow Room. A Pamphlet: containing Remarks on the shameful Increase of the private Boxes of Covent Garden. Also, a comparative View of the two Houses, shewing the puerility of a* great Man's *prophecy, who was to have turned Drury-lane Theatre into a splendid Desert, &c. &c. &c. By Thomas Gilliland, Author of the Dramatic Synopsis.* 8vo. 1s. Chapple. 1804.

Mr. Gilliland is very indignant that he cannot obtain a convenient seat at Covent-garden theatre; he is very scurrilous, and very ridiculous; very anxious to promote a riot in the play-house, yet very desirous that no such construction should be put on his stupid pamphlet. 'Mr. Harris has characterized a reign of thirty years with a love of low buffoonery.' Mr. Kemble is now 'the barbarous Alaric,' and now a 'glow-worm, which loses its lustre in the effulgence of the sun of Mr. Sheridan.' Covent-garden is a 'gingerbread house; but to sit within the walls of Drury-lane is absolutely a treat.' We shall not argue the matter with Mr. Thomas Gilliland; but for the sake of respectable females who visit the theatre, we think every one would consider himself much indebted to Mr. Kemble if he would employ the *whole of the boxes* after the plan adopted at the opera.

ART. 39.—*Odd Whims, and Miscellanies. By Humphrey Repton, Esq. 2 vols.* 8vo. 18s. Miller, 1804.

——— 'The painter and the poet
Are of imagination both compact,'

according to a parody upon Shakspeare; but, although we have often admired Mr. Repton's designs as a landscape-gardener, we cannot approve of his poetic miscellanies. Neither do we think his comedy of 'Odd Whims, or Two at a Time,' displays much humour, or probability of incident. It was written twenty years ago, and presented for performance at one of the theatres; but when it had been read with approbation, the author

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was told, after some suspense, that the manuscript and drawings (for it is a comedy with plates) were *mislaid*. This, we confess, appears to us like a civil evasion; and we cannot help concurring with the manager in his more deliberate opinion of the play, notwithstanding the applause Mr. Repton himself assures us its loyal sentiments met with lately at the Ipswich theatre, and the favourable notice formerly taken of it by Mr. Burke and sir Joshua Reynolds. Neither of these great men were by nature qualified to have a strong relish for comic humour: the latter possessed a very pure and classical taste; and the former, of all the ancients, most admired the grave and majestic Virgil. Had Fielding and Hogarth spoken well of a comedy, we should not have dared to differ from them.

Some of the prose essays in these volumes had been already offered to the public, in a collection called 'Variety;' and we were not displeased to see that what we had before found amusement in, proceeded in part from the pen of Mr. Repton. As an essayist he appears in his best light; his thoughts are natural, yet not undiscriminating; and his language, though occasionally luxuriant, generally correct. His forte seems to be in the delineation of eccentric characters, which would appear to entitle him to praise as a comic writer; but, like all the dramatic authors of the present day, he conceives much better than he executes; and when the expectation has been raised by the name and dress of a humourist, we find his jokes sententious, and his actions methodical. The liveliness of dialogue seems to be extinct upon the stage. It is gone with Congreve, with Vanbrugh, and with Farquhar; with

'Eupolis, atque Cratinus, Aristophanesque poetæ,
Atque alii, quorum *comœdia prisca* virorum est.'

MEDICINE.

ART. 40.—*Report on the Progress of Vaccine Inoculation in Bengal, from the Period of its Introduction in November* 1802, *to the end of the Year* 1803: *with an Appendix submitted to the Medical Board at Fort-William. By John Shoolbred, Superintendant General of Vaccine Inoculation.* 8*vo.* 2*s.* Blacks *and* Parry. 1805.

This pamphlet was printed at Calcutta in 1804, at the expence of the East India company, and has now been reprinted in London. It contains an interesting account of the extent to which the vaccine preservative has been disseminated in India, of the attention which has been judiciously paid to its dissemination by the present governor-general, and of the means which have been adopted to overcome the numerous difficulties which necessarily occurred. The vaccine *virus* being incapable of retaining its infectious power long enough to be transmitted by sea to India, it became necessary to divide its journey into stages, at each of which by new inoculations its power might be renewed. The disease had already reached Constantinople; and in consequence of a letter from the governor of Bombay to lord Elgin, the British ambassador, some *virus* was sent to Bagdad; but, this failing to produce the disease by

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inoculation, a second supply was transmitted, which succeeded. Fresh matter was forwarded thence to Bussora, where it produced the disease; and thence to Bombay, where, after numerous failures, the inoculation was at length successfully performed. From Bombay the matter was communicated to Madras, and several other places; and from Madras, after many attempts had failed, it was at length conveyed to Bengal, 'by means of successive inoculations performed on board ship,' in Nov. 1802. An establishment was then formed in Bengal, communicating with different stations in the country, in order to extend the benefits, and preserve the existence, of the vaccine disease; and from the time of its introduction, to the end of the year 1803, the following number of patients has been vaccinated:

At the vaccine stations - -	4456
In other parts of the country -	4210
At the Prince of Wales's Island -	1000
Vaccinated, but of whom no return has been made, say	1500
Total vaccinated up to the 31st Dec. 1803	11,166

We apprehend it is totally unnecessary to add, that in a large number of these cases, in which the test of inoculation with *variolous* matter was resorted to, the security of the patients was invariably ascertained; and no instance of small-pox after vaccination had occurred. We have had great pleasure in contemplating the zeal, activity, and judgment, manifested in the cause, both by government and the medical faculty, which have been such as to ensure the success of the vaccine practice in that distant quarter of the globe, and entitle them to the gratitude of their fellow-citizens.

ART. 41.—*Observations on the Disease called the Plague, &c. &c. &c. By P. Assalini, one of the chief Surgeons of the Consular Guards. Translated from the French by Adam Neale, late Surgeon of the Shropshire Regiment of Militia.* 8vo. Mawman. 1804.

Dr. Assalini's 'Observations' are somewhat desultory, and his descriptions of the diseases in question are too vague and uncircumstantial to add much to our knowledge of their nature. What shall we say, for instance, of the history of an epidemic fever, fatal to at least one third of those whom it attacks, in which the state of the pulse, the skin, and the morbid temperature, is barely hinted at? And we look in vain for any thing like information as to a rational or successful method of cure. Some scattered facts, however, may be collected in the course of the volume, which deserve attention; especially in relation to the question, whether the fever, commonly the plague, was in this instance contagious? We must confess ourselves unable to discover the nature or extent of citizen Assalini's creed upon this difficult topic. He advances arguments to prove that the disease was not contagious; but he afterwards qualifies them, and his precautions in the presence of the sick betray a scepticism as to their truth, not to say a belief of the contrary position. It is true, he says, that many were attacked who had

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communication with the sick, but many more, 'in spite of the most decided communication,' continued to enjoy good health (p. 17). Several individuals were seen to contract the disease, and die, although they had been living shut up after the manner of the Franks. Citizen Larrey dissected many bodies, and examined the buboes of the deceased, with perfect impunity. And citizen Desgenette inoculated himself by two punctures with a lancet dipped in the pus of a bubo; yet his health did not suffer (p. 22). After the obvious inference which citizen Assalini deduces from these and similar facts, we were not a little surprised to meet with the following observations:

'One *may* contract, in my opinion, this disease, when the causes which produce it shall by degrees have impaired the health, and predisposed the body to take on diseased action: I will then admit, that if a person be exposed to breathe the infected air in the chamber of a patient, or should he stay too long in the same atmosphere, he will run a great risk of contracting the prevailing malady. I have been careful never to stay longer by the sick than the time requisite to perform the necessary operations; after which I always went out to respire a better air. In this way I have been preserved from a disease, which in forty days carried off one-third of the garrison of Jaffa, including the commandant of the province, the governor of the place, and nine medical officers.' p. 25. To us, however, viewing the question at a distance from such dreadful mortality, the doctor's arguments more than counterbalance the conclusion drawn from his personal fears. The disease began immediately on their arrival from the pure and healthy air of Cairo, at the marshes and bogs of Jaffa, and it first attacked that division of the army which was encamped on the borders of an extensive marsh. Some important facts are mentioned with respect to the efficacy of exercise and change of place in preventing the disease. The wandering Bedouin Arabs are never attacked, notwithstanding their communication with 'infected' cities, during the most dreadful plagues.

The yellow fever of Cadiz, and the dysentery, are very cursorily treated. The ophthalmy, as the translator calls it, is discussed more at length; and some of the observations respecting the causes of it may be read with advantage. The volume concludes with a description of a hospital for patients in the plague, accompanied with three explanatory plates.

MISCELLANIES.

Art. 42.—*The Lives of the Scottish Poets, with preliminary Dissertations on the Literary History of Scotland, and the early Scottish Drama. By David Irving, A. M. 2 Vols. 8vo.* 18*s.* Vernor *and* Hood. 1804.

This compilation of facts and fables discovers more labour than originality. The Dissertation on the Literary History of Scotland, with the exception of some observations on the opinions which have been entertained respecting the languages formerly prevalent in that country, is nothing but a chronological account of

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names and dates, interspersed with very few useful or interesting remarks.

The early Scottish drama is altogether a barren subject. A veneration for antiquity, and national partiality, naturally induce the industrious scholar to rescue from oblivion and ascribe some portion of merit to every old work or fragment which his researches may discover. Amidst the rubbish, no doubt, a gem is sometimes found, which, polished and enriched by an able artist, sparkles in the literary cabinet with renovated lustre. Such is Sir Tristram, a metrical romance of the 13th century, by Thomas of Ercildoune, of which Mr. Scott has lately presented to the public a splendid and valuable edition. These early productions in general derive their importance from opening a field for ingenious criticism to glean whatever may display the customs and manners of the times. Considered as works of genius, the peculiarities of the early Scottish dialect probably lead a stranger to attach less, and a native more, merit to the poetical labours of former times than they intrinsically deserve. Notwithstanding, however, the national celebrity of Barbour, Dunbar, Douglas, Lindsay, and the royal poets of the house of Stuart, we may safely affirm that no foreigner and few Englishmen can receive any satisfaction from a perusal of their works, adequate to the previous labour necessary to render them intelligible. The northern constellation of talents which during the 18th century illuminated the departments of history and philosophy, may diminish every Scotchman's anxiety for the poetic fame of his ancestors. Those, however, who are fond of dwelling with pleasure on every minute and trifling circumstance will, in addition to the few names of real eminence, find in Mr. Irving's biographical sketches a copious catalogue of writers, who lived in such and such a reign, made verses, and died.

ART. 43.—*A new Treatise on the Use of the Globes, or a Philosophical View of the Earth and Heavens, &c. By Thomas Keith.* 12mo. 6*s. Boards.* Longman. 1805.

In elementary works of this kind the arrangement is a principal object, not for the sake of erecting a beautiful system, but simply for the learner's ease. Considering the subject in this light, we could have wished all that well-selected matter which is inserted between part i. chap. 1. and part ii. chap. 1. of the present treatise, to have been reserved to the end of the volume. Otherwise the 'lucidus ordo' is well preserved. The definitions are perspicuously arranged and well worded, except that of centrifugal force, p. 39, which is by mistake confounded with a very different thing, projectile force.

The questions for examination, with references to the pages where the answers may be found, is a very useful part of the present publication; indeed, we think that no elementary treatise designed, as this is, for the instruction of youth, should be without a collection of such questions.

The author merits commendation for the form of his book, as the same matter might easily, by an increase of type and margin, have been expanded into an octavo volume. Upon the whole, we recom-

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mend Mr. Keith's treatise as an useful compendium for learners of the age of fourteen and upwards. For younger scholars, unless of extraordinary powers, something simpler is requisite.

ART. 44.—*Sequel to the English Reader, or elegant Selections in Prose and Poetry, designed to improve the highest Class of Learners in Reading, to establish a Taste for just and accurate Composition, and to promote the Interests of Piety and Virtue. By Lindley Murray. 2d Edition, with Alterations and Additions.* 8vo. 4s. Longman *and* Rees. 1805.

The second edition of this excellent school book contains the addition of nine extracts selected from Addison, Carter, Cowper, Hawkesworth, and Dr. Johnson; with an abridgment of lord Lyttelton's Conversion of St. Paul, from the Encyclopædia Britannica; an Appendix also of 62 pages is subjoined, containing biographical sketches of the authors from whom this selection is made. These are executed with brevity and neatness, yet we think it would have been a preferable plan to have PREFIXED these memoirs to the work, for the same reason that in teaching the Latin and Greek classics every skilful master makes his pupil read the life of the author he puts into his hand, before he enters upon the study of his works. We have, however, no hesitation in recommending this as the best selection of its kind; and perhaps in a future edition Mr. Murray may be induced to take advantage of our hint.

ART. 45.—*Considerations on the best Mode of improving the present imperfect State of the Navigation of the River Thames from Richmond to Staines, shewing the Advantages to the Public, the Navigator, and the Owners and Occupiers of Houses, Mills, and Lands, in the Vicinity, by improving the Navigation of the River in Preference to making a Canal. By Zach. Allnut Henley.* 8vo. 2s. 1805.

The state of the river Thames above Richmond, and indeed of most rivers in England, is a disgrace to the country. They are left almost entirely to themselves. There is no regular system by which the acts of nature in wearing the banks and in making shoals are constantly attended to, so that those injuries might easily be repaired, which being neglected become formidable nuisances, and either check navigation or subject the country to inundation. The river Thames ought to be, and might be easily made, navigable almost to its source; and in China there would be vessels upon it till there was no mean of keeping six inches depth of water in the channel, or it was not wide enough to admit a narrow barge. The writer of this little work, a very ingenious man, who has invented a method of printing maps of estates and surveys of land with moveable types, is surveyor of the second and third districts, and has paid great attention to the navigation on the Thames. From his observations he conceives that very great improvements may be made in it, and in this we are very much inclined to agree with him, at very little expence; and he has dilated with great judgment on the following heads of his work: 1st. The navigation of the river Thames is very important by its extensive

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course and connection, and lately is become more so by its reception of the additional trade of several other navigable rivers and canals recently made into it. 2dly, The navigation upwards, between Richmond and Staines, from the violence of the current, &c. is, in places, dangerous, tedious, uncertain, and expensive. 3dly, Repeated but ineffectual trials at a considerable expence have been made to amend the navigation between Richmond and Staines, by ballasting, and making weir-hedges, jettoes, &c. 4thly, The mode of effectual amendment is by making opening weirs, with side cuts and pound locks. 5th, Three weirs, side cuts, and pound locks, are necessary for such effectual amendment. 6. The expence of such weirs, side cuts, and pound locks, will not exceed 20,000*l*. 7. The present trade will, at the small additional toll of only 2*d*. a ton a voyage, pay for the whole of these improvements. And 8. Many great and material improvements will be obtained by such effectual and cheap amendments to the barge-masters, navigators, land-owners, wharfingers, millers, and the public in general. The Thames is of so much consequence to the public, that any attempt to meliorate its state deserves serious attention; and to those who are to take it into consideration we recommend the above remarks, which may be consulted with advantage by those who are concerned in the navigation of other rivers. The writer's plan of printing maps of estates with moveable types is capable of great improvement, and deserves encouragement. By his method, on the same sheet that relates the particulars of the estate to be sold, is given a plan of it, by which every bidder may gain more information by one inspection than he could by a laboured detail in writing. The plan, we perceive, has been already adopted at some sales at Garraway's; and on sending a small plan of the estate by post to Mr. Henley, he returns, at fixed prices, any number of printed plans upon a larger scale, according as they are desired.

CORRESPONDENCE.

The letter signed 'No Soldier' did not arrive in time to be answered in our last. Taking no notice of this writer's bad grammar in the first line, nor of his bad pun in the second, we proceed to observe that it was not our intention to establish what he calls a 'rhythmical creed,' but merely to set some reasonable bounds to the liberties which every versifier thinks he has a right to take, because he finds passages in our best poets which sanction those liberties. However, the instances which 'No Soldier' brings forward, are not parallel; and if they were, we can refer him for the justification of our censure to much better critics than ourselves. But we know how to appreciate both the value and the motive of a remonstrance, which smells strongly of *Bœotia*.

An answer to the Lover of Truth's last letter shall be left at Mr. Mawman's, as before.

We are much flattered by the good opinion and good wishes of 'Philo-Criticus.'

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THE

CRITICAL REVIEW:

SERIES THE THIRD.

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ART. I.—*An Historical Review of the State of Ireland, from the Invasion of that Country under Henry II. to its Union with Great Britain. By Francis Plowden, Esq.* 2 *Vols.* 4*to bound in* 3. 4*l.* 4*s.* Egerton. 1803.

IT is a fact not a little remarkable, that while the history of Great Britain is known by most men of liberal studies with considerable accuracy, and those of the principal nations in Europe are, at least in their general outlines, very familiar to them, the domestic annals of a country so closely connected with our own as Ireland, have been almost universally overlooked. Our English historians present us indeed from time to time with short and imperfect notices of the state of our neighbours, but even these are only introduced as it were by necessity, to illustrate such transactions in England as are directly related to them, or to display more fully the portrait of some English hero. *Carent quia vate sacro*, is the cause which has covered with oblivion the objects of historic, as well as poetical celebration. But our neglect of Irish history before the Revolution is not excusable on this pretext; the work of Leland, though too prolix in the earlier part, combines with much elegance of style and judiciousness of remark, an undeviating impartiality, rare in the history of every nation, and certainly not least so in that of Ireland. Since the Revolution indeed, the progress of that long political conflict which terminated in the union, has hardly been illuminated by a single ray. In England we still indeed desiderate the candid and discerning historian, who shall select and combine the most important events of our own country during the eighteenth century; but the mass of materials accessible to all, and known to many, has better enabled us to expect in patience the arrival of such a phenomenon. With respect to Ireland, this is not the case; and we naturally hail with pleasure a

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publication, which professes to supply a deficiency of which we have long been sensible.

The appearance of Mr. Plowden's volumes is rather formidable. Imagine to yourself, gentle reader, two quartos, containing respectively 1093 and 1480 pages. The latter indeed, for your greater comfort, is bound up in two parts. Yet we do not mean to insinuate, that Mr. Plowden might not have been less moderate in his demands upon the public studies. We doubt not that he has omitted, exclusive of advertisements, almost as much letter-press of the Dublin Evening Post as he has inserted; that many pamphlets, especially on the treasury side, have not been transcribed; and that he might have added, from the stores of his own mind, many thousand reflections, little inferior in importance and profundity to those which at present decorate his annotations. Perhaps indeed

'Cynthius aurem
Vellit, et admonuit:'

Mr. Godwin has told us, that the timely interference of Apollo, in the shape of Mr. Phillips, saved the commonwealth from a third volume of the Life of Chaucer; and certainly a cold-blooded purchaser of copy-right might tremble at the reams of paper to which Mr. Plowden's manuscript must have extended. In this age of sciolists, learning is not bought by the rabid foot. These 'three chopping bastards, each as large as an infant Hercules,' are not guests for the tables of dilettanti; and, upon this account, we think it possible that some individuals may look over our effusions, who will neither purchase nor peruse Mr. Plowden's history.

There is a notion which seems very prevalent among historians, that the importance of facts is inversely as the square, or some higher power, of their distances. Now, in spite of the beautiful analogy between moral and physical laws which this theorem presents, our regard for truth compels us to admit it with some hesitation. Are the wars of the League less interesting than those of the Fronde? Ought the distracted times of Charles the First to fill a less space in history than the corresponding period of the ensuing century, gliding on with an unruffled stream through peace, riches, and tranquillity? Ignorant people indeed always suppose the events of their own age to be vastly more wonderful than any which have gone before, as rustics conceit their own parish-church to be the finest in Christendom; but it is not the duty of an historian to accommodate his plan to prejudices which are wholly incompatible with all philosophical reasoning upon time past. But the rules according to which Mr. Plowden has dilated or condensed his narrative, are beyond all example disproportionate

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to the importance of the events recorded. Forty-six pages bring us to the reign of Henry VIII.; one hundred and ninety more to the death of Anne; while the three subsequent reigns occupy the entire remainder of these prodigious volumes. Nor can Mr. Plowden rest upon what he seems (page 1) to intimate, that he writes only the history of the union, and the *prominent* events leading to it; for, not to mention the title which his book assumes, nine parts out of ten that he has written, are any thing rather than an account of *prominent* events leading to that memorable transaction.

The preliminary chapter treats of the state of Ireland before its invasion by the English. The prejudices of the Irish on this subject, though we cannot adopt, we shall not treat with disrespect. It is the peculiar fate of Ireland, never to have shone forth among the nations of Europe as an independent power. Scotland, Arragon, Hungary, though now absorbed in larger empires, can trace in unequivocal history the dynasties of their own monarchs, and the deeds which their own sons have atchieved. But the authentic annals of Ireland since the invasion of Henry II. are unknown to the rest of mankind, or known only by dreadful epochs of rebellion and massacre. Hence the mind of an Hibernian patriot is led to seek in fabulous antiquity that national importance which later times do not attest; and while it expatiates in the ideal glories of the three sons of Milesius, regards with undisguised contempt the upstart kingdoms of this degenerate age.

The next chapter presents us with a very imperfect and superficial account of the interval between the second and eighth Henries.* We trust that no vulgar nationality misleads us, when we profess our admiration of the general character and conduct of the English people; when we discover in it a haughty quickness to resent injuries accompanied with an abhorrence of committing them, and a stern courage tempered by a generous clemency. But with regret we add, that the system which she has pursued towards Ireland, shews very little of these noble dispositions. Founded in unjust aggression, her dominion was maintained by a scheme of proceeding,

* We take this opportunity of mentioning, what is not perhaps very generally known, that, so early as the reign of Edgar, the crown of England had obtained, probably a nominal, and certainly a transient, sovereignty over part of Ireland. There is a charter of that prince, A. D. 964, which contains the following words: 'Mihi concessit propitia divinitas cum Anglorum imperio omnia regna insularum Oceani cum suis feraissimis regibus usque Norwegiam, *maximamque partem Hiberniæ cum sua nobilissima civitate Dublina*, Anglorum regno subjugare.' Seld. Tit. of Hon. p. 55. edit. 1614. It is a tradition of this monarch, that he was rowed in his barge on the river Dee by eight kings, of whom Kenneth king of Scots was one; probably some Irish *reguli* were of the number.

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in which folly and tyranny went hand in hand together. The country was parcelled out among a few English adventurers, who speedily became not less barbarous than the natives, whom it was their chief care to exterminate; while their feuds and rebellions prevented every benefit which the policy of government might, from time to time, have communicated to so extensive a portion of the empire." We read with indignation, that in 1278 the Irishry petitioned Edward the First for the free enjoyment of English laws, that their prayer was favourably received by that wise prince, but that so excellent a measure was evaded by the English oligarchy, who had already laid the basis of that *ascendancy* which so long kept the people of Ireland in subjection. We cannot but transcribe the words of sir John Davis, from whose golden little book Mr. Plowden, as well he might, has made frequent extracts: 'As long as they were out of the protection of the lawe, so as every Englishman might oppresse, spoyle, and kill them without controulment, howe was it possible they shoulde bee other than outlawes and enemies to the crowne of Englande? If the king woulde not admit them to the condition of subjects, how could they learn to acknowledge and obey him as their sovereigne? When they might not converse or commerce with any civill men, nor enter into any towne or citie without peril of their lives, whither should they flie but into the woods and mountains, and there live in a wild and barbarous manner?' Discoverie of the True Causes, &c. P. 119. Hence neither by conquest or submission, as Davis well shews, had Ireland become fully subject to the English crown, till the vigorous administration of Elizabeth overpowered the last struggle of Irish independance. In this infirm state of things, the Reformation was introduced into Ireland, an event upon which we may be allowed to make one or two observations. If we were to indulge ourselves in reasoning as mere politicians, with respect to religious establishments, it might almost appear, perhaps, a principle of natural justice, that the opinions of the majority, supposing that majority to be indisputable, should point out the sect by whose ministers they are to be instructed, and whose expences they are to defray. But whatever may be thought of the necessity that Protestantism should be established in Ireland, the means by which it was secured were at all events unjustifiable. The authority of lord Clare will pass current with many men upon this question. 'It seems difficult to conceive,' says his lordship, 'any more unjust or impolitic act of government, than an attempt to force new modes of religious faith and worship, by severe penalties, upon a rude, superstitious, and unlettered people. Persecutions or attempts to force conscience will never produce conviction.

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They are calculated only to make hypocrites or martyrs.' Whether from national hatred, gross ignorance, or whatever cause, the new establishment was very ill received in Ireland. It seems indeed a problem (and we beg again to be considered as advancing, and that with hesitation, a mere political speculation, without adverting to the other points of view in which the subject may be placed), whether the anomalous system of the church of England, differing so widely from the catholic church in doctrine, and as materially from the other protestant churches in discipline, though proved by experience to be admirably adapted to the country where it was framed, be equally fitted for any other people. In Scotland, in Ireland, in America, wherever in short the experiment has been tried, it has certainly failed of success; and perhaps the ecclesiastic, like the civil polity of England, possesses a racy flavour of its native soil, which, by nations of different temperament and prejudices, may rather be admired than imitated. Be this as it may, the people of Ireland adhered to the Romish communion, and various penal laws were enacted during the reign of Elizabeth to chastise this refractory difference from their sovereign's creed; which however, like the corresponding statutes in England, neither impaired the rights of property, nor took away from recusants their seats in parliament. Having said thus much against this change of religion, we must in candour state some arguments on the other side. The progress of the reformed religion in Ireland was, upon every political account, greatly to be wished. The title of Elizabeth was openly impugned by the see of Rome; her enemies, Mary of Scotland and Philip of Spain, were the hope and support of the catholic cause; while a host of spiritual adversaries, priests, friars, and jesuits, waged irreconcilable war against her person and authority. We judge sometimes illiberally through our liberality itself; and, justly zealous in the cause of toleration, forget how perilous a conflict every protestant prince in the sixteenth century sustained against the active and rancorous hostility of Rome. The catholics of that age were not peaceable unresisting sectaries, groaning under restraints which wanton fanaticism imposed. They formed, especially the priests, a compact organized body, professedly regardless of political allegiance,* and often unchecked in the cause of their party by moral obligations.

* A striking instance of this is given by Carte, from Rinuncini's Memoirs, which we shall transcribe for the benefit of those gentlemen who believe that the catholics were at no time dangerous to a protestant sovereign. 'The nuncio, in a speech to the council of Kilkenny in 1645, had recommended fidelity to the king. A copy of this speech he sent to Rome; and in return was severely reprimanded by cardinal Pamfilio, for that the holy see never

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The fourth chapter of Mr. Plowden's history comprizes the reign of Charles the First; and we are compelled to say, that, whether from an inability to select from the chaos of materials those facts which form the basis of historical narrative, or from an unwillingness to throw a strong light upon transactions unfavourable to his own party, our author has involved this interesting period in so much confusion, that no man previously unacquainted with the circumstances, can derive any connected information from his incoherent rhapsody. There is a fashion of writing history lately grown up, the characteristic of which is, that it rather alludes to events as already known, than relates them as they occurred. Of this vicious style the latter volumes of Gibbon afford numberless instances; and, unlike as Mr. Plowden is to that distinguished writer in every other respect, he bears an unfortunate resemblance to him in this imperfection. Such, however, as this narration is, its avowed drift is to persuade us that the insurrection of 1641 'is to this day most unwarrantably and unjustly called, an odious and unnatural rebellion.' The grounds upon which the author would lead us to such a conclusion, we shall proceed to examine. Let Mr. Plowden speak for himself.

'If the catholics felt themselves aggrieved by the severity of the late lords justices, much more reason had they to complain of the conduct of lord Wentworth who succeeded them. This nobleman, better known under his superior style of the earl of Strafford, continued lord deputy from the year 1633 to the year 1641. As the close of his administration was the opening of what is usually termed the great Irish rebellion, it becomes the duty of the historian to scrutinize it with rigorous impartiality, in order to determine whether an event so closely preceded by a seven years administration of extraordinary austerity, were not fomented, accelerated, aggra-

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would by any positive act approve the civil allegiance which catholic subjects pay to an heretical prince; and the displeasure of the court of Rome was the greater, as he had deposited a copy of his speech with the council, which, if published, would furnish heretics with arguments against the papal authority over heretical princes, when the pope's own minister should exhort catholics to be faithful to such a king.' We trust that no one will accuse us, from this extract, of prepossession against the catholics of the present age. On the contrary, not only the liberal and enlightened sentiments of that body, but the virtual dereliction of all temporal power long made by the Vatican (more inclined at present to supplicate assistance from the English government, than to fulminate censures against it), prove, that the restraints which still exist, were erected under very different circumstances; and one of our objects in the foregoing extract is, to shew that we cannot plead the authority of our ancestors for denying any political rights to the loyal and liberal professors of the Romish faith. There is a curious document, Vol. II. Appendix No. 91., containing the answers of the universities of Paris, Louvain, Douay, Alcala, Salamanca, and Valladolid, to a case laid before them at the request of Mr. Pitt, touching the temporal authority of the pope. These answers are wholly conformable to common sense, and the liberal spirit of modern times, which, it seems, has pervaded the licenciados of Salamanca.

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vated, or occasioned, by that system of severity and terrorism. Upon this more than upon any other point of modern Irish history, are the English and Irish historians at open variance. The former from Temple, Borlase, Cox, Clarendon, and Carte, down to Leland and Warner, all represent the reigns of the two first Stuarts, as the halcyon days of peace, prosperity, and felicity to Ireland. The latter, on the contrary, from lord Castlehaven, the bishop of Ferns, Peter Walsh, down to Gheoghegan, O'Connor, and Currie, consider that rebellion, mainly occasioned and brought forward by the intemperate, cruel, and unconstitutional administration of the earl of Strafford. In this wide difference of opinion, I shall barely refer to the leading circumstances of his administration, leaving the inference to the unbiassed reflection of the impartial reader.'

Notwithstanding this shew of 'leaving the inference to the impartial reader,' Mr. Plowden, as might be expected, prefers Irish evidence to English, that is, catholic to protestant, and paints the administration of lord Strafford in the darkest colours. The conduct of that famous statesman, who added to insolence and tyranny the deeper guilt of apostacy from the cause of patriotism, will not find in us very favourable judges. To assert that Strafford was a constitutional minister, is the greatest of errors, except perhaps that of such as maintain the equity and propriety of his attainder. But a religious insurrection can only be justified by religious persecution; if his administration was not oppressive to the catholics as such, the pretext of religious grievances cannot be supported by proofs of political tyranny. Now, that the catholics of Ireland should have eminently suffered from the rigour of penal laws during the reign of Charles the First, is so contrary to what we know of the policy which his ministers pursued, that, independantly of all direct evidence, we should readily acquit lord Strafford of such intolerance. But Mr. Plowden, with more candour than cunning, admits, that 'when lord Wentworth was appointed deputy, the presentments against recusants were discontinued.' Nor has he adduced a single proof that the catholics endured any molestation during the whole eight years of his government. The authority of lord Clarendon cannot be fairly neglected upon this point. 'Though there were some laws against them still in force,' says the noble historian, 'yet the edge of those laws was so totally rebated by the clemency and compassion of the king, that no man could say he had suffered prejudice or disturbance in or for his religion.' History of the Rebellion and Civil Wars of Ireland, p. 9. edit. 1720. Of the political grievances sustained by the Irish during lord Strafford's lieutenancy, the chief mentioned by Mr. Plowden, is the finding of the king's title to most of the province of Connaught. Undoubtedly this favourite scheme

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of the lord deputy's was a high act of overstrained prerogative, and accompanied with such arbitrary proceedings towards the uncompliant jury of Galway, as might well rouse the indignation of every friend to his country's liberties. But what our author has forgotten to state, we will not omit: that possession was never taken under the royal title; and the storm, after hanging for several years over the heads of the proprietors, was dispersed by a revocation of all the proceedings on the very eve of the rebellion.

The year 1641 was as memorable at Dublin as at Westminster for the triumph of democracy over prerogative. With a versatility of which Irish senates have presented other instances, the same house of commons, who in their last act of subsidies had formally thanked his majesty for placing over them so wise, just, and vigilant a governor as lord Strafford, now as formally retracted the eulogy, and co-operated through the medium of a committee with the English parliament for his destruction. A spirit of redress and reformation was stalking abroad; and whatever wrongs might have been sustained by Ireland, there was every hope of obtaining that relief by law, which should never, but in the last hour of necessity, be sought by rebellion.

At this point Mr. Plowden changes his ground. Patriotism is a good word, and loyalty is another. The Irish catholics, it seems, fought neither for religion nor liberty, but for Charles the First. 'It is impossible,' says Mr. Plowden very truly, 'to fix the day on which the usurped power of the parliamentarians commenced, and the constitutional power of the crown ceased. From the moment of that usurpation, resistance to the parliamentary power was loyalty, not treason.' Delighted with this discovery, Mr. Plowden drops from henceforth lord Strafford and his tyranny, and becomes the unwearied advocate of the royal authority against rebels and regicides. That the latter scheme of justifying the insurrection is not very compatible with the former, most men, we think, will concede. But as we care very little for the consistency of Mr. Plowden's theories, and very much for historical truth, let us consider this latter representation of the objects of the catholics, which is, we believe, generally adopted by persons of that communion. In the first place, the Irish rebellion was an irreparable misfortune to the king's affairs. The detention of those troops which he might otherwise have drawn to his succour, was the smallest part of the evil. Guiltless as Charles undoubtedly was of that unparallelled massacre with which the rebellion commenced, the suspicion sunk deep into the hearts of the English nation. Of all the reproaches which the malignity of his enemies cast upon

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him, the sting was the Irish massacre; and the courtiers of Oxford vied with the credulous rabble of London in their apprehensions, as in their abhorrence, of the rebels. Undoubtedly such friendship is not very usual on the east of St. George's Channel; and if the confederates of Kilkenny seriously imagined that they assisted the royal cause by their insurrection, they committed the greatest practical *bull* that the world ever witnessed.

But did they seriously design to act as loyalists? Remark the facts. Was it after the cessation of 1643, when they evaded all the importunities of Ormond to fulfil their promises of assistance? Or was it when they insulted the king at Oxford with demands, by granting which he must have lost all hope of either British crown? Or shall we say, that the rupture of the peace in 1646 evinced an inclination to rescue Charles from the calamities which environed him? We cannot enter into a detail which would be co-extensive with the history of the age. But we send our readers to the impartial narrative of Leland, and request them to judge from notorious public facts, whether this defence of the Irish rebellion be just or sophistical. It seems in truth rather surprising, that with all Mr. Plowden's allegiance to Charles the First, the most faithful followers of that prince, if they were protestants, meet with very little favour. Hear how he traduces that mirror of loyalty and honour, the great duke of Ormond.

'The marquis of Ormond was a man of personal intrepidity, some military knowledge, and very extensive ambition, imperious, haughty, vindictive and impatient of controul; he was so implacable to the catholics, that in his hatred to them he not only contravened the commands and wishes of his royal master, but basely descended to execute the sanguinary orders of his determined enemies.' Vol. I. p. 142.

But an impartial relater of Irish history would have done justice to the merits of this extraordinary man, who, struggling between two rebellions, destitute of all the sinews of war, and betrayed by the insincerity of the sovereign whom he served, so long maintained the established constitution amidst the distractions of Ireland. If he chose rather to surrender the remnants of that constitution to a parliamentary than a papal usurpation, it is sufficient to remind Mr. Plowden that what he stigmatizes as mercenary treachery, was fully sanctioned by lord Clarendon, a man very little likely to have recommended any disloyal conduct. It is not to disingenuous and perverted statements of fact that we will surrender one of the most brilliant characters which adorn our history.

The true causes of the Irish rebellion are so notorious, that,

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were it not for the glosses which Mr. Plowden has attempted to put upon it, we should not even briefly advert to them. That event was intimately connected with the previous as with the subsequent history of Ireland; and forms but a link in the chain of hereditary discontent, which reaches from the expedition of Henry II. to the present hour.

The sense of national oppression, acting upon a high-spirited people, had been rendered a thousand times more biting since the era of the Reformation, by the establishment of rites which they abhorred, by the humiliation of their own religion, and the persecution of its ministers. That, during the reign of Charles the First, this persecution at least had not been very warm, we have above asserted upon historical evidence. But as the most temperate regimen will not speedily restore the bodily frame when enfeebled by dissolute excesses, so in the political system a lenient and forbearing government cannot heal in a moment the wounds which are still smarting from former severity; and the annals of Ireland, in later times, evince but too forcibly this melancholy truth. The plantation of Ulster during the reign of James the First was still recent; and though good political reasons may be alleged for that measure, since the protestant colony of that province is perhaps even at this hour the sheet-anchor by which Ireland is held to the empire, yet it must have been attended with much hardship towards the natives, the resentment of which appears to have greatly operated in the rebellion. These seeds of insurrection now found their time of ripening. Before the eyes of the Irish was the success of the Scotch covenanters, victorious just before in a war of religion; and every catholic must have blushed at the thought, that an heretical cause should prevail by arms, while the true believers still ignobly languished in voluntary bondage. They perceived that the convulsed state of England, tending more and more towards a civil war, afforded them an opportunity which might never recur. Nor shall we deny that the fanatical intolerance which the parliament of England, and still more the covenanters, displayed, might well excite in the most moderate catholic an apprehension, that his communion would soon become the object of a presbyterian crusade. The predisposing causes of great revolutions are to be sought in the philosophy of human nature; the proximate are commonly derived from fortuitous circumstances. A few desperate individuals sprung the mine which had been so long prepared. Of lord Macguire's narrative however, the most important document relating to this conspiracy, Mr. Plowden takes no notice; if he suspected its authenticity, though we see no likelihood in such a suspicion, it should at least have been stated and supported. We shall

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not inquire, whether the lords of the pale were concerned in the original conspiracy. But it seems incontestable, that the imbecillity, the fanaticism, the cruelty, of that wretched government which existed in Ireland in 1641, provoked at once and encouraged the progress of the civil war.

Whatever were the causes of the Irish rebellion, its effects were in the highest degree calamitous. Those who are ever ready to applaud conspiracies against established governments, forget that it is not enough to prove existing evils, without shewing a probability that they may be redressed by arms. Of the numberless rebellions which have been recorded in history, it is likely that not one in a thousand has had results advantageous to the interests of human nature. There can be no question, for instance, that the miseries of Italy under the despotism of Nero, were far exceeded by those which she sustained during the succeeding wars of Otho and Vitellius. It is a perilous responsibility of conscience which that man undertakes, who risks at once the certain bloodshed and desolation of civil war, the exasperation of the actual government, naturally rendered more suspicious and severe by popular disaffection, and the many chances of reaching a worse state of tyranny, through long scenes of faction and anarchy. In this unhappy rebellion of 1641, it is the estimate of sir William Petty, that 616,000 persons 'were wasted by the sword, plague, famine, hardship, and banishment;' a number little less than one-half of the population of the country. The forfeitures of the same period, as set out by the court of claims at the Restoration, amounted, according to lord Clare, to 7,800,000 acres; about two-thirds of the superficial contents of the island. But the miseries of that rebellion are not to be measured by these immediate losses of lives and property: they were visited on posterity, beyond the third and fourth generation; and the latent fire, after bursting into two subsequent rebellions, each marked by blood, and one by confiscation, still terrifies, in its smouldering embers, the peaceful inhabitants of Ireland, and the anxious friends of the British empire.

The reign of Charles the Second is dismissed by Mr. Plowden in five pages, in which nothing is worthy of notice but his calumnious misrepresentations of the duke of Ormond's conduct respecting the act of settlement; a measure in which the imperious voice of necessity silenced the remonstrances of justice and humanity, but mitigated by that great man, as far as the inextricable difficulties of the case would admit. In the reign of James II. Mr. Plowden does not wholly deny the misconduct of the prevailing party, but excuses it in many points upon the authority of Charles Leslie. But the said notorious character, though a man of great shrewdness, was

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a furious partizan; and, like most men of that description, utterly regardless of veracity. Rather injudiciously, Mr. Plowden has inserted one extract from Leslie, in which he maintains that James had no design of overthrowing the established church; an assertion which not a little shakes his credit as to facts which we cannot at this time of day so positively disprove.

We must cast a rapid glance over the remainder of this work. The catholics, crushed by the arms of William III., experienced all that severity from their conquerors, which resentment of past, and dread of future rebellions, may rather extenuate than justify. Deprived of every political right, and almost all those of property, shut out from the exercise of their religion, they still excited jealousy; and the busy invention of the Irish parliament was harassed with contrivances to render them less dangerous and more miserable. The condition of these people from the reign of Anne to that of his present majesty (we speak the truth boldly, since the times have passed by), was more like that of the Spartan Helots, or the negroes of Jamaica, than the subjects of a paternal monarchy, and common sharers of the British constitution. They were invariably spoken of by lord-lieutenants and parliaments, under the periphrasis of 'the common enemy;' nor could any one, without incurring the suspicion of jacobitism, assert in their favour the rights of humanity. Such was the policy of the English government, that it was thought necessary to degrade three-fourths of the Irish to a state of villenage, in order to preserve an ascendancy over the remainder. For there speedily arose a strong spirit of national independance among the protestants of Ireland, the ebullitions of which, sometimes patriotic, sometimes factious, intimidated every successive administration. Two successive primates, Boulter and Stone, retained for near half a century the management of Ireland; and the printed letters of the former sufficiently evince the narrow and ungenerous system which was then pursued. Of lord Chesterfield's vice-royalty, which Mr. Burke has treated with accumulated invective, Mr. Plowden speaks very favourably; we mean so far as it related to the catholics; and certainly the mildness with which he acted at the very moment of the Scotch rebellion, over-balances his assent to one severe law, which has drawn down on him the indignation of the eloquent correspondent of lord Kenmare. In the year 1753, the systematic arrangement of parties took place in Ireland. A protracted contest ensued between the treasury and its opponents; in which the Syren smiles of the former, *vultus nimium lubricus aspici*, seldom failed to lull, sooner or later, into pensioned repose, the stern energies of Irish patriotism.

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Throughout all this period, Mr. Plowden seems to us far too much possessed with the pot-house principle, that all governments are in the wrong, and all oppositions in the right; and even in reporting the debates upon the union, of which he is an avowed, and, we presume, a sincere admirer, he cannot help shewing a bias towards the adversaries of ministry. Strongly as we have expressed ourselves as to the prior conduct of England towards the sister country, it cannot we think be denied, that during the present reign a continual stream of concession has flowed in upon Ireland. The vice-royalty of lord Townshend, so much condemned by Mr. Plowden, is still, we believe, celebrated with convivial gratitude at Dublin. Those of lords Harcourt and Buckinghamshire were yet more conciliating. It would be ungracious to answer, that Ireland enforced these concessions; there certainly was no disposition to withhold them. The declaratory act of independence in 1782 crowned the whole; and while it relieved Ireland from a nominal subjection, placed the connection of the two countries on that precarious basis, which left no alternative for the presiding government, but corruption of the Irish senate, or legislative incorporation.

In our free constitution, parliamentary proceedings form often the most important parts of historical narrative. 'Great men,' says Mr. Burke, 'are the landmarks of the state.' Those who wield the complex engine of a democratic assembly, have a right to claim that immortality which it is the boast of history to confer. But that every motley scrap of unmeaning common-place, which an obscure member of parliament has uttered, should be dragged into such a work as the present, and swell it to a portentous size, is what we must strongly reprobate. Accounts of parliamentary debates exist, and it is right they should, as important repertories, from which the historian is to condense and select what is material. But the desire of book-making overrules all laws of composition: and thus it will be, until some man shall arise, more jealous of fame than eager for money, more solicitous to impart truths worthy of perpetual remembrance, than to propagate idle tales of temporary faction. In the notes upon this part of his work, Mr. Plowden, as if afraid of being too concise, details many contemporary debates in the British parliament (some of them not relating to Ireland, as, for instance, those of the regency), which he very properly borrows from Mr. Belsham. They are indeed both Arcadians; alike prompt to believe, and quick to circulate, every falsehood and misrepresentation which can throw odium upon their adversaries; alike forgetful of the dignified tone in which history reviews the actions of public men; alike able to rouse the reader's anger by their perver-

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sions, to excite his smiles by their absurdities, or to lull him into weariness by their prolixity.

When we reach the disastrous æra of the late rebellion, we find our author, though visibly inclined to represent the outrages of the magistrates and the military in the strongest light, yet not uncandid enough to suppress all mention of those which were perpetrated by the United Irishmen. In this he has certainly the advantage of sir Richard Musgrave. It is painful to read these records of atrocious retaliation, by which the protestants of Ireland, especially those of the Orange denomination, sullied their acknowledged intrepidity in the cause of the constitution. Yet we must not weigh in too accurate a balance the actions of men struggling for their very existence against an enemy who knew no mercy. An European in India who had never seen a *cobra di morte*, would probably kill every snake that came in his way: and men harassed by suspicions of every peasant they met; who knew that murderous treason lurked in every household; who for months had never slept unarmed; who heard, day by day, the butchery of peaceful families, and never looked on their children without conceiving them writhing on the pike; may well have been wrought to a state of mind which prompted such acts as may be committed with less guilt than defended. We are aware that this excuse is as valid for the rebel as the loyalist, for the peasant as the noble; and we intend that it should so be taken.

A few observations on the great event of the union shall conclude the present review; and in these we shall endeavour to place the subject in that light in which a dispassionate Irish patriot would consider it. It seems not difficult to prove, that an union was more eligible than the actual state of connection between the two countries immediately previous to it. Ireland had obtained what she fondly deemed a perfect independance in 1782. But while this vaunting name deluded the multitude, it was manifest that she was still in every practical respect subordinate to the councils of Great Britain. Controul over the ministers of the crown is the noblest privilege of the British parliament. But this controul could never be possessed by Ireland. Impeachment, that sword which, though happily rusted in the scabbard, is still, we should ever remember, the avenging weapon of liberty, which may one day be unsheathed, was beyond the grasp of a parliament at Dublin; whose senators might aim their petty lances in vain against an administration which, secure in a majority at home, would smile in scorn at such puny assailants. The measures pursued by a viceroy seem indeed the only constitutional object which the jealousy of an Irish parliament could have reached; but such

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measures were commonly planned in the cabinet of St. James's, and the removal of an individual from that high station has often proved no augury of an altered policy. In the mighty questions of peace and war Ireland could take no part; and was compelled to see her exchequer exhausted, and her fields drained of men, for contests which she was alike incompetent to approve or condemn. Her commerce, though much enlarged, still laboured under restrictions which, as they would be the price of union, were not likely to be conceded without it. The nation was feverish with religious and political feuds, the future duration of which might be judged by the past. So slight was the tie which kept the two nations together, that necessity prescribed to government the preservation of that power by influence which was lost by law. A loathsome corruption had tainted to the core that Irish parliament whose independance was so loudly proclaimed; one hundred and sixteen placemen sat among the three hundred members of the house of commons; and the peerage was the notorious and undeniable reward of services which modestly withdrew themselves from public observation. All that remained of independance in this assembly, was shewn only in an implacable determination to resist the introduction of the catholics, who, on their side, in an intemperate pursuit of the few privileges from which they were debarred, seemed careless how much desolation they might be the means of bringing upon the country.

The sole question which could, we think, admit of much doubt, was union or separation; for to the latter the actual constitution was tending, and perhaps most of the zealous anti-unionists, of whatever party, cherished in their hearts the hope that it would one day be effected. Independance is a word of noble sound, and in the fervour of political contest it is not the fault of Ireland alone to have listened without rigorous examination to those imposing names, which more often excite generous sentiments than correct ideas:

'Tuumque
Nomen, Libertas, et *inanem* prosequar *umbram*.'

It must be allowed, that the advocates of union went much too far, when they contended that no political incorporation upon equitable terms could be injurious to the liberties of a nation. Certainly they would not readily have allowed, that Great Britain could safely and honourably be embraced in the empire of France, though due provision were made for her participation in the *corps legislatif*, and though it were stipulated in the articles of the pact that not less than twenty of her nobility should, in all time to come, be members of the legion

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of honour. The Author of nature has placed, in the physical and moral circumstances of nations, landmarks, which human policy cannot safely over-step. It is probable, though great names may be cited for a different opinion, that America could not have been retained, by any durable legislative union, within the dominion of the British empire. But it does not seem that Ireland is thus naturally separated from the neighbouring island. Independant she could not be without the desolation of protracted war; the success of which would leave her with a population, reduced in numbers, furious with animosity, blinded with superstition, and averse to industry. Her maritime and commercial energies would be checked by Britain in peace, and crushed by her in war; war, which would be perpetually renewed, and in which she must ever be inferior, unless she purchased the humiliation of her adversary by connections most dangerous to her own liberty.

We have hitherto considered the two islands as detached from the rest of Europe, and only in their relation to each other. But wise men do not neglect the signs of the times. The ambition of France, which, for near two centuries, has menaced the independance of western Europe, after bursting through the dams which the providence of our ancestors erected, has spread like a deluge over the adjacent country, and no longer covertly displays its inordinate thirst of power. That her yoke is galling and ignominious to whatever unfortunate nation has endured it, is a truth as indubitable, as it is that Great Britain stands foremost in the breach, and sustains a struggle of such incalculable duration and difficulty, as to make the hearts quail even of those who have the proudest confidence in her energy and resources. In this contest Ireland has borne her full proportion; deprived of Ireland, Great Britain would undoubtedly preserve her own liberty, but must perhaps relinquish the hope of maintaining the interests of the European republic. Ireland herself could scarcely hope for so much; exposed alike to Great Britain and to France, she must select the friendship of one, and would be numbered among the other allies of the Corsican, the respectable and independant sovereignties of Spain, Lombardy, and Etruria.

The particular articles of union seem, for the greater part, just and prudent. In the election of peers for life, and the annihilation of small boroughs, the system of representation is, we think, greatly superior to that which was established by the Scottish union. For the power reserved to the crown of creating new Irish peerages of a limited number, no better reason can perhaps be alleged, than the unwillingness of ministers to part with an instrument of influence. Though rendered necessary, perhaps by the strange admixture of English

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gentlemen with the Irish peerage, yet the eligibility of peers to the house of commons, upon waving all their peculiar rights, accords very little with the genius of our constitution. Theoretical writers consider a peer as merely an hereditary senator. But the privilege of being summoned to parliament is, though an eminent part, yet but a part of those characteristics by which the nobility are separated from the rest of the state. The peerage is a distinct order, which would subsist though no parliament, if that could legally be the case, were ever again to be convened. The persons who compose it are, upon constitutional principles, invested with rights inherent in their blood: rights which, whether they will or no, they must transmit to their posterity; and which, in the words of the celebrated protest of 1695, 'nothing can take away, but what, by the law of the land, must withal take away their lives and corrupt their blood.'

Our opinion of Mr. Plowden's work may be shortly expressed; it is no history, but a partial and ill-digested compilation; yet, until a better shall be written, may be found of some value as a book of reference. Each volume contains a copious appendix, some parts of which are useful, and others the contrary. As for the style, it is below criticism.

ART. II.—*A Poem on the Restoration of Learning in the East. By the Reverend F. Wrangham, M. A. F. R. S. of Trinity College.* 4to. 3*s.* 6*d.* Mawman. 1805.

IN our number for March last we noticed Mr. Grant's 'Poem on the Restoration of Learning in the East:' the work now before us was an unsuccessful rival of that poem, which nevertheless has been printed at the particular request of those who adjudged the prize—a request equally creditable to themselves and Mr. Wrangham.

India affords ample materials for the speculation of the politician, the research of the philosopher, and the excursion of the poet. The vicissitudes of intellectual light and darkness—the ages of gold and iron which have alternately blessed and afflicted that finest portion of the earth—the powerful and splendid empires, Hindû, Mohammedan, and christian, of which she has been the seat—the renowned conquerors to whom she has given celebrity—her wealth, her religion, and her connection with this country—conspire to attach a peculiar degree of interest to every thing which relates to her.

Our author begins his poem as it were *ab ovo*, with the production of light at the fiat of the Almighty. He bursts upon us at once with the abruptness which Johnson vainly ridiculed

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in Gray's Bard. This is adventurous; but the poet is not unsuccessful:

> ' "Let there be light!" so spake th' Almighty word,
> ' And streams of splendor gush'd around their lord.'

Darwin in his Botanic Garden has the two following lines:

> ' "Let there be light," proclaim'd the Almighty lord:
> ' Astonish'd chaos heard the potent word,' &c.

If it be supposed that Mr. Wrangham intended to imitate these lines of Dr. Darwin, it will be admitted that he has excelled them; for the effect of the fiat is in Mr. Wrangham more direct and more appropriate.

We believed ourselves to recognize the same two lines of Darwin, in a poem called 'the Sorrows of Seduction,' which we lately had the mortification to review, in the following curious disguise:

> ' "Let earth arise," so spake the Almighty lord;
> And *unfledg'd* earth in chaos heard the word.'

Having just hinted at a possible imitation of Dr. Darwin, we take this opportunity of remarking that Mr. Wrangham is one of the few fortunate admirers of that fascinating poet; he has too much judgment and too much taste to be spoiled by that seductive and dangerous model.

The lines following the two first are nervous and harmonious; in them Mr. Wrangham indulges a supposition that India was the first country visited by the sun's nascent beams: as this is possibly, though not necessarily true, we are not disposed to refuse to him his poetical privilege:

> ' Forth at that bidding, emulous to run
> His course of glory, sprang the giant sun;
> And, as he chased the scattered rear of night,
> O'er the wide east diffused his earliest light,
> There, while his infant beam on Ganges play'd,
> Or hung entranced o'er Agra's spicy glade,
> India, first cherish'd with his orient ray,
> Shone like a bride in brightest colours gay.' P. 1.

He then touches upon the deluge; after which India rose from the waters,

> ' and rich in nature's charms,
> Rush'd to the sun's invigorating arms.'

After a description of the appropriate richness of Indian vegetation, which is judiciously varied from its antediluvian luxuriance, we are presented with a pleasing view of the early blessings which science lavished upon India:

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'Ere revelation flamed from Sinai's height,
India rejoiced in patriarchal light.
Tradition there preserved, from sire to son,
That first great truth, that God is all and one;
'Till fabling bards the mystic song began,
And learned darkness stole on wilder'd man.
His rigid code then selfish Brahma framed,
Then for his caste it's proud distinction claim'd;
Waved o'er the cheated realm his ebon wand,
And scatter'd demon-meteors through the land.
'So born and fed 'mid Turah's mountain-snows,
Pure as his source, awhile young Ganges flows;
Through flowery meads his loitering way pursues,
And quaffs with gentle lip the nectar'd dews;
'Till, swoln by many a tributary tide,
His waters wash some tall pagoda's side:
Then broad and rough, 'mid rocks unknown to day,
Through tangled woods where tigers howl for prey,
He foams along; and, rushing to the main,
Drinks deep pollution from each tainted plain.' P. 3.

In a poem of such great merit we are unwilling to descend to the littleness of verbal criticism; otherwise it might be observed in the lines just extracted, that 'cheated' is too familiar, too mean a term. 'Demon-meteors' must also be condemned, not only as objectionable in itself, but also as bringing to our recollection the 'demon-ape' of Dr. Darwin, and other combinations of demons which so frequently disgust us in the Botanic Garden. But instead of pointing out to the reader a few petty faults and inaccuracies, we have great pleasure in calling his attention to those musical and stately lines in which the simile of the Ganges is couched, in the concluding verses of the same extract.

We are next told that though the selfish and degrading superstition of Brahma corrupted the patriarchal purity of the Hindoos, still were they not deserted by the sun of science; but were highly eminent even in those early days for their knowledge of medicine, of astronomy, ethics, music, and poetry.

'Nor only Science led her Indian youth
With patient labour to the throne of truth,
Studious by just gradation to refine
From brute to human, human to divine;
But Fancy rapt him on her wing of fire
To realms sublime, where bliss outruns desire;
Where streams of crystal feed ambrosial flowers,
And love and glory speed the laughing hours:
There to his hand resign'd her powers of sway,
Her lyre, and liquid voice, and numerous lay;

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Gave him her holy hymn, her lofty ode,
To *sing* the chieftain or to *sound* the God:
Gave him her stately epic, to rehearse
His Arjun's fame with all the pomp of verse;
When Krishna, mounted on the hero's car,
Bore him secure amid the clanging war:
Gave him her drama's tearful vase, to pour
O'er virtue's sacred anguish pity's shower;
When soft Sacontalà in Canna's grove
Press'd the fond pledge of her Dushmanta's love,
Or as her steps yet linger'd on the green
(Of all her infant sports the happy scene)
Wept o'er each flower, her garden's blameless pride,
Kiss'd the young fawn that sorrow'd by her side;
And still, to ease her bosom's bursting swell,
To flower and fawn prolong'd the sad farewell.' P. 4.

We have selected the above passage, independently of its intrinsic merit, on account of the beautiful allusion in the concluding lines to that elegant drama 'Sacontalà, or the Fatal Ring.' The pleasure which we derived from the perusal of it in sir William Jones's translation made so strong an impression upon our minds, that we earnestly recommend it to our poetical readers. It may be doubted whether even the simple and elegant dramas of Greece can furnish a passage surpassing the delicacy, the sensibility, and the pathos of that, of which Mr. Wrangham has judiciously given the outlines in five admirable couplets.

But the happy ages of Indostan were blasted by the irruptions of Mahmoud the Gaznevide, and Tamerlane.

'And did oblivion quench this hallow'd fire?
May genius like the brood of earth expire?
With meteor front a few short moments soar,
Then sink forgotten, and be seen no more?
Ah! no: by age undimm'd his cheek appears;
His laurell'd brow defies the assault of years.
'Twas Mecca's star, whose orb malignant shed
It's baleful ray o'er India's distant head.
'Fleet from the stormy west, on steed of flame,
To blast her bloom the Bactrian archer came:
Beside him rode, twin ministers of fate,
The lust of empire and religious hate;
And still, where'er their sanguine banners flew,
Spring's rosy splendours vanish'd from the view.
'Her last faint throb of struggling life to crush,
See from the north remorseless Timur rush!
His drear morasses, and his boisterous sky,
The fire-eyed Tartar quits without a sigh:
Calls his grim squadrons from their realms of snow,
And leads where zenith suns strange lustre throw:

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By Bember's foot, who dreary, black and bold,
Stands the stern guard of Cashmere's vale of gold;
Through bowery Matra, where the Gopia nine
In love's disport with youthful Krishen join:
There while the mango from it's stem they tear,
Or light with saffron wreaths their raven hair,
O'er India's plains the myriad swarms expand,
And science, genius, fancy fly the land.' P. 5.

The Mohammedan religion is properly enough designated by 'the star of Mecca;' but that 'star' should not have changed a few pages afterwards into Medina's crescent, especially as it is there compared with 'the mild flame of Zion's star.'

The six lines descriptive of the desolating progress of Mahmoud are extremely good; still we think that the twelve irruptions of that conqueror into Hindostan might have been dwelt upon more at length with great effect. Gibbon, who is himself almost a poet, has related in his most splendid manner some events respecting this monarch, which in Mr. Wrangham's hands might have been rendered highly ornamental, and perhaps have furnished matter for an episode, which is a desideratum in this poem; for, although the writer touches upon the heads of most of the principal events that have occurred in India from the creation down to the present time, yet a slight appearance of irregularity, an occasional transition to something, not indeed irrelevant, but yet not necessarily connected with the subject, might perhaps have improved the effect of the whole.

We included the last fourteen lines of the above extract, not for their superior excellence, but because we think them more faulty than any other part of the poem. This, we presume, is equitable criticism. In the first place, why is Tamerlane said to quit 'his drear morasses?' Tamerlane quitted Samarcand, the delightful situation of which is proverbial in the east, and is celebrated by every oriental poet. It is situated in the rich and fertile vale of Sogd, so famous for its fertility, and the exquisite richness of its fruits, that they were made an article of commerce, and exported to Persia, and even to Hindostan. But, supposing Tamerlane to quit 'his drear morasses,' it is no wonder (making every allowance for the 'amor patriæ, ratione violentior omni') that he quitted them 'without a sigh;' but if Samarcand be that paradise described by the poets, we should indeed wonder that he could leave it without reluctance, were it not that, in the breast of the hero, the love of power is paramount to the love even of grapes and melons. But the real fact is, Mr. Wrangham wrote this weak line thoughtlessly, and, as we strongly suspect, for

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the convenience of a rhyme. Again: Tamerlane's soldiers employ themselves in 'tearing the mango from its stem.' To this we can have no objection, as the mango is an excellent fruit, otherwise it could in no degree contribute to the expulsion of 'science, genius, and fancy.' But they are said also to 'light with saffron wreaths their raven hair;' *i. e.* to relieve the jetty blackness of their hair. (N. B. Mr. Wrangham should have good authority for this use of the verb *to light.*) Now this description may be thought objectionable, as these 'grim squadrons' are called from 'realms of snow,' and as light hair is a characteristic of the natives of cold climates. But still perhaps Mr. Wrangham is defensible; for 'the realms of snow' alluded to are no doubt those mountainous countries to the northward of Samarcand, which are in the same latitude with mount Caucasus, and which form a part of the chain extending across Asia from Mingrelia to Kamschatka: and the Circassians, who are in the vicinity of Caucasus, are remarked both by historians and poets, for their long, black, shining hair.

Immediately after the last-quoted lines follows a simile, in which there is a peculiarity that does not by any means recommend it; for it applies both to what precedes and follows it, and so applies that it is not easy to know which part the author designed exclusively to illustrate. And at the lines,

> 'Before the fiend the groves of Eden bloom,
> Behind him scowls a desert and a tomb,'

he should have referred us to the third verse of the second chapter of Joel, from which the images are translated: 'The land is as the garden of Eden before them, and behind them a desolate wilderness.'

Mr. Wrangham now laments the state of degradation to which Hindostan was reduced under the iron yoke of the Mohammedans; and tells us that it was not till after the irruption of the Mohgol Tartars, that those superstitious and sanguinary rites of the Hindû religion, at which humanity shudders, were introduced. This is not quite correct. It is certain that the altars of the goddess Calica had been glutted with human blood long before the religion of Mohammed was even heard of in India. Could it be in consequence of the devastations of Mahmoud, or the despotism of Tamerlane, that the deluded Hindû threw himself under the wheels of Jagrenaut, and through death thus obtained a safe passport into paradise? or that

> 'from her babes by savage Brahmins borne,
> The widow'd mother clasps her consort's urn;

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With ill-feign'd triumph mounts his blazing pyre,
And sinks, proud trembler! in the sacred fire'? P. 8.

By what operation on the human mind could the introduction of Islamism work such a change in the Hindû faith? The professors of the latter could not have borrowed these ceremonies from the conquerors, among whom no such ceremonies existed. The muse of history, like Daphne of old, shrinks with becoming coyness from the too rude encroachments of the poetical assailant.

Next follows a simile, or an illustration, or rather, as we hope and think, an extended description, of the direful effects of superstition: but if a simile was not intended, the first line should have begun with '*Then* Elephanta,' and not with '*Thus* Elephanta.'

But we hasten with delight from these exceptionable trifles in this composition, to our author's happiest effort; to the character of sir William Jones, which is delineated in a manner much superior to Mr. Grant's, and which would have done no discredit to our first poets. European influence gained ground in India as the Mohammedan power declined: after bewailing, however, in general terms the avarice and ambition of christian governors, which for a long time but ill accorded with the mild spirit of our holy faith, 'Tis past,' exclaims Mr. Wrangham,—

'Her bosom stung with conscious shame,
Awaken'd Albion re-asserts her fame;
Inclines in pity to a groaning land,
Wrests the foul sceptre from the spoiler's hand;
And, greatly lavish in the glorious cause,
Grants with her Jones her science and her laws—
Her Jones, high-gifted to fulfil her plan;
The friend of learning, freedom, truth, and man.
His were the stores of letter'd time, comprest
The mind of ages in a single breast;
The glance to catch, the patience to inquire,
The sage's temper and the poet's fire.
In him the wealth of Greece and Latium shone,
Their Themis, Clio, Erato, his own;
And his, reveal'd in all their dazzling hues,
The luscious charms of Asia's florid muse:
With her o'er Schiraz' roseate plain he roved,
Where Hafiz revell'd and where Sadi loved;
On Rocnabad's green marge delighted stray'd,
Heard her soft lute in Mosellay's sweet shade:
Then pierced the mazy depths of Sanscrit lore,
While Brahmins own'd a light unseen before;
Bow'd to their master-pupil, and confest
With humbled brow the genius of the west.

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'But nobler cares are his: for human kind
He plies his restless energies of mind.
Strung by that orb, beneath whose flaming ray
Inferior natures crumble to decay,
With growing speed he presses to the goal,
And his fleet axles kindle as they roll.
'Twas his to bid admiring India see,
In law, pure reason's ripen'd progeny:
Law, which in heaven and earth holds sovereign sway;
Whose rule the bad endure, the good obey;
Whose giant grasp o'er whirling spheres extends,
Whose tender hand the insect-speck befriends;
Her voice of quiring worlds th' harmonious mode,
And her high throne the bosom of her God.' P. 9.

After having quoted the above lines, it would be an insult to our readers to point out their several and appropriate beauties; they speak their own praise with more glowing eloquence than we possess. Who will not recognise the marked and discriminating features of the Justinian of the East? Who will not admire the happy judiciousness with which Mr. Wrangham alludes to 'the luscious charms of Asia's florid muse,' so dear to sir William Jones, and to every lover of poetry? We are delighted to accompany him in imagination to the groves of Schiraz, where Hafiz united the voluptuousness of Anacreon with the elegance of Horace; to contemplate the streams of Rocnabad and the shade of Mosellay, where the above poet at once celebrated and enjoyed the wines of Schiraz,* while his fancy fluctuated between the languishing beauties of Circassia, and the black-eyed dames of his native Persia. In the last lines of the above extract, Mr. Wrangham calls his reader's attention, in a note, to 'a feeble imitation of a sublime passage of Hooker;' but we cannot allow it to be a *feeble* imitation. To do justice to the great original would be difficult indeed: in one respect however Mr. Wrangham has excelled it; by the happy influence of a correct taste he has inverted Hooker's order, and by a gradually elevated description has at last seated 'law' in 'the bosom of God.'

With sorrow we make one exception to our unqualified praise of the last extract: it is to the line, 'And his fleet axles kindle as they roll.' We doubt whether we understand this

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* 'Boy, bid the liquid ruby flow,
And let thy pensive heart be glad;
Whate'er the dreaming zealots say,
Tell them their Eden cannot shew
A stream so clear as Rocnabad,
A bower so sweet as Mosellay.'
Sir William Jones's Translation of an Ode of Hafiz.

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line. If the kindling of the axles, which is the natural effect of rapid motion, bear allusion to the death of the illustrious person described, it is at all events improperly introduced here, as nothing should have intervened between that line and the description of his death which succeeds.

Mr. Wrangham then treats us with a poetical lamentation on sir William Jones's death:

'He falls; bewail'd from where Hydaspes laves
His sands of gold, to Thames's distant waves:
Isis and Ganges weep their sage's doom,
And mingle sorrows o'er his early tomb.'

A mind so active as Mr. Wrangham's should have overleaped the whole distance from the Ganges to the Isis at one bound, and not have been so diffident of its power as first to take an experimental leap from the Hydaspes to the Thames. These movements were not made with Mr. Wrangham's usual gracefulness and skill.

He then informs us that sir William's fire was transmitted to the marquis of Wellesley! We must here be permitted to change our character for a moment, and speak not as critics, but as men. We are sorry, very sorry, that Mr. Wrangham should have so far forgotten himself as to pay fulsome adulation to the marquis, and condescend

'To heap the shrine of luxury and pride
With incense kindled at the muse's flame;'

and our disgust is perhaps heightened by the recollection of a passage which probably gave Mr. Wrangham the idea of transferring the virtues of sir William Jones to lord Wellesley:

'Nor all extinct he dies: from earth's low climes,
By frailties sullied or obscured by crimes,
To his own heaven resumed, o'er Asia's night
Still shall he shed his tutelary light;
Still kindred worth with rival zeal inspire,
And pour from Wellesley's urn transmitted fire.' P. 12.

(N. B. We do not understand the last line.) Who would believe that this compliment to lord Wellesley should have been suggested by a similar one paid to Cato?

'At non in Phariâ manes jacuere favillâ,
Nec cinis exiguus tantam compescuit umbram.
Prosiluit busto, semiustaque membra relinquens
Degeneremque rogum, sequitur convexa Tonantis.
Quâ niger astriferis connectitur axibus aer, &c.
— 'Illic postquam se lumine vero
Implevit;
— 'vidit quantâ sub nocte jaceret
Nostra dies, risitque sui ludibria trunci.

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Hinc super Æmathiæ campos, & signa cruenti
Cæsaris, & sparsas volitavit in æquore classes,
Et scelerum vindex in sancto pectore Bruti
Sedit, & invicti possit se mente Catonis.'
Luc. Phar. Lib. 9. v. 1.

But we are told that lord Wellesley is constantly 'subduing and saving' fresh millions. We had hoped that the system of propagating faith by the sword had vanished with the impostor of Mecca, with his namesake of Gazna, and with Tamerlane, and were little solicitous to see it again adopted in the nineteenth century by a christian and an Englishman. But we trust that the happiness provided by Mr. Wrangham for the oppressed Indians in another world, will make ample amends for the loss of relatives, of property, and of life, in this.

The mind turns with pleasure from this subject to the contemplation of that illustrious seat of learning at which Mr. Wrangham was educated, and to which he addresses a very poetical compliment, which the length of our preceding extracts prevents us from laying before our readers. It may be observed by the way, that Mr. Wrangham's allusion to his being a married man should have been omitted; it draws aside a part of that veil which was intended to insure the impartiality of the judges; though we readily admit that in Mr. Wrangham's case a premature discovery would have been more likely to impede than to ensure success.

Passing over the prediction (whose accomplishment is rather to be wished than hoped for) that science, arts, and learning, will shortly flourish in India with renovated and redoubled vigour under the auspices of the English, we proceed to our last selection. It is the description of the wretched condition of the outcast Paria, and of what will be his condition when the happy consequences just alluded to shall have been brought about by the zeal and disinterested benevolence of the East India company.

'What wretch art thou, those desert wilds among,
Whose fearful footsteps shun the human throng?
Who fly'st to forests, exiled from thy kind,
And all thy youth's best transports left behind?
Ah! by those streaming tears I know thee now,
And the despair that sits upon thy brow,
Devoted Paria!* outcast of thy race,
Thrown shivering from thy fellows' fond embrace;
Like a blue plague-spot, hapless thing! abhorr'd;
Thy touch pollution, and thy doom the sword!

* The little work of St. Pierre (La Chaumière Indienne), mentioned by Mr. Wrangham in a note as containing a striking description of these wretched outcasts from society, we take this opportunity of recommending as a very ingenious, interesting, and instructive novel.

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'Yet thee, even thee, shall heavenly science greet,
Pierce with her sun-bright beams thy dark retreat;
Restore the blameless joys that once were thine,
And close without a cloud thy late decline.
Yes—thou again the bosom's glow shalt prove,
The hand of friendship and the lip of love;
Thee shall the village-cot protect from harms,
And Brahmins clasp thee with fraternal arms.' P. 15.

We shall entirely abstain from commenting upon these very beautiful lines.

The poem closes with an address to our country, not in the author's best strain of poetry, and a hope that the prevalence of christianity will soon be universal.

Our readers will have observed that this poem has commanded our admiration in all its component parts: the plan, language, style, versification, are all good; the three former with very few exceptions, the latter without any exception; and we cannot more effectually express our high opinion of it, than by earnestly requesting those who are fond of poetry to read it in conjunction with its rival, which has already received our highest praise.

If it be expected that we should now give our opinion upon the justice of the decision on these two poems in question, we will not shrink from this supposed duty; we will not disappoint the expectation, however delicate may be the task, however invidious. On the first perusal of the two compositions, the flowing versification and musical numbers of Mr. Wrangham wrought upon us with uncommon effect. Every true lover of poetry must, at some time, have felt the delusive influence of 'the magic of sweet sounds.' Thus was our judgment charmed by the incantation of numbers, and we ventured to 'hesitate dislike' to the judicial decision. But, on a careful reperusal, Mr. Grant's poem vindicated its injured right. That gentleman's minute acquaintance with Oriental manners and history; his strength and clearness in the developement of metaphysical and moral truths; his skill in dressing those abstruse subjects in versification manly and nervous though often harsh and unmusical, generally ornamented and stately though sometimes tame and cumbrous; these qualifications, so characteristic of poetic genius, operated upon us, as we believe them to have operated on the judges—they determined the prize in Mr. Grant's favour.

Mr. Wrangham however excels him in regular, easy, dignity: he must be admired by all readers, and probably there are many who will prefer his poem to Mr. Grant's; in short, even they who pronounce the latter to be the best poet, will be obliged to confess that the former is the best versifier.

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ART. III.—*Barrow's Travels in China.* (*Concluded from page* 11.)

A COUNTRY in which the rank of a person is ascertained by a comparison of merit, must, unless the examination is conducted on a very frivolous and base plan, produce a considerable improvement of talent and elevation of character. On this subject we looked, but in vain, for information. It is evident that the author had made very little inquiry into this important subject; and the trifling anecdote introduced by him, probably served for a laugh among the Chinese, but cannot be a sufficient foundation for a judgment of their examinations:

'These are principally confined,' says the author, 'to the knowledge of the language; and as far as this goes, they are rigid to the utmost degree. The candidates are put into separate apartments, having previously been searched, in order to ascertain that they have no writing of any kind about them. They are allowed nothing but pencils, ink, and paper, and within a given time they are each to produce a theme on the subject that shall be proposed to them. The excellence of the composition, which is submitted to the examining officers, or men of letters, depends chiefly on the following points:

'That every character be neatly and accurately made.

'That each character be well chosen, and not in vulgar use.

'That the same character do not occur twice in the same composition.

'The subject and the manner of treating it are of the least consideration, but those on morality, or history, are generally preferred. If the following story, as communicated by one of the missionaries, and related, I believe, by the abbé Grozier, be true, there requires no further illustration of the state of literature in China. "A candidate for preferment having inadvertently made use of an abbreviation in writing the character *ma* (which signifies a *horse*) had not only the mortification of seeing his composition, very good in every other respect, rejected solely on that account; but, at the same time, was severely rallied by the censor, who, among other things, asked him how he could possibly expect his horse to walk without having all his legs!" ' P. 263.

We should be able to form a better opinion if the subject of the themes had been given, and the nature of them laid down according to the ranks of the candidates. The law opinion on a case of murder is drawn up with such precision, that we cannot conceive a candidate to have no other qualification than to make his characters neat, and to select them properly. Some attention will doubtless be paid to his reasoning powers; and he could not write a good theme in this, any

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more than in any other language, without much previous application and considerable talents.

As rank depends on merit, it will be as difficult to persuade the natives of China that it should be founded on any other basis, as it is to introduce such a distinction in European nations. To be a ta-gin, or great man, the reasoning powers must have been exercised: and it would appear to them ridiculous to expect them in a child or a boy, or to dignify youth with a title which can belong only to a certain degree of age. On this account the embassy incurred no small degree of ridicule, when on shewing the picture of the late duke of Bedford, drawn when he was a boy, they represented him as a ta-gin, or great man, of the second order. The Chinese observed to the author, that he surely meant his father was a ta-gin. It was then explained that in England age was not necessary to make a ta-gin: that some were so at their birth; others on the death of their father, when they were only a few years old; and at the age of twenty-one they were entitled to give votes on subjects of legislation. All this was perfectly unintelligible to the Chinese. They could not conceive it possible for a statesman to exist in the cradle, or frame a law at an age when he could scarcely be free from the discipline of the school. Their ta-gins went through a long examination before they arrived at their dignity; and it was impossible for any nation to be so absurd as to trust its laws to the fortuitous accident of birth. The descendants of Confucius are entitled to a degree of distinction, but without any power annexed or any office in the state: it was conceived therefore that the duke of Bedford might be entitled to a similar rank, and he was marked accordingly; but they persisted in refusing to give him the title of ta-gin, lest they should incur the censure of the emperor, who would be offended at the ridiculous folly of presenting to him a little boy as a great man.

In architecture the Chinese are represented to be extremely deficient; but on the other hand they must, according to lord Bacon, have arrived at a much higher pitch of civilisation than those countries in which that art has been cultivated with the greatest success: 'For when ages advance in civility and politeness, men come to build stately sooner than to garden finely:' as if gardening was the greater perfection. In laying out grounds they so excel, that lord Macartney gives them the highest praise; and Van-shoo-yuen, the paradise of ten thousand trees, is no where surpassed by the utmost refinement of European taste.

'It would be an endless task,' says his lordship, 'were I to attempt a detail of all the wonders of this charming place. There is no beauty of distribution, no feature of amenity, no reach of fancy

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which embellishes our pleasure grounds in England, that is not to be found here. Had China been accessible to Mr. Browne or Mr. Hamilton, I should have sworn they had drawn their happiest ideas from the rich sources which I have tasted this day; for in the course of a few hours I have enjoyed such vicissitudes of rural delight, as I did not conceive could be felt out of England, being at different moments enchanted by scenes perfectly similar to those I had known there, to the magnificence of Stowe, the softer beauties of Wooburn, and the fairy-land of Paine's Hill.' P. 130.

'Whether our style of gardening was really copied from the Chinese, or originated with ourselves, I leave for vanity to assert, and idleness to discuss. A discovery which is the result of good sense and reflection may equally occur to the most distant nations, without either borrowing from the other. There is certainly a great analogy between our gardening and the Chinese, but our excellence seems to be rather in improving nature, theirs to conquer her, and yet produce the same effect. It is indifferent to a Chinese where he makes his garden, whether on a spot favoured, or abandoned by the rural deities. If the latter, he invites them, or compels them to return. His point is to change every thing from what he found it, to explode the old fashion of the creation, and introduce novelty in every corner. If there be a waste, he adorns it with trees; if a dry desert, he waters it with a river, or floats it with a lake. If there be a smooth flat, he varies it with all possible conversions. He undulates the surface, he raises it in hills, scoops it into vallies, and roughens it with rocks. He softens asperities, brings amenity into the wilderness, or animates the tameness of an expanse, by accompanying it with the majesty of a forest. Deceptions and eye-traps the Chinese are not unacquainted with, but they use them very sparingly. I observed no artificial ruins, caves, or hermitages. Though the sublime predominates in its proper station, you are insensibly led to contemplate it, not startled by its sudden intrusion, for in the plan cheerfulness is the principal feature, and lights up the face of the scene. To enliven it still more, the aid of architecture is invited; all the buildings are perfect of their kind, either elegantly simple, or highly decorated, according to the effect that is intended to arise, erected at suitable distances, and judiciously contrasted, never crowded together in confusion, nor affectedly confronted, and staring at each other without meaning. Proper edifices in proper places. The summer-house, the pavilion, the pagodas, have all their respective situations, which *they* distinguish and improve, but which any other structures would injure or deform. The only things disagreeable to my eye are the large porcelain figures of lions, tygers, &c. and the rough hewn steps, and huge masses of rock work, which they seem studious of introducing near many of their houses and palaces. Considering their general good taste in the other points, I was much surprised at this: and could only account for it, by the expence and the difficulty of bringing together such incongruities, for it is a common effect of enormous riches to push every thing they can procure to

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bombast and extravagance, which are the death of taste. In other countries, however, as well as in China, I have seen some of the most boasted seats, either outgrowing their beauty from a plethora of their owner's wealth, or becoming capricious and hypocondriacal by a quackish application of it. A few fine places, even in England, might be pointed out that are labouring under these disorders; not to mention some celebrated houses where twisted stair-cases, window-glass cupolas, and embroidered chimney-pieces, convey nothing to us but the whims and dreams of sickly fancy, without an atom of grandeur, taste, or propriety.' P. 134.

On the religion of the Chinese we meet with little new information. The mass of the people are gross idolaters; what the men of learning are, the embassy had no means of knowing. The language would have been a great obstacle to them, if they had had the means of a free intercourse with a sufficient number to discover their private opinions. Of the language a very good sketch is given, but the account of literature is very deficient; and how can it be otherwise when so very few persons have taken the trouble of learning the language of this extraordinary nation? A multitude of books is known to exist in this empire, but the names of a few ancient ones only are mentioned, and the author seems to have acquired no information on the works that have within the few last years or centuries been published. We are informed, however, that the book of laws is likely to be translated into English: and if the dictionary which is in England was also translated, we should esteem both undertakings as highly creditable to the translators. The nature of the dictionary is well explained, and is a convincing proof of the study and labour that must have been employed on the language.

The characters of the Chinese are well known to be formed by lines and points variously disposed, each character denoting some object in nature, or one formed by the mind. Of these characters about two hundred and twelve are elementary, and may be called keys or roots:

'These are drawn fair and distinct on the head of the page, beginning with the most simple, or that which contains the fewest number of lines or points, and proceeding to the most complicated; and on the margins of the page are marked the numeral characters one, two, three, &c. which signify, that the *root* or *key* at the top will be found to be combined on that page with one, two, three, &c. lines or points. Suppose, for example, a learner should meet with an unknown character, in which he perceives that the simple sign expressing *water* is the *key* or *root*, and that it contains, besides this root, *six* additional points and lines. He immediately turns over his dictionary to the place where the character *water* stands on the top of the page, and proceeding with his eye directed to the margin, until the numeral character *six* occurs, he will soon per-

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ceive the one in question; for all the characters in the language, belonging to the *root water*, and composed of six other lines and points, will follow successively in this place. The name or sound of the character is placed immediately after it, expressed in such others as are supposed to be most familiar; and, in the method made use of for conveying this information, the Chinese have discovered some faint and very imperfect idea of alphabetic writing, by splitting the monosyllabic sound into a dissyllable, and again compressing the dissyllable into a simple sound. One instance will serve to explain this method. Suppose the name of the character under consideration to be *ping*. If no single character be thought sufficiently simple to express the sound *ping*, immediately after it will be placed two well-known characters *pe* and *ing*; but, as every character in the language has a monosyllabic sound, it will readily be concluded, that *pe* and *ing*, when compressed into one syllable, must be pronounced *ping*. After these, the meaning or explanation follows, in the clearest and most easy characters that can be employed.

'When, indeed, a considerable progress has been made in the language, the general meaning of many of the characters may be pretty nearly guessed at by the eye alone, as they will mostly be found to have some reference, either immediate or remote, though very often in a figurative sense, to the signification of the *key* or *root*; in the same manner as in the classification of objects in natural history, every species may be referred to its proper genus. The signs, for instance, expressing the *hand* and the *heart*, are two *roots*, and all the works of art, the different trades and manufactures, arrange themselves under the first, and all the passions, affections, and sentiments of the mind under the latter. The root of an *unit* or *one* comprehends all the characters expressive of unity, concord, harmony, and the like. Thus, if I observe a character compounded of the two simple *roots*, *one* and *heart*, I have no difficulty in concluding that its signification is *unanimity*, but, if the sign of a *negative* should also appear in the same character, the meaning will be reversed to *discord* or *dissension*, literally *not one heart*. Many proper names of persons have the character signifying *man* for their key or root, and all foreign names have the character *mouth* or *voice* annexed, which shews at once that the character is a proper name employed only to express sound without any particular meaning.'

P. 251.

The Chinese language is understood in some degree by a greater number of persons than any language now spoken on the earth. The vast empire of China uses the same characters, which are equally known in Japan, Tonquin, and Cochin China, and though the natives of these different countries affix different sounds to each character, and one cannot understand the speech of the other, yet they carry on a correspondence in writing with the utmost facility. Their language is like algebra or the notes of music, equally intelligible in every place where its science has been studied: and we may hence readily perceive, that the degree of proficiency in such a lan-

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guage must mark very distinctly each separate class. They who have not learned to write or to read, as we should say, the characters, though it is by no means necessary to annex a sound to every one, must be incapable of any literary pursuit in China, and must, like the similar class in this country, be confined to the lower occupations of life. The class above them, which understands only three or four thousand characters, cannot arise to any office of importance, because the dispatches of government must be unintelligible to it. The man of twenty thousand must be far inferior to him of forty thousand characters, as must the latter be to him of eighty thousand; and the respect paid in China to these various degrees of proficiency is at least founded on as rational a basis as the distinction made in the city of London between men possessed of the same number of pounds, sometimes the effect of chance, or possibly obtained by fraud and treachery. We cannot quit the subject of the Chinese language, without lamenting that so little pains have been taken to introduce us to a better acquaintance with it. Here is a noble object of ambition for the travelling fellows of our universities, who, instead of running the beaten round of classical investigation, might by a two years residence near Canton, bring home a sufficient knowledge of the language to inform us of the present state of literature and science in the country, and also what helps, if any, are to be derived from that quarter of the world towards a more perfect knowledge of the earth and its inhabitants in the times of remote antiquity. We cannot doubt that among the mandarins of high rank, there must exist many sources of information which are hidden to the greater part of the natives, and to the unlettered travellers from Europe.

The difficulties in the language are not so great as are apprehended. They have been exaggerated by commercial men; and the contempt in which such are held in China has been sufficient to discourage them from such a pursuit. But it is not unreasonable to suppose that a friendship might be cultivated between the men of letters, and that a mandarin of China might entertain some respect for an academic when he knew that his honours, like his own, were the result of an examination, and saw him diligently pursuing the study of language instead of enriching himself, like his countrymen, in the sordid occupations of trade. The experiment surely deserves attention, as the results may be equally beneficial to the man of science and the man of commerce. Sir William Jones informs us that the knowledge of three thousand words is sufficient for the colloquial language of any country. The eye can command that number as easily as the tongue; and when we consider the number of words with which a moderate student in the Latin,

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Greek, and Hebrew, and only his own or one or two modern languages, is acquainted, we cannot suppose him to require a great length of time, when he has no other occupation, to raise himself to the rank of a mandarin with twenty thousand words. These words are monosyllabic, and varied by the modulations of the voice. The following table shews their nature:

	Initials. Power.	Number of terminations to each.	Number of inflexions or accentuations.
1	Ch. as in Child.	20	131 including aspirates.
2	F.	10	30 no aspirates.
3	G.	11	32 no aspirates.
4	between H. & S.	36	114 all strong aspirates.
5	Y.	16	61 no aspirates.
6	J. as in French *Jour.*	14	34 no aspirates.
7	K.	37	206 including aspirates.
8	L.	25	66 no aspirates.
9	M.	22	58 no aspirates.
10	N.	23	56 no aspirates.
11	O.	1	2 no aspirates.
12	P.	21	104 including aspirates.
13	S.	29	86 no aspirates.
14	T.	17	105 including aspirates.
15	Ts.	28	147 including aspirates.
16	between V and W.	13	39 no aspirates.
17	Sh.	19	60 no aspirates.
17		342	1331

'So that in the whole colloquial language of China, an European may make out 342 simple monosyllabic sounds, which by the help of aspirates, inflexions of voice, or accentuations, are capable of being increased by a Chinese to 1331 words. And as the written language is said to contain 80,000 characters, and each character has a name, it will follow, that, on an average, 60 characters, of so many different significations, must necessarily be called by the same monosyllabic name. Hence, a composition if read would be totally unintelligible to the ear, and must be seen to be understood. The monosyllabic sound assigned to each character is applied to so many different meanings, that in its unconnected state it may be said to have no meaning at all.' P. 265.

It is to be regretted that our travellers were not better acquainted with the language; as the best part of this work is the description of the grand canal, and this would have been doubtless improved by various works written on the same subject in China. The night prevented them frequently from noticing many important objects, and of others they could take only a

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cursory glance. What they saw is here faithfully recorded: but this makes a very small part of the work, compared with the remarks of the author, and compilations from other quarters. What a contrast between these Travels and those of lady Mary Wortley Montague! Both writers traversed countries, at the respective times, objects of great interest. The lady tells us what she saw; and in three small pocket volumes introduces us to a number of characters, from whom we can form a tolerable idea of their general manners. Here we have a large quarto filled with dissertations, most of which might have been drawn up without travelling out of England; and the small quantity of information collected by the embassy would have been compressed by the female writer into a compass, certainly not greater than two of her small volumes. China is, however, such an interesting object, that the public will gladly look up to every source of authentic information: and as an author cannot expect to receive the due reward of his labours by a small publication, he must blend with his own knowledge as much as he thinks requisite from other quarters, to adapt his work to the size most convenient to himself and to his bookseller. We have been so much entertained by this work, that we can overlook the error of excess in quantity, which leaves scarcely any thing to be expected from the pen of the ambassador: for the result of the great preparations in England, and the immense expenditure of the emperor, seems to have been only mortification to the former and his suite; ponderous quartos for booksellers' shelves; little addition to our stock of knowledge; and no perceptible advantage to the state.

ART. IV.—*An Illustration of Sir Isaac Newton's Method of Reasoning by Prime and Ultimate Ratios; comprehending the first Section of his Principia, and as much of the second and third Sections as is necessary to explain the Motions of the Heavenly Bodies. By the Reverend T. Newton, M. A. F. L. S. late Fellow of Jesus College, Cambridge.* 2s. 6d. Lunn. 1805.

THE immortal author of the Principia has not laid down the principles of his method of estimating continued quantity with satisfactory fullness and perspicuity. This statement, we believe, few are willing to controvert: the common complaint of all students who require in mathematics something more than mere rules and methods of computation, is of the obscurity in which the principles of fluxions and of the first section are involved.

Mathematicians of this country and on the continent have imposed on themselves the task of rendering clear what New-

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ton left obscure, and of refining into metaphysical exactness those parts of the doctrine of limits which appeared indistinct and ambiguous.

A more cogent motive than the mere desire of elucidating the high and mysterious doctrines of Newton, in years past impelled our mathematicians into explanation. The doctrines were assailed by a man of singular genius and attainments. The controversy occasioned by the *Analyst* is well known: and whatever be the affected or real contempt with which the *mathematical knowledge* of Berkeley is treated, yet his acuteness, his forcible argumentation, his varied illustration, the dexterity of his wit, and the keenness of his sarcasm, ought ever to be admired.

The attack of the Analyst produced defences of Newton's doctrine; but not one clear, succinct, and satisfactory explanation of that docrine. The *Fluxions of Maclaurin* is a precious monument of genius and mathematical learning; but if it vindicates the truth of the doctrine of the new calculus, it is by shewing how problems, in which the properties of continued quantity are concerned, may perspicuously and exactly be solved. This is not exactly the office of a comment. In fact, of the real exactness of the method of fluxions, of prime and ultimate ratios, of equivalent methods, there is no doubt. The controversy has chiefly regarded the explanation and establishment of its principles. These are laid down or are involved in the lemmas of the first section of the Principia. They have received and still require illustration. Ludlam, if not, for extent of mathematical knowledge, a mathematician of the first class, yet with great claims to distinction for clearness, precision, and neatness of expression, considers the first lemma as a definition: the author of the present tractate thinks it can be proved; and that what is subjoined to the enunciation of the lemma is, in fact, a proof. Let us attend to the lemma: 'Quantitates, ut et quantitatum rationes, quæ ad æqualitatem tempore quovis finito constanter tendunt, et ante finem temporis illius propius ad invicem accedunt quam pro datâ quâvis differentiâ, fiunt ultimo æquales.'—'Si negas; fiant ultimo inæquales, et sit earum ultima differentia D. Ergo nequeunt propius ad æqualitatem accedere quam pro datâ differentiâ D: contra hypothesin.'

With unimpaired reverence for Newton, we venture to say that this lemma is obscurely worded: it is written with a tacit allusion to methods and their application, familiar to the mind of the author. Propose the lemma to a student acquainted solely with the Elements of Geometry, and he shall answer, that he cannot to its truth give either his assent or dissent, since he knows not the exact import of the words, nor the

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nature of quantities alluded to. He is unable to affix any precise meaning to the expression of '*quantities tending to* equality in *any finite time*:' nor to the expression 'ultimately equal,' except *ultimate equality* means only that kind and species of equality prescribed in the preceding conditions of the lemma. But have not commentators thrown *resistless day* on the obscurity of this lemma? Some very properly and judiciously have first endeavoured to relieve the hard-bound brains of students by the gentle application of examples and illustrations. Others with higher scope have endeavoured to give an independent foundation to the doctrine of limits, by the introduction of general symbols; and have happily succeeded in proving, by circuitous routes, that $a=a$, or that if in $a+x$, x be made o, the quantity is a. This abstract and general method must ever, we think, be unsatisfactory; and the illustrations of the author of the present tract are on this, and on other accounts, unsatisfactory.

In his preliminary section on ultimate ratios he says,

'If a variable quantity, either increasing or decreasing, approaches to a fixed quantity, the difference between them being continually diminished, so as at length to become less than any assignable quantity; the fixed quantity is called the limit of the variable quantity.

'If the ratio of two variable quantities continually approaches to a fixed ratio, so as to come nearer to it than by any assignable difference; the fixed ratio is called the limiting ratio of the variable quantities.

'As every finite ratio may be expressed in finite terms, the limiting ratios of quantities may, in many cases, be found; when the quantities themselves increase or decrease without limit; as in the following examples:

'Let $ax+cx^2$, $bx+dx^2$ be two variable quantities, in which x may be increased or diminished without limit, whilst the other quantities a, c, b, d continue the same: then, by dividing both quantities by x, the ratio will be the same as before, and will be expressed by $a+cx$ to $b+dx$; which, as x decreases, will continually approach to that of a to b, and will come nearer to it than by any assignable difference, as cx and dx may become less than any assignable quantity, whilst a and b continue the same.

'If the two quantities be divided by x^2, the ratio will be expressed by $c+\frac{a}{x}$ to $d+\frac{b}{x}$; and if x be continually increased, the fractions $\frac{a}{x}$ and $\frac{b}{x}$ will be continually diminished; and therefore the limiting ratio is that of c to d.' P. 1.

The first article labours under the same objection as the first lemma of the Principia: it is too generally and abstractly stated; its very language, at once general and figurative (gene-

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ral because it means to include quantity of every kind, and figurative because it refers to a particular mode by which quantity may be conceived to be generated), bewilders the mind of the student. He must demand, if he desires mental conviction, the involved sense of the phrases to be expanded, and their general sense to be particularized by examples and illustrations. Shall it be said that the algebraical instance contained in the above extract removes all difficulty? The ratio of $ax+bx^2$ to $cx+dx^2$, is the same as that of $a+bx$ to $c+dx$: make x less, then the ratio is nearer, in this last state, to the ratio of a to c; it becomes the ratio of a to c, when $x=0$. This may be called, since there is no law forbidding the imposition of terms, the limiting ratio; but what then? is a single step made towards the real and peculiar object of the method of ultimate ratios, the estimation of continued quantity? A hundred such instances, mere algebraical results, but from the introduction of certain terms possessing some shew of novelty and importance, might be unavailingly presented to the student. He would not thereby be taught to investigate expressions for the value of areas and the length of curve lines. The author of the present tract, not satisfied with his preliminary algebraical illustrations (very little more to the purpose, in our opinion, than the geometrical illustrations of Richard Jebb), adds an additional one in a note to the first lemma. After stating the lemma, he says: 'First let two variable quantities which have each of them a limit, continually approach to equality, so that their difference may become less than any assignable quantity: then their limits will be equal:

'As this may,' says the author, 'perhaps be more obvious by making use of symbols: Let A and B be the limits of two such variable quantities; and let the difference between the first variable quantity and its limit be x; and let the difference between the second and its limit be y. Then the quantities themselves will be $A\pm x$ and $B\pm y$, according as they are decreasing or increasing quantities, in which x and y are decreasing quantities, and may be diminished without limit: Then if A be not equal to B, let either of them, as A, exceed the other B by any difference D; and A will be equal to $B+D$; therefore $A\pm x$ is equal to $B+D+x$, which cannot approach nearer to equality with $B\pm y$ than by the difference D, even if x and y were supposed to vanish.' P. 3.

Now, guided solely by the conditions that are expressed, why cannot $B+D+x=B+y$, when $D+x=y$, in which case the limits are not equal? Shall it be answered that the tendency or the approach of the quantities to equality does not cease till x and $y=0$? then the proposition means to assert that when x and $y=0$, if the difference between A and B be less

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than any assignable quantity, A and B are equal, which in fact is laying down a new definition of equality. We have not unfairly stated the alternative: it is not forbidden by previous definitions and explanations; and it is not our business to be solicitous in effecting a reconciliation between truth and the proposition, by supposing the possibilities of emendation and explanation.

Newton, by his method of prime and ultimate ratios, is said to have observed a happy medium: avoiding on one hand the absurdity or obscurity of Cavalerius's principle, and on the other the prolixity of Archimedes's method. Let us, however, form correct notions on this subject. That which has been said, and a thousand times repeated, does not necessarily bear on itself the stamp and title of infallibility. Would Newton, had he solely left to us the first section as it is now found, have advanced considerably the method of computing continued quantity? In our opinion, he would not. The principle of his method was not new: it had been employed by Archimedes; it was known to Wallis and Cavalerius. The benefit science received was from the algorithm of the method, from the simplicity and facility of the rules by which quantity could analytically be computed. This benefit was immense; yet of the practical modes of computing the quadratures of figures, and of the algorithm of the fluxionary calculus, there is no vestige in the Principia. Suppose that the quadrature of a parabola, of which the equation is $y=\frac{x^2}{a}$, were to be found. Newton does not direct us, by any thing expressed in the first section, to find the fluent of $\frac{x^2 x^2}{a}$; on the contrary, for estimating the quadrature, we should fall, from the precepts of the second lemma, into the methods of Wallis and Cavalerius: thus, divide the abscissa x into equal parts b; then the sum of parallelograms that have their bases equal to b, and their sides equal to $\frac{b^2}{a}$, $\frac{(2b)^2}{a}$, $\frac{(3b)^2}{a}$, &c. respectively, equals

$$\frac{b^2}{a}(1+2^2+3^2+4^2 \text{ ——————— } +n^2),$$

$$\text{or } \frac{b^2}{a}\left(\frac{n.(n+1).(2n+1)}{2.3}\right),$$

which does not represent the area of the curve exactly, but represents it the more nearly, the less b is, or the greater n is; in the language of the *analysis of infinites*, when the base is infinitely diminished, the sum of the parallelograms, or the area, $=\frac{b^2}{a}\cdot\frac{2n^3}{2.3}=\frac{n}{3}\cdot\frac{(bn)^2}{a}=\frac{1}{3}$ of rectangle contained by the base and the extreme ordinate.

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In this example and method the principle of the computation is equally exact as in the method of limits, or of prime and ultimate ratios: those mathematicians that have employed it, may, from the use of loose and incorrect expressions, be not exempt from the charge of absurdity of explanation; yet their vindication is not difficult: change the expressions 'infinitely diminished' &c. into 'limits' &c. and the two methods become identical.

What we have said, respects solely the principle of the method of computation; for, as it has been already stated, the rules and processes of fluxionary computation are not laid down in the Principia. If we invest the method of limits with the algorithm of the fluxionary calculus, with the compendium of its processes and the commodiousness of its rules, then indeed between that method and the arithmetic of infinites, or the ancient exhaustions, is the difference immense: let any one endeavour to compute by the latter methods the area of a curve of which the ordinate is $\sqrt{a+bx+cx^2}$, or the length of a curve in which $y^2 = \frac{x^3}{a}$, and he will perceive this difference. This therefore is the praise of Newton: that he invented a method of computation, a calculus of easy and most extensive application; a calculus, in its principle not more exact than that by which Archimedes found the dimensions of a circle, but furnished with a simple and commodious algorithm, with rules and processes that reduced the solution of all problems of the same kind to a mere matter of analytical computation. The ancient mathematicians, and the mathematicians immediately preceding Newton, availing themselves of the peculiar properties of certain curves, were able indeed to draw tangents to such curves, and to square them. But by the new calculus tangents were drawn to all curves by the same analytical operation, and their areas found. Archimedes determined the length of the circumference of the circle. We cannot derive from the lemmas of the first section a method of computing it more easily; even the fluxionary calculus does not afford a result with much greater facility and brevity, than the method of the Greek geometer: but then the fluxionary calculus has this advantage, that it finds the length of all other curves by the same process as that by which it finds the length of a circle.

We have nearly lost sight of the author of the present tract, seduced by a desire of shewing that the doctrine of prime and ultimate ratios, in the first section, is not the method of fluxions, and that the claim of Newton to originality of invention (and no one has equal claims) must not be placed solely on the principle of computation laid down in that section. The

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reason of his not fairly prefixing his method of fluxions, is to be attributed partly to his fondness for the synthetical form of demonstration, and partly to the fashion of writing with purposed involution and mystery, that prevailed during the times in which he lived.

A commentary on the Principia, up to the seventh section, does not require the method of fluxions, properly so called. In that and in the succeeding sections, the method of prime and ultimate ratios under its geometrical form is inefficient for the deduction of certain results which the great author exhibits. Ought not therefore a commentary on the Principia to be preceded by a preliminary tract, containing the principles and method of the fluxionary or differential calculus, with the method of ultimate ratios under its geometrical form, subjoined, or connected, or deduced?

We have already said that the author of the present tract considers the first lemma as capable of proof: in his preface he remarks that 'we can hardly suppose that the greatest genius the world ever produced could mistake a definition or self-evident proposition, for a demonstrable one.' We do not admire this kind of argument; it is neither pleasant nor convincing. Why does Newton consider the lemma as demonstrable? The answer is, because after its enunciation he proceeds with 'Si negas,' &c. May not this part be considered as a developement of the meaning of the hypothesis, by the statement of a case wherein the conditions are not those to be observed according to the hypothesis? What are the notions of equality gained by a student from the Elements? He is taught that two triangles are equal, when the one can be placed on the other, so as exactly to coincide with it; that right-lined spaces are equal, when they are the sum or difference of such spaces as would cover one another. From such instruction he shall not surely be able to perceive the real and necessary equality between the area of a curve and the ultimate ratio of a series of parallelograms described on the parts of a base. His conceptions of equality are likely to be conceptions of absolute and metaphysical equality: and he may despair of initiation into the mysteries of the sublime geometry, except some plain-spoken friend inform him that curve-lined spaces cannot be measured after the same manner as rectilinear, that therefore it is necessary to devise a new method of computing their values, and that for the sake of abridgment in language it may be convenient to lay down a new test and definition of equality.

Those who maintain that the first lemma does not solely describe a method for computing continued quantity, but that it establishes an absolute equality between the ultimate ratios of the curvilinear figure, and of the sum of the parallelograms,

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ought to shew that such equality always happens. What is the case when the figure to the second lemma is the quadrant of a circle?

Whatever is the mode of computation, we are only able to obtain an approximate value of the area of the curvilinear figure.

We have considered hitherto the author's method of establishing the lemmas of the first section: the second and third sections are not difficult to students. The propositions of these two last sections are demonstrated in the present tract with neatness, but without any novelty of remark or illustration. We find little that the commentaries of Richard Jebb, of Le Sueur, and Jacquier, do not supply to the student. We wish the author had composed the first part of his scholium with greater attention to perspicuity and neatness of expression.

Of the exactness of the author's explanation, and of the felicity of his illustration, we have already stated our opinion. But we should not discharge our critical duties faithfully, if we did not express our dissatisfaction at the want of novelty that must be obvious to every mathematician who has sought to understand the works of the great Newton. The algebraical illustrations to the first section, were they satisfactory, would not be new. Why such illustrations are not satisfactory, we have endeavoured to explain. That the Principia are capable of a comment, at once luminous and exact, it is not in our intention to deny; but great difficulties shall await him that undertakes it: yet a task more honourable, and more grateful to English mathematicians, cannot be imposed. Are we contented merely to look up to and admire, as a trophy or proud structure, that monument of his mighty genius which Newton has left to us? Days and nights shall not be fruitlessly consumed by him, who succeeds in explaining the stability of its foundation, the uniformity of its plan, and the artifices of its construction.

ART. V.—*A Candid Examination of the Rev. Charles Daubeny's Vindiciæ Ecclesiæ Anglicanæ; in which some of the False Reasonings, Incorrect Statements, and Palpable Misrepresentations, in a Publication, entitled, 'The True Churchman ascertained, by John Overton, A. B.' are pointed out. With Occasional Strictures on the above-mentioned Work of Mr. Overton.* 8vo. 3s. 6d. Hatchard. 1805.

IN an advertisement prefixed to this work, we are informed that it is little more than a transcript of the review of Mr. Daubeny's Vindiciæ Ecclesiæ Anglicanæ, which appeared in

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certain numbers of the Christian Observer for the year 1804; and which the writer of the advertisement 'has obtained leave to lay before the public in its present form.'

By the nature of this republication, the Candid Examiner, it is evident, renounces all claim to the courtesies which are due from us to our brethren of the same profession. His performance is tendered to our examination in the same manner as the work of any other writer; and it challenges our notice by this additional pretension, that having discharged its original and ordinary office, it is thought of importance enough to exert its operations beyond the sphere of the readers of that miscellany in which it first appeared, and to impart the benefits of instructive criticism to the public at large.

We do not ourselves make any professions of infallibility in our critical decisions: and the same, no doubt, is true of the principles of all our competitors. We do not therefore think that we are to be withholden from delivering our unbiassed judgment respecting the present performance, by any considerations of the quarter from which it proceeds. It may indeed be said, 'Who shall decide when doctors disagree?' But in those parts of his work in which our sentiments accord with those of the reviewer of Mr. Daubeny, our additional suffrage may perhaps have some weight with that learned gentleman and with the public; and in those where we differ it cannot be amiss that, if the 'bane' proceeds from one critical journal, the 'antidote' should issue from another.

Besides, did we leave this work unnoticed, we are persuaded that we should not give satisfaction to its author, and might run the hazard also of incurring from him the imputation which is contained in his first paragraph: 'We cannot view these theological conflicts with the cold apathy of some of our critical competitors.' We shall proceed therefore to give an account of the 'Candid Examination:' and we trust that from this account there will not be any just reason to apply to us the censure which the writer has delivered in the remainder of the above sentence: 'Still less do we find ourselves disposed, after the example of others, furiously to rush into the combat as the bigoted upholders of a party.'

From a comparison of the judgment which is given in this publication respecting the writings of Mr. Overton and Mr. Daubeny, we feel no hesitation (if the authors in this controversy may be arranged in two antagonist divisions) in placing the Candid Examiner among the ranks of the Overtonians. As such therefore we have no difficulty in stating that he is the most respectable of the writers on that side of the controversy which have yet come before us. In delivering this opinion we are influenced by a regard conjointly to his experience

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and learning on the matters in dispute, to the soundness of his principles, to his talents as a reasoner, and to the moderation and good temper with which he expresses himself. If in some one or more of these particulars he be inferior to any other writer on that side, yet, in a collective view, we prefer him to them all; and especially, in all the qualifications which we have mentioned, we prefer him very far to the self-appointed head and leader of the band, Mr. Overton. This latter gentleman, with a great parade of quotations, did yet scarcely at all penetrate beneath the surface. His materials were all, as far as they respected the primitive writers of the church of England, exceedingly common-place and obvious, and such as had been repeatedly before the public, in the compilations of Messrs. Toplady, Bowman, &c. &c. The Candid Examiner, however, though, as we shall soon see, he travels too much in the beaten course, and has preserved more than a sufficient share of the old traditional mistakes and errors of his associates, has yet manifested a considerable acquaintance with the writings of the reformers, and the history of the religious opinions of their days. Hence it is that he has successfully exposed some errors of Mr. Daubeny, and has thrown out several remarks which may well deserve the attention of that gentleman.

The writer has shewn a commendable spirit of moderation, where he declares his persuasion that it was not in the design of the governors of our church to exclude either Calvinists or anti-Calvinists from her communion, or even from ministering at her altars; and we are well convinced that the documents of those times will bear him out in his position. If therefore this writer be correct (we insert this proviso, not that we have any other reason for it, but merely because we have not Mr. Daubeny's work at hand to satisfy ourselves of the fact) in stating the extent to which he affirms that Mr. Daubeny maintains the contrary opinion of the resigned exclusion of the Calvinist, he has our suffrage along with him, and, with whatever reluctance, we must declare our dissent from the learned and zealous archdeacon. We approve further of the feelings which impel him to wish that the names both of Calvinist and Arminian were mutually disclaimed by all ministers of the church of England, and the use of them mutually forborne. The distinction which he has laid down in another place between the Calvinist and puritan, is well founded. His remark respecting the use of the term 'second justification' when applied to our final acceptance with God, that 'in the age of the Reformation no one instance occurs of any protestant writer, who either directly asserts, or can fairly be interpreted to imply, such an use' (P. 88), is, though not *strictly* true, yet

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very nearly so: and the remarks adduced in support of the alleged necessary connexion between true justifying lively faith, according to the mind of our church, and the works of the Spirit, are, upon the whole, worthy of the consideration of Mr. Daubeny. In these points, we think, the labours of this writer are commendable. And, though we are of opinion that he has a very inadequate sense of the manifold literary enormities and vices of Mr. Overton, yet we account it something gained that he does not see in that author, like many of his adherents, all beauty and perfection; but has, though with a very soothing and gentle hand, intermixed and tempered the sound of the scourges directed to the shoulders of Mr. Daubeny, with a few friendly strictures upon 'the True Churchman ascertained.'

Yet, when we said that this author is preferred by us to all the other champions on that side in the debate, and that he has displayed qualifications for the controversy superior to those exhibited by the rest of them, it must not be supposed that any very high praise was intended, or that we look upon his accomplishments as at all, from their positive and internal excellence, requiring any extraordinary contribution of admiration or applause. He shines amid the twinkling of lesser fires. He may be accounted rich, because his brethren are poor. Perhaps no controversy can be named in which so much false reasoning, so many incorrect statements, palpable misrepresentations, ill-humoured and caustic insinuations and charges, have been poured out upon the public, as have appeared (we might say, we fear, on both sides; but as have appeared, we will say, more especially) on the Calvinistic side in this controversy, from its very beginning to the present day, upon the several occasions when the genius of Calvinism has revisited the earth, and in a more especial manner aroused his partizans to fresh warfare; which, if we make no error in our calculation, has been, comet-like, after an interval of every thirty years, or thereabout, since the era of the Reformation. Accordingly it will be found, that the Candid Examiner, notwithstanding the portion of praise which we have allowed him, has, where his remarks are new, too frequently only given birth to new errors; where they are old, he has, too much in the way of his brethren, handed them forward to the next comer with all or more than all the load of original imperfections on their heads. To his views and principles (especially those relating to the sacrament of baptism) we can by no means grant our unqualified approbation: and with regard to that leading object of his work, the communicating to his readers an adequate judgment of the value of Mr. Daubeny's Vindiciæ Ecclesiæ Anglicanæ, we are compelled to say that in our opi-

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nion he has failed very materially; he has written, we fear, too much in the character of an adversary; the 'evil manners' of that author he has engraven on 'brass,' his 'virtues' are written, as it were, in 'water.'

We proceed to shew, in some particular instances, how this writer has exemplified in his practice several of the principal errors into which the Calvinistic disputants, especially as the controversy is now carrying on under the auspices of Mr. Overton, are so exceedingly prone to fall.

The first which we shall specify is in the misapplication and misuse of terms, and those such as respect the very essence and foundation of the controversy.

At p. 408 Mr. Daubeny observes, that though the names of Luther and Zuingle are introduced into the Apology for the English Church by bishop Jewell, yet the name of Calvin does not once occur throughout the whole performance. But is Mr. Daubeny aware how very frequently the name of that reformer occurs in bishop Jewell's *Defence* of the Apology, and with what honour he is always mentioned?

'His antagonist Harding is continually reviling the bishop as a disciple of Calvin (Jewell's Defence, p. 152, and elsewhere, edit. 1611) and the English protestants at large, under the title of *Calvinists*. (Ib. p. 25, and elsewhere.) The bishop never disavows the charge, and he sometimes defends Calvin in terms of high respect. "Touching Mr. Calvin, it is great wrong untruly to report so reverend a father, and so worthy an ornament of the church of God, &c." ' p. 106.

The remark of Mr. Daubeny, which is referred to in this passage, is in truth of no great value, and we do not wish to say a word in its defence. But, in lieu of it, we can help that gentleman to one which he will know well how to estimate, which the Candid Examiner will not despise, and of which we wonder greatly that it should be now to be produced for the first time (which we believe to be the case) in this controversy. Every one knows the importance of bishop Jewell's Apology. In some respects its authority, about the times when it was issued, was higher than that of the thirty-nine articles. It was tendered to the christian world as a complete and authoritative draught of the principles of the reformed church of England. In its own words,—'Exposuimus universam rationem religionis nostræ, quid de Deo Patre, quid de ejus unico filio Jesu Christo, quid de Spiritu Sancto, quid de ecclesia, quid de sacramentis, quid de ministerio, quid de sacris scripturis, quid de cæremoniis, quid de omni parte persuasionis christianæ, sentiamus.'* (Enchirid. Theolog. Vol. I. p. 339.) Yet not-

* 'Wee have declared at large unto thee *the very whole maner of our religion*, what our faith is of God the father, of his only sonne Jesus Christ, of the

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withstanding these large and comprehensive expressions, 'the very whole manner of our religion,' 'every part of Christian belief,' we shall seek in it in vain for any doctrine of predestination. There is not a word in the whole book respecting election, predestination, or reprobation, excepting that, in P. 265 (Enchir. Theol.), where he is talking of the corruptions of the Romish church, a reference is made to Matth. c. 24, v. 24, '*insomuch that, if it were possible, they shall deceive the very elect.*'—But all this is by the way.

To return then to the Candid Examiner. 'Harding is continually reviling the bishop as a disciple of Calvin, and the English protestants at large under the title of Calvinists, and the bishop never disavows the charge.' Let us hear the bishop himself, in one of the places refered to by the Examiner (P. 23): 'And here he (Harding) reckoneth up by rote a many of names *of his owne making*, Lutherans, Zuinglians, *Calvinists*.' (Jewell, P. 198.) This surely may be interpreted, without a stretch, to be something not very unlike a disavowal of the name. And we could bring a great deal more to shew that Jewell's feelings might have been more truly expressed, 'as wee have no religion but onelie Christes, so desire we to be called after the names of none but his, and as we bee, so to be *named Christians*.' But to let this pass; has the writer told us here all that he knows of the term Calvinist, as it was objected to the English protestants by Harding and many other Romanists? Whether he has or has not, it will behove us to be a little more explicit. What then, if, by the same rule, Cranmer might be proved to be a Calvinist? But that is a very small matter. What if, by the same rule, the learned and excellent Dr. Hey, in spite of himself, and, in Dr. Hey's judgment, all the church of England, in spite of themselves, might be shewn to be Calvinists? 'The Romanists and Lutherans,' says that valuable writer, 'would not deny, either that eating Christ's body is a commemoration, or a partaking of the benefits of a sacrifice; nor should WE CALVINISTS; but still, every thing between the precept "take, eat," and the obedience to it (including the reward or benefit), is human.' (Lect. in Divinity, Vol. 4, P. 339.) In the sense in which Dr. Hey has here used the term *Calvinist* (with reference to the doctrine of the sacrament, and to nothing else), in this very sense and in no other, in reference to this very doctrine of the sacrament and nothing else, was that term applied by Harding and the other Romish writers, in the times of Jewell, to the English protestants. What,

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Holy Ghost, of the church, of the sacraments, of the ministerie, of the scriptures, or ceremonies, and of *every part of christian beléefe*.' Jewell's Works, P. 611.

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therefore, the fact of the imputation of this name, in such a meaning, can have to do in the present controversy, respecting those matters which did not, till several years afterwards, obtain the name of the *Calvinistic points*, we are unable to perceive. For any such purpose, there is not any name in the whole vocabulary, whether of Romish or Protestant appellations of reproach, which it would not as well have suited the argument of the Examiner to have shewn applied to Jewell and his contemporaries. The author, therefore, has done here not merely nothing, but what is worse than nothing; for he has done that which is very well calculated to mislead and to deceive.

We have a quarrel also, not very unlike the above, against his use of the names Arminius and Arminian in pages 68 and 69, as gathered from a passage in bishop Hall, and another in Isaac Walton. But we must forbear; lest our 'candid examination' should grow to be almost as large as the Examiner's, and it should become necessary for us 'to obtain leave to lay it before the public in another form.'

Instead of our argument, we shall however tell a short story, which will point the minds of our readers to the same moral to which it would have been the object of our argument to have drawn them.

The 'brazen mouths' of their adversaries so far prevailed, that the name of Arminian stood, for many years, for nothing better than a strange compound of popery and Socinianism. Mr. Bull (afterwards the far-famed bishop of St. David's) informs us, that his family suffered temporal losses, and, what grieved him a great deal more, the efficacy of his ministerial labours was very much impaired, by the charges of Socinianism which were reiterated against him by his Calvinistical opponents. (Apolog. pro Harmon. P. 10.) Yet this was the man who had then composed (Ibid. P. 8), and did soon after publish, that illustrious Defence of the Nicene Creed, which has ever since been regarded as the best vindication of the Catholic faith which modern times have produced.

To go on from *terms* and *single phrases*; the next fault with which we have to tax the Examiner is, that he does not always rightly understand and interpret the *passages* of our ancient writers, upon which he erects his arguments. There are several reasons which give birth to frequent repetitions of this blemish among the writers in this controversy. A very copious source of them exists in the want of familiarity with our ancient idioms, and in an ignorance or inconsideration of the changes which have taken place in the English phraseology. We have seen, for instance, in two recent Calvin-

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istical writers, with every appearance too of its having been borrowed from a third, an argument urged with great gravity, to fix upon a work the doctrine of idolatrous worship, which would equally as well prove that every man who is married in one of our churches is guilty of that sin, and which would run us into hazard of the same imputation when we speak, after the fashion of one of our universities, 'of the *right-worshipful* the vice-chancellor, or the *worshipful* the mayor.'

'Hooker says, "All receive not the grace of God which receive the sacrament of his grace." (Book v. c. 57.) No author is more express as to the efficacy of the sacraments, and the necessity of our using them, than he is; but, by comparing different parts of his works together, it will appear, that he did not extend their virtue in that unlimited and indiscriminate manner which Mr. Daubeny appears to do in this chapter. Speaking, as he generally does, in the name of real believers, he says, "Baptism both declareth and maketh us Christians. In which respect we justly hold it to be the door of our actual entrance into God's house, the first apparent beginning of life; a seal, *perhaps, to the grace of election* before received; but to our sanctification here, a step that hath not any before it." And, in the margin, quotes, in confirmation of the foregoing phrase in italics, "He which is not a Christian before he come to receive baptism, cannot be made a christian by baptism; which is only the seal of the grace of God before received." Hooker here evidently speaks in a more Calvinistic strain than many will approve of; but be that as it may, the word *perhaps* in the text, and the passage quoted in the margin, evidently shew that he did not consider grace as necessarily annexed to the reception of baptism. We are as fully sensible as Mr. Daubeny can be of the holy efficacy of the baptismal sacrament, and of its important connexion with the scheme of redemption; much more so, indeed, than our present limits will allow us to explain; but we object to some of Mr. Daubeny's expressions, because we are convinced that he carries the authorities from which he quotes into more general conclusions than their known principles will warrant.' P. 78.

It is remarkable that the Candid Examiner should find words to tell us that 'Hooker here evidently speaks in a more Calvinistic strain than many will approve of,' in reference to certain expressions taken from a passage which is perhaps the one which very many inquirers would pitch upon as the most anti-calvinistical in the whole Ecclesiastical Polity. Let us lay the passage more at large before our readers; and then let them judge whether the context, and train of argument, might not have led this writer to suspect some mistake in his interpretation. It constitutes (for in the Candid Examination the reference is forgotten to be inserted) a part of the 60th section of the fifth book.

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'There are that elevate* too much the ordinary and immediate means of life, relying wholly on the bare conceit of that eternal election, which notwithstanding includeth a subordination of means, without which we are not actually brought to enjoy what God secretly did intend; and therefore to build upon God's election, if we keep not ourselves to the ways which he hath appointed for men to walk in, is but a self-deceiving vanity. When the apostle saw men called to the participation of Jesus Christ, after the gospel of God embraced and the sacrament of life received, he feareth not then to put them in the number of elect saints; he then accounteth them delivered from death, and clean purged from all sin. Till then, notwithstanding their preordination unto life, which none could know of saving God, what were they, in the apostle's own account, but children of wrath, as well as others, plain aliens, altogether without hope; strangers, utterly without God in this present world? So that by sacraments, and other sensible tokens of grace, we may boldly gather, that he whose mercy vouchsafeth now to bestow the means, hath also long sithence intended us that whereunto they lead. But let us never think it safe to presume of our own last end by bare conjectural collections of his first intent and purpose, the means failing that should come between. Predestination bringeth not to life without the grace of external vocation, wherein our baptism is implied. For as we are not naturally men without birth, so neither are we christian men in the eye of the church of God but by new birth; nor according to the manifest ordinary course of divine dispensation new-born, but by that baptism which both declareth and maketh us christians. In which respect, we justly hold it to be the door of our actual entrance into God's house, the first apparent beginning of life, a seal perhaps to the grace† of election before received; but to our sanctification here, a step that hath not any before it. There were of the old Valentinian heretics which had *knowledge* in such admiration, that to it they ascribed all, and so despised the sacraments of Christ, pretending that as ignorance had made us subject to all misery, so the full redemption of the inward man, and the work of our restoration, must needs belong unto knowledge only. They draw very near unto this error, who, fixing wholly their minds on the known necessity of *faith*, imagine that nothing but faith is necessary for the attainment of all grace. Yet is it a branch of belief, that sacraments are in their place no less required than belief itself.' (Vol. II. p. 247-9. 8vo edit.)

It is a *new thing* we presume, to hear of Hooker *confirming*

* We are almost ashamed of making an observation so obvious, but it will exemplify a remark which we have just made, to note that this word is not here used as we now-a-days apply it, for *to extol*, but for its opposite, *to detract from*, *to depreciate*. REV.

† T. C. lib. 3. p. 134. 'He which is not a Christian before he come to receive baptism, cannot be made a Christian by baptism; which is only the seal of the grace of God before received.'

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his phrases or his sentiments by reference to the redoubted puritan, T. C. (Thomas Cartwright.) Before we come to consider the word 'perhaps', let us compare with Hooker one or two more particles of this short extract from Cartwright, for the sake of seeing in how beautiful a manner they accord with, and *confirm* each other.—T. C. 'He which is not a christian before, *cannot be made* a christian *by baptism*.' Hooker, 'we are not *new born*, but *by that baptism* which both declareth and *maketh* us christians.' Again: T. C. 'which is only the seal of the grace of God *before received*.' Hooker: 'the chiefest force and virtue of sacraments consisteth in that they are; first, as *marks* whereby to know *when* God doth impart the vital or saving grace of Christ unto all that are capable thereof; and secondly, as *means conditional* which God *requireth* in them unto whom *he imparteth* grace.' (Vol. II. p. 238.) Again: 'we take not baptism nor the eucharist, for bare resemblances or memorials of things absent, neither for naked signs and testimonials assuring us of *grace received before*, but (as they are indeed and in verity) for *means effectual*, whereby God, when we take the sacraments, delivereth into our hands that grace available unto eternal life, which grace the sacraments represent or signify.' (Ibid. p. 240.) The brevity of the writer's expressions with regard to the word *perhaps*, is such, that even with the aid of his italics, and the reference to the margin, we are not enabled to state with precision *how* he misunderstands and misinterprets Hooker, but can only state that from them all together, and from his conclusion ('that he did not consider grace as necessarily annexed to the reception of baptism'), he does misunderstand him. For this is Hooker's argument: 'We hold baptism to be the *door* of our *actual* entrance into the house of God, we call it the *first apparent* and visible beginning of life; it may perhaps be called (as you denominate it) a seal to the grace of election *before received*; let it be granted that the grace of election cometh first, baptism is the seal to ratify and convey it to us: but however this may be, whatever were the previous intentions of God, they were secret to us and to all men; whatever was our pre-ordination unto life, none could know of it saving God, till the hour came in which we were baptized, an hour which, whatever may be said of its preceding or following after election, does evidently constitute the first step in the initiation into that which is equally necessary to salvation as our *election* is, namely our *sanctification*.' This is the meaning of Hooker, and in what way it can operate to separate grace and baptism we do not understand. If it had any such operation it would not be the doctrine of Hooker, who maintains (as we believe Mr.

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Daubeny does) a necessary connection between them, not a physical, but a moral necessity: or, as he expresses it, 'where the signs and sacraments of God's grace are not either through contempt unreceived, or received with contempt, we are not to doubt but that they really give what they promise, and are what they signify.' (B. 5. Sect. 57. P. 239-240.)

In an argument depending upon historical evidence so much as that does which is now at issue between those who maintain and those who deny the Calvinism of the principles of the early ornaments of our reformed church, it is of very great importance that the evidence which is brought forward should be as fair and legitimate as can possibly be found. It is certain that without this precaution we must be tossed about without end in a sea of controversy. We approve therefore of the zeal with which the Candid Examiner enjoins upon Mr. Daubeny the necessity of a scrupulous regard to the accuracy of his quotations. And yet we are not sure that the Examiner is himself always so careful in his own practice in this matter, as might have been wished for; nor that he is quite free from that fault which he imputes without much reserve to Mr. Daubeny. 'It is remarkable' (says he, in P. 34) 'that these very divines' (meaning the deputies of James at the synod of Dort) 'appeal to the writings of St. Augustine, Melancthon, Calvin, Bullinger, and even Pareus, together with the church of England, as holding similar tenets with their own.' This, we do not deny, is all of it true; but yet it is not the whole truth. After the name of Calvin, in the original document (P. 190 of ours, which is the second edition), there follow the words 'in sundry places', thus 'of Calvin in sundry places;' intimating, we doubt not, their knowledge, that there were other pieces of Calvin, as indeed there are, not only utterly irreconcileable with, but flatly contradictory to, the doctrine of universal redemption. It would therefore have pleased us better to have seen the words inserted in their proper order; more especially because Mr. Daubeny has, in the very work which is the subject of this writer's animadversions, asserted that there is a glaring inconsistency in the works of the celebrated reformer, with regard to that tenet. (See Daub. Vindic. P. 456-7.)

Again, in the same page:

'In corroboration of our opinion, that the assertion of universal redemption is not inconsistent with the holding of what are usually called the Calvinistic points, we would refer the reader to what is said of the celebrated Martinius, of the Lutheran church of Breme, who, though he held the doctrine of redemption in a sense nearly as extensive as that maintained by the remonstrants themselves, is nevertheless said by Dr. Balcanqual, in his letter

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from the synod of Dort, "to be as *sound* in *all* the *five* articles as any man in the synod," (Hale's Remains, p. 480,) and actually subscribed his name to all the synodical canons. (See Acta Synod. Dordora.)' p. 34.

We should have withholden any remark here, had the author written, 'that the assertion of universal redemption is not inconsistent with the holding (of the remainder of) what are usually called the Calvinistic points.' We have never heard but that the extent of man's redemption by Christ's death was the subject of *one* of *those points*, and a most important branch of the quinquarticular controversy; and therefore, in citing the testimony of Dr. Balcanqual respecting Martinius, the writer ought to have gone on a little further, and then it would have stood thus: 'to be as *sound* in *all* the *five* articles as any man in the synod, *except* the *second*, in which, when the canons come to be made, your lordship shall hear there will be more of his opinion besides himself.' (p. 109. edit. 2.) So much however is due to the Candid Examiner as that we should testify, that the omission which we have noted is not of any very great importance, that it might very easily take place through inadvertency, and that we are very willing to believe that it was incurred without the smallest intention to mislead.

But besides the incorrectness and inaccuracies in the particulars of evidence which are adduced in this controversy, and the frequent misinterpretation of testimonies correctly cited, we have repeated occasion to complain of endeavours which are made without adequate reason, to destroy the credibility of witnesses, and to impeach in a mass the worth and value of entire documents. The present writer has given us too much occasion to ascribe to him a share in this unworthy proceeding. The frequency and severity of his remarks with regard to the integrity of Heylin and Collier (see p. 30, 32, 36, 40, 101.), are, in our opinion, far from being justified by his reasons, his authorities, or, what is better than either, by matter of fact. Collier was indeed a non-juror, and his principles of church-government were higher than that we should be disposed to defend them. But what then? To Collier (considering our poverty in that particular) the ecclesiastical history of this country is greatly indebted. Errors he may have committed, nay discolourings and misrepresentations he may have been guilty of (for what historian is free from them?); but it will require better arguments than the loose reflections of the Candid Examiner, before the public shall arrive at this conclusion, that, in general, Collier is not to be trusted. We do not entertain any very extraordinary esteem for Peter Heylin; but this we must say, that our ob-

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servations by no means lead us to assent to the conclusions of this writer, when he affirms 'that we do not know of any author, ancient or modern, in whose pages is to be found a larger portion of *false reasonings, incorrect statements, and palpable misrepresentations*' (P. 31); nor do we think that much is gained to his opinion, by the foolish testimony of Burnet. We cannot call it by a gentler name, because its falsehood will immediately appear to any one who will open the volumes to which Mr. Daubeny may have been indebted.

In justice to the injured name of Collier, let us be permitted to observe, that there is not another remark so valuable (nor any which is more true) in the whole Candid Examination, as one which the author has transcribed (P. 36) from that writer. 'In a word' (says Collier, P. 191), 'where the *Erudition* differs from the *Institution*, it seems mostly to lose ground, to go off from the primitive plan, and to reform backwards.'

Whether Mr. Daubeny, and the other patrons and admirers of the Erudition, may startle when we make this important concession, we cannot tell; nor are we very anxious to know what conclusions the Candid Examiner may gather from it. Important however as the concession undoubtedly is, yet we shall not be deterred by it from adding the name of the Candid Examiner to the long list of those writers who have attempted by very undue and unfit means to depreciate the value of that performance, to brand it with the name of popery, and under that imputation to proscribe it from the present controversy, to drive it out of the ring by their hisses and reproaches. It would make a volume of no small size, to expose as they deserve the blunders and misrepresentations of which the Calvinistical writers have been guilty in their endeavours to detract from the worth and value of this single document, so far as respects its relations to the present disputes. The Candid Examiner is very far from running into the extraordinary statements which have disgraced some of those performances. The general tendency however of his remarks, partakes a great deal too much of an affinity to their views; and by an observation which is new, the author has added one more item to our list of matters which have been said amiss in relation to that volume. The remark is specious; and we shall notice it, because it will supply us with a commodious instance whereby to justify the precept which we have continual occasion to recommend in the present controversy, viz. that both writers and readers should proceed with much more cautious steps, more vigilant eyes, and less confidence in their friends, than they used to do.

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'It ought to be known, that so highly did bishop Bonner value the Erudition of a Christian Man, and so accordant did he consider it to his own sentiments, that he incorporated the most considerable part of it into a work which he himself published in queen Mary's reign, in order to promote the re-establishment of popery in his diocese. Of so very dubious a description is this work, so frequently appealed to. Of this and all other, &c.' P. 36.

Well! What fault is there to be found in all this? Is it not true? Yes, every word of it. But, we shall try whether we cannot ourselves make another argument, which shall be of almost as much value. He who will look into Bonner's book will find upon what our argument is grounded:—'It ought to be known, that so highly did bishop Bonner value the *first book of Homilies*, and so accordant did he consider it to his own sentiments, that he caused a considerable part of it to be incorporated into a work which he himself published in queen Mary's reign, in order to promote the re-establishment of popery in his diocese. Of so very dubious a description is this work, &c. &c.' Alas! alas! these are arguments which can never lead us to any profitable issue. Popery is still christianity. Her touch is not quite so deadly wherever it comes. The 'Necessary Doctrine and Erudition' is still a work of first-rate value and importance; and the application of it by Dr. Hey, by the bishop of Lincoln, and even by Mr. Daubeny, is, with some slight modifications, justifiable and laudable.

The Candid Examiner seems sometimes to put an interpretation on the motives and proceedings of Mr. Daubeny, more harsh and unfavourable than they require. Having remarked that the eighth chapter of Mr. Overton's work is passed over in silence by the author of the *Vindiciæ*, he goes on to ask, 'What can be the reason of this particular exception? Was he averse to exhibiting Mr. Overton to the public as the strenuous defender of our established forms of doctrine and worship, both as valuable in themselves, and as consistent in all their parts with scripture? But whatever may have been his reason for failing to do this, it will scarcely admit of a vindication on the score of candour and liberality.' P. 99, 100. We are very unwilling to believe that Mr. Daubeny's silence could proceed from so uncharitable a cause as that to which we are directed to ascribe it by the Examiner. And it is exceedingly important, in a moral and religious view, that insinuations of such a nature as this should not be propagated, unless they can be substantiated by very satisfactory evidence. We can ourselves help the Examiner to a solution of this phænomenon, which perhaps may be at least as near to the true one as that which he has suggested. We have in

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our possession a copy of Mr. Overton's work, in the margin of which we remembered to have noted with our pencil a few such matters as occurred to us in a perusal of it, a long time ago. We were curious to know whether any thing appeared there respecting this eighth chapter. We transcribe literally from our pencil-marks, the two following observations upon its general contents. 'Scarcely a word to the purpose.' This we found written over-against Chap. viii. in the table of contents, at the beginning of the volume. And on turning to P. 333, at the commencement of this chapter, we read this laconic interrogatory, 'Why all that follows?' Perhaps, therefore, Mr. Daubeny's silence contains nothing worse in it, than a peaceable, unpretending, christian-like forbearance. We believe indeed, that had we been in Mr. Daubeny's place, we could not have been silent, on the occasion of this eighth chapter. But the argument of our speech would have been, not to commend Mr. Overton, but to shew that this part of his work contains its share of that controversial management and disingenuousness which so exceedingly pervades and disgraces the whole volume.

We have noticed some other blemishes in the Candid Examiner's methods of argument, distinct from any of the above, which might have required animadversion, had we been desirous to render our catalogue complete. But we are admonished to press forward:

"*Singula* dum capti circumvectamur amore.'

Towards the end of his work, the writer appears to summon all his strength. It will be attributed to our candour, that it is from this strong-hold that we give him an opportunity of speaking for himself.

'Those who pursue Mr. Daubeny's facts and arguments to their primitive source will perceive, that, by following unsafe guides himself, he often becomes an unsafe guide to others. The various instances of error and mistatement, which we have already produced, will prove to the satisfaction of the impartial reader, that he is very far from being either a safe guide or a satisfactory reasoner. His mistakes too are of such *a nature*, as plainly indicates some important misconceptions in his general view of those questions which he has undertaken to discuss: and, in several instances they are so very extraordinary, that, as the intelligent reader will have seen, they furnish powerful weapons against himself, and even overthrow some of his most laboured positions; particularly those which affirm the *designed* exclusion, on the part of our reformers, of a Calvinistic interpretation of the thirty-nine articles, and those also which respect the nature of faith, and its office in the justification of a sinner. On the first point, such a variety of luminous evidence stands opposed to Mr. D.'s hypothesis, that we

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do not hesitate to affirm, that nothing but a very prejudiced or partial view of the subject could lead any inquirer after truth to adopt it. With respect to the questions of faith and justification, Mr. D., as has been already shewn, adheres to those views which are to be found in king Henry's book, entitled, the "Erudition of a Christian Man;" but which are not to be found in the writings of our reformers, during the far more protestant days of king Edward. It was the opinion of bishop Gardiner, who espoused the doctrine of king Henry's book, that the views of faith and justification there given, were in direct contradiction to those stated in the homilies written by Cranmer after Henry's death: nor was the fact denied by Cranmer. We refer our readers for proof of this position to P. 107. A very singular coincidence is observable between the expressions respecting faith and works, in Gardiner's letter to Cranmer which is there referred to, and those which are to be found in some of Mr. D.'s pages on the same subject. Now Gardiner *avowedly* opposed Cranmer's views of faith. Since therefore it can be shewn that Mr. D. agrees with Gardiner, it will be a difficult task to reconcile his opinions with those of Cranmer and his brother reformers. But, notwithstanding the extreme incorrectness of some of Mr. D.'s representations, such is the inadequate state of general information on most of the points which are here discussed, and such is the tone of confidence, and even of triumph, with which Mr. D. exposes the alleged errors of his opponent, that many, we doubt not, will be led to conclude that his publication is decisive of the question at issue. Enough has already been said to shew, that this would be a very hasty and unfounded conclusion; and that Mr. D. is little fitted, either by the extent and accuracy of his knowledge, or by his freedom from passion and prejudice, to act the part of an arbiter in the present controversy.

'Some, however, of the errors of Mr. D. are of a nature which scarcely admits of their being regarded as proceeding merely from a want of acquaintance with the subject, or as the mere effect of prejudice or irritation. For these sources of error some allowance may fairly be claimed; and, in the present instance, we feel fully disposed to admit the claim. But when Mr. D. represents bishop Cleaver as maintaining the *Non-calvinism* of Nowell's Catechism; although that prelate has distinctly admitted it to be Calvinistic: when, by the reiterated omission of an emphatic NOT in an extract from the homilies, he attributes to our reformers sentiments directly the reverse of what they entertained: when he refers to Strype as his authority for asserting that Bradford's Treatise on Election did not obtain the sanction of Cranmer, Ridley, and Latimer; although Strype affirms that it did obtain their approbation: when he quotes the same author to prove, that our reformers did not employ Calvin as their counsel; although that annalist distinctly states that Cranmer did apply to Calvin for counsel: when he adduces the preface to archbishop Parker's Bible, as furnishing decisive evidence of the designed exclusion of Calvinism from the church; although the notes to that Bible, as well as the catechism which is inserted in it, are in the highest degree Calvin-

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istic: and when, in opposition to all existing testimony, he contends that king James, and the English delegates to the synod of Dort, preferred the sentiments of Arminius to those of Calvin: we must profess ourselves unable to frame any probable hypothesis, which, without derogating from Mr. Daubeny's character for ingenuousness, will account for such errors. We can scarcely suppose them to be merely the result of inadvertence, or of ordinary prejudice, but either of some cause which remains to be explained, or of prejudice the most extraordinary.' P. 129.

With regard to the first paragraph in this extract, we shall only remark that, whereas it is observed that 'Mr. Daubeny, *as has been already shewn*, adheres to those views of faith and justification which are to be found in king Henry's book,'—'that a very singular coincidence is observable between Gardiner's letter, Harding's reply, and Mr. Daubeny's pages,'—the evidence of the truth of these assertions is not so fully laid before us, as to carry any great satisfaction to our minds along with it. It consists of a few short expressions from Gardiner; but there is nothing produced from Harding, nor any thing from Mr. Daubeny, by the comparison of which the resemblance might be ascertained. And yet upon so slender and slovenly a proof Mr. D. is to bear all the prejudice and the odium which may be brought upon him by the charge of symbolizing with papists.

The next paragraph makes us cry out with the poet:

> 'O rus! quando ego te aspiciam? quandoque licebit
> Nunc veterum libris, nunc somno et inertibus horis,
> Ducere solicitæ jucunda oblivia vitæ?'

Upon summing up the account, we see that there are six principal matters contained in it, and they are all important errors. We do not mean that they are all errors belonging to the Candid Examiner; nor yet, notwithstanding the confident assertions of that writer, are they all errors of Mr. Daubeny. The two gentlemen, we believe, divide the blame pretty equally between them. But what we wish to observe is, that the public is the sufferer; that the six errors, whencesoever they may have come, have been let loose to roam abroad, and to do their work of evil. It is our earnest desire, that if such facts will not make authors more circumspect, they may produce in readers a determination to have nothing to do with such controversialists, to leave them to fight it out by themselves, or at least may generate a salutary distrust and caution in the reception of their authorities and arguments.

The first two errors, we believe, are Mr. Daubeny's; the next, which is much more involved and cumulative, belongs

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to the Candid Examiner. To adjust this matter fairly, we must transcribe the whole account which is given of it, in the part of his work to which we are referred:

'Mr. D. quotes Strype in support of his opinion of the non-acceptance of Bradford's Treatise on Election, by Cranmer, Ridley, and Latimer, (P. 412.) On looking into Strype, however, we find his language to be directly contrary to what Mr. D. attributes to him. We confess ourselves utterly at a loss to account for such a "palpable misrepresentation." It may be worth while to lay before our readers the whole transaction as recorded by Strype in his Life of Cranmer, P. 350.

'"One thing there now fell out which caused some disturbance among the prisoners. Many of them that were under restraint for the profession of the gospel were such as held free-will, tending to the derogation of God's grace, and refused the doctrine of absolute predestination and original sin."—"Divers of them were in the King's-bench, where Bradford and many other gospellers were."—"Bradford was apprehensive that they might now do great harm in the church, and therefore wrote a letter to Cranmer, Ridley, and Latimer, the three chief heads of the reformed (though oppressed) church in England, to take some cognizance of this matter, and to consult with them in remedying it. And with him joined bishop Ferrar, Rowland Taylor, and John Philpot. Upon this occasion Ridley wrote a treatise of *God's election and predestination*. And Bradford wrote another upon the same subject, and sent it to those three fathers, in Oxford, for their approbation: and THEIRS BEING OBTAINED, *the rest of the eminent ministers in and about London were ready to sign it also.*" Strype's Life of Cranmer, P. 350.

'Now Mr. D.'s words, in referring to this transaction, are, that Bradford "wrote a treatise on God's election, and sent it to the bishops Cranmer, Ridley, and Latimer, when confined at Oxford, for their approbation. But the circumstance of this treatise having been *entirely suppressed* by Bradford, *authorizes the conclusion that it did* NOT *obtain the sanction of the venerable martyrs.*"' P. 109.

By his italics and uncials (which are favourite figures of speech in the Calvinistical controversy), and by his affirming that 'the language of Strype is directly contrary to what Mr. D. attributes to him,' it is plain in what way the Candid Examiner has misinterpreted the honest historian. The misinterpretation is far from being new; it has been often already before the public: it lies now before us, in another pamphlet, in more authoritative uncials even than those of Mr. Gosnell; and the Candid Examiner, we doubt not, has fallen into the pit by following his predecessors. The clause in Strype, which is clearly *conditional*, these writers are determined to understand as *affirmative*. The testimony means no more than that, if the approbation or signatures of Cran-

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mer, Ridley, and Latimer, were first obtained, the rest were ready to sign it also. Turn to the letter itself in Strype's appendix (P. 195), and it is plain that we have stated the true meaning: 'Al the prisoners here about in maner have seen it, and read it: and as therein they aggre with me, nay rather with the truth, so they *are ready and wil be*, to *signify* it, as *they shal se you give them example*.' There is exceedingly strong evidence to prove that Bradford's treatise did not obtain the desired sanction of Cranmer, &c. Our readers may find a taste of it in Dr. Ridley's life of his great namesake, (P. 549, &c.); and it has been very well enlarged upon by Dr. Winchester, in his Dissertation on the Seventeenth Article (P. 67-77, new edit.) We have investigated the subject ourselves, independently of either of these authorities, and our conclusions are correspondent with theirs. We prefer, however, the rather to refer to them, that our readers may know, that, not only, as we have observed, is the Examiner's interpretation an *old* one, but that this is by no means the first occasion on which a much correcter estimate of this subject than that in the Candid Examination has been delivered to the public.

Whether the Candid Examiner had indeed the identical treatise which was transmitted to bishop Ridley, 'before his eyes, at the moment when he was writing,' we shall not presume either to affirm or to deny. Dr. Winchester tells us, 'that after the most diligent search, he never could learn that it was in print, or preserved in manuscript.' (Dissertat. P. 68.) The doctor was not a novice in these inquiries; we are inclined therefore to think it possible, that he was of opinion that this treatise was a different one from that gathered out of the first chapter to the Ephesians, and from the other two on the same argument, in the volume which lay so opportunely before the eyes of the Candid Examiner. For otherwise we can hardly explain how, 'after the most diligent search,' an inquirer like Dr. Winchester should never have heard of the volume of Bradford's Meditations. It is by no means a very scarce book. The Candid Examiner tells us of his edition of 1614. 'Before *our* eyes' there is at this moment an edition of the year 1604: and we perused some time ago the *ancient* original edition, but its date we are unable to communicate. It may be worth while to mention, that, if we remember aright, the author of the Life of Bradford in the Biographia Britannica affirms that a manuscript of this treatise is still extant in the Bodleian library. If this information be correct, perhaps something might be collected from that MS. which it would be a service to communicate to the public.

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It is certainly true that Cranmer did, and that Strype tells us that Cranmer did, apply to Calvin for counsel. In this particular, therefore, we have nothing to say in behalf of Mr. Daubeny. We shall remark further, and by the way, that we assent to the interpretation which this writer has given in another part of his book, of the 'tolerabiles ineptiæ' of Calvin when speaking of the English liturgy. But if the Examiner means to go further, and to infer that Calvin's authority with Cranmer was equal to that of Melancthon, or that his influence was powerful in the conduct of the English Reformation, or that the observations of those writers are to be despised who deny this to have been the case, we then beg leave to quit the Examiner, and to pass over to the other side.

To explain more clearly what we have to say upon the next particular, we must once more transcribe from the Examiner the passage to which he has referred us:

'Mr. D. considers a similar extract from archbishop Parker's preface to the Bible, and which stands precisely on the same footing, to be declarative of a design on the part of the governors of our church to exclude the Calvinistic doctrine of election (P. 420). But how, we would ask, will Mr. Daubeny reconcile this deduction with the fact that in the same volume was inserted, under the same authority, viz. that of the archbishops and bishops of the church of England, the well-known Calvinistic catechism, entitled, "Certain Questions and Answers touching the Doctrine of Predestination, the Use of God's Word and Sacraments?" In this catechism Mr. Daubeny must know, that not only the doctrine of election, but that of reprobation also, is plainly and explicitly affirmed and defended. Or how will Mr. Daubeny reconcile the above reasoning with the Calvinistic language contained in the notes to the same Bible, and which, we are told by Strype, were done by the bishops, but chiefly by the archbishops? (Life of Parker, P. 400.) Let the reader only turn to the notes on Ezek. xviii. 23. Rom. ix. 11. and xi. 35. 1 Pet. i. 2. 2 Pet. i. 10. Matt. xi. 26. and xxv. 34. John, xvii. 12. *cum multis aliis*; and he will see the force of this question. And yet from some general expressions in the preface to this very work, expressions to which no sublapsarian Calvinist has ever objected, Mr. Daubeny argues in favour of the *designed exclusion* of Calvinism from the church of England. Or how will he reconcile with his statement the following words in the preface to the New Testament, written by the archbishop himself? (See App. to Strype's Parker, No. 84.) "By him hath he decreed to give to his elect the life everlasting; and to the reprobate, who hath contemned his life and doctrine, death everlasting." These words may, no doubt, be interpreted in an Anti-calvinistic sense: but are they such as an Arminian would have chosen?' P. 113.

But, what now if this 'well-known Calvinistic catechism'

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to which we are so triumphantly referred, had never any existence in the Bible of the archbishops and bishops? If it was ever *at any moment before the eyes* of the Candid Examiner, he must have been poring in the Genevan, and not in the episcopal Bible. We have looked into a good many Bishops' Bibles, but we never saw any Calvinistic catechism there. But that we may characterize more completely the want of care, the want of learning, the want of circumspection, the blind traditional reception and propagation of errors, of which we have so much reason to complain, we choose to derive the detection of these errors from materials which are already before the public, rather than to acquiesce in our own investigations, or to take to ourselves the credit of their exposure.

In Mr. Churton's biographical preface to the second edition of Dr. Winchester's Dissertation on the Seventeenth Article, it is said:

'The rude attack made upon the church of England by the author of the Confessional, and, about the same time, by the author of Pietas Oxoniensis, could not be disregarded by one so steadily attached to that church as Dr. Winchester; and his remarks on those productions, though he did not publish any thing on the occasion in his own name, were serviceable to his friends, and to the cause of truth. In Dr. Nowell's answer to Pietas Oxoniensis, second edition, 1769, Dr. Winchester is the "very judicious friend" mentioned in the note, page 106, as "well acquainted with the several editions of the Bible, and the occasions of them;" and he there shews that "the questions and answers concerning predestination," which are inserted in some editions of the Geneva Bible,* and were said by the author of Pietas Oxoniensis † to have been "*always* printed at the end of the Old Testament, and bound up with this authorized translation of the Bible (meaning the Bishops' Bible), till about the year 1615," were probably "*never* bound up with that Bible: nor indeed could they with any consistency appear there; for archbishop Parker, the great promoter of this translation, in his preface

* By a paper of Dr. Winchester's, now in my hands, on this subject, he appears to have examined fourteen editions of the Geneva Bible, from 1560 to 1616; of which not more than three or four (one of them being imperfect) had these questions and answers; and four editions of the Bishops' Bible, *none* of which had them; and he observes in Nowell (loc. citat.) that Lewis (Hist. of Transl. of Bible, p. 295-264) mentions eight editions of the Bishops' Bible, and takes no notice of these questions being printed with them, though he is very particular in giving the contents of them, and takes particular notice when they were inserted (1583) in the Geneva Bible.'

† Here then is one predecessor of the Candid Examiner. If our readers refer to about page 490 of Mr. Toplady's Historic Proof, if we mistake not they will find another. Rev.

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asserts the direct opposite to the third question and answer," namely, universal redemption: "Search the scriptures, &c. (John v. 39.) No man, woman, or childe, is excluded from this salvation, and therefore to every of them is this spoken." (P. x. xi.)'

The synod of Dort, king James, and his delegates, are so far removed from the sphere of the Reformation, that we really cannot bring ourselves to take any trouble about them: and not having Mr. Daubeny's work in our possession, we are less qualified to estimate correctly to what extent his alleged mis-statements in this particular may have proceeded.

Thus have we laid before our readers some portion of the observations which have occurred to us during a perusal of the Candid Examination. We have endeavoured to make them useful in some degree to the author of that work, to Mr. Daubeny, and above all, as our duty requires, to the public. We have no taste for this controversy; and should be glad to find that it was over. However, till the time shall come when the zeal of the combatants shall subside of itself, or shall be silenced by the public voice, we shall, we trust, be present at our post, to plead with all our might the cause of moderation and christian charity, to detect misrepresentation, to rebuke intolerance, and ever to sound in the ears of the contending parties the words of the patriarchal expostulation, 'Sirs! ye are brethren; why do ye wrong one to another?'

ART. VI.—*Transactions of the Royal Irish Academy.* (*Concluded from page* 94.)

THIS volume contains twelve articles; eight on miscellaneous subjects, three on what is denominated polite literature, and one on antiquities. Of those under the former of these heads, five were noticed in our last number; we now proceed to the examination of the remainder.

Art. 2. 'Account of the Whynn Dykes in the Neighbourhood of the Giant's Causeway, Ballycastle, and Belfast; in a Letter to the Lord Bishop of Dromore, from William Richardson, D. D. late Fellow of Trinity College, Dublin.'—This letter, in Dr. Richardson's classical phrase, is occupied with the consideration of basalt subjects. Residing in the immediate vicinity of these dykes, he has had a ready opportunity of making himself familiar with the mineralogical face of that part of Ireland. Observations of this sort must always prove valuable in a certain degree. Every philosopher deserves well of science who brings new facts to the formerly collected mass, and who adds another line to the picture of

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nature which it is the universal aim to complete. But he must carry along with him to this labour an observant and active mind, a body of which the senses are acute, industry unwearied, and above all a philosophical freedom from prejudice. Dr. Richardson is too modest to claim the former of these requisites, but he insinuates in no indistinct terms his possession of the latter, which however it is impossible to concede to him. That he is no Huttonian we readily grant. Perhaps it would be difficult to name any sect to which he precisely belongs. But he certainly is an anti-Huttonian, and pursues that theory through every twig of its ramifications, with an hostility that never arose in the regions of science. We do not pretend to point out its source, but it resembles more the ill-nature of contending sectaries than the sober disputation of lovers of philosophical truth. Dr. Richardson has studied Virgil, Horace, Ovid, and the other worthies of antiquity, with peculiar and happy care, and has discovered in these authors an unknown mine of mineralogical knowledge. The Horatian maxim, *ridiculum acre*, seems to have inspired his whole soul; and with never-ceasing efforts he bespatters his opponents with opportune quotations to be found in the mouth of every school-boy. These triumphant essays of wit seem to us very little deserving of the place they hold. Even good jokes are bad arguments in mineralogy: but heaven defend us from the cant of common-place quotation!

This letter is in a great measure however occupied with the detail of facts. There is a second letter, which will be considered in its place, where more regard is paid to theory. In the Hebrides it appears that whynn dykes in general rise above the ground, and often serve for fences, whence their name. With a steady course they ascend and descend mountains, cross rivers and seas, still adhering to their original direction. In the north of Ireland, however, they sometimes appear in the faces of the perpendicular precipices, where they are seen cutting vertically the several strata of which these are composed, and burying themselves in the northern ocean. In the Hebrides Dr. Richardson is surprised at the incredible length to which these walls run. In Ireland he only observes the effect, or non-effect rather, at the point of their contact with the different materials which they meet. With the accuracy of his country, the doctor quotes an account of the island of Lismore, which, he says, 'is *entirely* limestone, but contains *some* whynn dykes.' At this place, and frequently elsewhere, he refutes the frail arguments of the volcanists, who believe basalt to be an ancient lava.

This paper, consisting chiefly of an account of phenomena observed by Dr. Richardson, does not admit of advantageous

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abridgment. It is only occasionally that we can notice its contents. Those who wish for precise information of the doctor's views, will do well to consult the original, which is illustrated with some good sketches of the faces of basaltic precipices. We do not think Dr. Richardson's ideas upon basalt are very precise; at least some of the specimens which the Irish naturalists consider as basaltic, and from which they draw arguments to confute their igneous opponents, are denied by the British mineralogists to belong to that class of bodies. In this contested mineral are found marine exuviæ. But granting its basaltic nature, Mr. Playfair has afforded an explanation of their origin, concerning which it does not appear that Dr. Richardson has afforded any relevant observations or arguments of any sort in the first letter. Dr. Richardson does not seem to vary, in his ideas of candour and freedom from system, from most other philosophers. Our readers will please to be informed that these expressions mean prejudice and attachment to the theory which is adopted by the writer of the remarks. Surely never was language so misapplied as when Mr. Jameson is complimented upon his freedom from system.

In the course of these observations an enquiry is instituted on the question, whether the Scotch whynn dykes originated in Ireland. This reminds us of another dispute between these two antediluvian countries, concerning the original source of population. The Irish will have the Scotch to be their progeny; the Scotch are not a whit less clear that from their nation sprung the ancestors of the Irish. Here it appears is another bone of contention: from which country do these dykes arise? The dykes, it is true, are of no value; their origin is of no consequence. But then there is the honour, and honour is too nice a thing to comprehend such hair-spun distinctions.

In the latter part of this letter the reverend doctor leaves his original solid course of facts, to wrestle in the bowels of the earth with the volcanists and the Plutonists, commanded by the redoubtable doctors Hamilton and Hutton. After granting to these gentlemen some of their ground-work, he proceeds to confute them on their own principles: a favourite and triumphant method of vanquishing an enemy, but exposing him who attempts it to the risk of a conspicuous defeat. Dr. Richardson first states that many contiguous dykes differ from each other, yet by both theories they must have been formed of the same materials. This is not the first instance by a good many, nor the last by a great many, where we may observe and lament a deficiency of chemical knowledge in this gentleman's writings. It has been long well

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known that slight and apparently trifling differences in the mode of combining or treating chemical agents render the results materially various. The ingenious experiments of sir James Hall have demonstrated that fluid basalt suddenly cooled is glass, but slowly refrigerated becomes of a stony texture. Some other facts of a similar nature shall be noticed in the course of our strictures on these letters. But surely the bare mention of these experiments is amply sufficient to detect the fallacy of this argument.

Dr. Richardson's second proposition is, that many dykes shew a material difference between their sides and middle parts, which changes are sudden or *per saltum*. These circumstances are asserted to be incompatible with the high state of fluidity in which the basalt must have been. To this argument we might again oppose the authority of sir James Hall. But it is still more satisfactorily accounted for and admirably illustrated in a paper to be found in the Philosophical Transactions of London, by Mr. Gregory Watt, for whose untimely fate every lover of science must feel the deepest and best-founded regret. From that specimen of his active talents, that elegant blossom of the spring of his existence, we may guess what might have been the full-blown flower of his summer, and the ripened fruit of his autumnal years. After a perusal and consideration of the experiments and reasoning to which we allude, with the inferences to which they plainly lead, Dr. Richardson will hardly repeat an objection so well answered.

The third argument against the volcanists and Plutonists is, that whynn dykes do not produce upon contiguous strata the effect reasonably to be looked for from the contiguity of so glowing a mass. Dr. Hutton, it is well understood, did not regard this objection with peculiar veneration. He denied the proposition, and asserted that every effect was produced which could possibly have been expected in the circumstances. Not to be sure such as would have happened in the open fire, but here the heat was applied in a situation where an immense compression resisted the rarefaction of elastic fluids. The observation of every succeeding writer against the Huttonian theory, has confirmed the justice of the remark invidiously distinguished by Dr. Richardson in Italic characters, that 'to understand how bodies containing elastic substances may be fused without suffering calcination, requires a chain of reasoning which every one is not able to comprehend.' We sincerely believe that it was not without a due sense of the propriety of his conduct that Dr. Richardson used these same Italics. But it is devoutly to be hoped that the comprehension of the reverend divine may have received some illumination

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from the recent experiments of the indefatigable and ingenious sir James Hall, who has shown, nay demonstrated, that chalk, horn, and coal, may be readily fused under compression without parting with any of their elastic matter; thus confirming the sagacious conjecture of Hutton by the unanswerable evidence of facts, and driving cavilers and non-comprehenders from one of the posts where they have so long and so vainly endeavoured to maintain themselves.

From this, however, Dr. Richardson flies to another branch of the argument; and triumphantly demands why this should happen on the surface of the earth where the dykes are so often found, even granting for a moment that compression had really acted this part in the internal regions of the globe. Now before proceeding half a footstep in this path, we require Dr. Richardson to prove that these dykes now meeting the strata in the face of day, were really erupted to the surface on their original formation. Dr. Hutton, we know, imagined all this to happen for the most part at considerable depths, and that the superincumbent substances have been long since removed by the progress of decay, and the ever-wasting descent of rains and of rivers.

The last argument adduced in this letter is, that since all substances when ignited are in a high state of dilatation, their cooling should be accompanied by a contraction which ought to cause chasms or cracks. Now though it be granted that cracks should occur, yet surely it is most unreasonable to expect them at every yard or small distance. On the great scale they will occur differently from the rending of a small mass cooling; and Dr. Richardson, when he descends into the bowels of the earth, will find enough of rents and of cavities. Even by his own account of basalts, their substance is by no means continuous in every place; besides, many cavities and rents and fissures which may have formerly existed, may be supposed even by the Plutonic theory to have been since filled up by percolation and other accidents. For though the agency of water will not alone account for the phenomena of geology, the silent operation of some thousand years may be supposed to have effected several of the minuter alterations in the circumstances of the strata.

Notwithstanding these remarks, there will be found many valuable and interesting observations in this letter, which ought to serve as a stimulus to the industry of succeeding travellers, some of whom it is to be hoped will verify or correct the accounts of Dr. Richardson. We do not wish to conceal that we should desire to see brought to such an undertaking a more ample store of mineralogical knowledge, a better acquaintance with geological facts, some additional che-

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mical information, and a mind unbiassed either by preconceived opinions, or the unjust fear of lighting upon something unfavourable to more serious views. Yet we are far from wishing to undervalue the labours of this reverend gentleman, a repetition of whose communications we shall with pleasure perceive.

Art. 5. 'Journal of the Thermometer, Hygrometer, Barometer, Winds, and Rain, kept at Windsor, Nova Scotia, by the Reverend W. Cochrane, President of King's College. Communicated by the Reverend Dr. Kearney, Provost of Trinity College, Dublin.'—This journal comprehends a period of three years, from January 1794 to January 1797. Such numerical details are not the fit subjects of criticism. We must approve the industry, and presume the accuracy, of the compilation. By a hasty glance, for we pretend not to have referred to every number, we have observed the climate of New Scotland to be very variable in the winter months. The observations being made always at noon, no very great colds are noted. We have noticed nothing lower than one degree above zero. January is the coldest month according to this statement. The quantity of rain is given not daily, but only occasionally. By adding up the sums in 1794, there appears to have fallen 24.245 inches. The following table shows the monthly allotment of the rain that year, and the two succeeding:

	Inches of Rain. 1794.	1795.	1796.
January	2.148	1.275	.906
February	.343	.906	1.777
March	2.679	1.580	.522
April	.944	3.054	.602
May	3.141	4.489	2.138
June	2.559	2.938	4.228
July	1.398	.754	3.677
August	2.231	3.188	.870
September	1.410	3.136	4.384
October	2.275	3.441	3.985
November	2.131	2.078	3.360
December	1.986	2.170	0.000
Whole rain	24.245	29.009	26.441

The mean quantity amounts to 26.565 inches. The formation of such tables as the above, by which the whole information contained in the journal is perceived at one view, ought to be the care of every observer, not left to the critic to per-

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form. But the taste for the observation of such facts appears to have little tendency to stimulate the mind to the deduction of general conclusions. It is a little extraordinary that no rain at all should have fallen in December 1796, a month generally plentifully supplied with moisture. If Mr. Cochrane shall continue his labours, we recommend it to him to form a table somewhat on the plan of the above, to which however ought to be added the mean height of the thermometer and of the barometer for every month and for every year. The trouble of this is to the observer as nothing, and is alleviated and rewarded by the satisfaction of working upon his own materials. With others the case is different; most people will rather want the information altogether than be at the trouble of so tedious and fatiguing a process to find it out. Curiosity and indolence, two great powers of the human mind, for ever oppose each other's advances, but to the latter for the greater part is to be attributed the honour of the day.

Art. 7. 'Inquiry into the Consistency of Dr. Hutton's Theory of the Earth, with the Arrangement of the Strata and other Phenomena on the Basaltic Coast of Antrim. By the Rev. William Richardson, D. D.'—This letter, composed upon a similar subject with that already noticed, contains however proportionally little actual observation and much theoretical discussion. To theories of every sort Dr. Richardson is peculiarly hostile, as if every thing that is valuable in human knowledge were not the deduction of general principles from connected facts, that very theorising which is here deprecated. That many theories are ill-founded, is too plain a truth to bear a denial; yet to the worst theory of any kind of repute we do not hesitate to affirm that science owes more than to any empiric whatever. In order to demonstrate the falsehood of any such proposition as is alluded to, the whole store of facts is ransacked, every principle is investigated, and the minds of men are sharpened and stimulated by the defence and by the attack. A slavish deference to the opinion of others is as contemptible as it is prejudicial. But all that is attractive and delightful in human science, all that gratifies the mind or stimulates the industry of men, is comprehended under the name of theory. We shall ever receive more pleasure from the particular refutation than from the general blame of hypotheses. From the former we shall expect the improvement and extension of knowledge; from the latter no better fruits than rancour and ill-will, with the discouragement of all liberal pursuits.

That the progress of natural history should have appeared for a long time less rapid than that of the other branches of science, is to be attributed only to the preference of mankind

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for the latter. Yet we doubt very much whether these advances were proportionally so small as is imagined. As knowledge increases, those elementary observations which once were accounted profound and important come to be ranked with self-evident or obvious propositions. The truth is, that all the arguments against theories apply to their abuse only.

Dr. Richardson, after noticing the celebrated but doubtful antichristian conspiracy on the continent, to confute the arguments of our religion, coldly and ambiguously exculpates Hutton from a share in it. Leaving to others the consideration of Dr. Hutton's arguments *a priori*, Dr. Richardson selects for himself the comparison of his doctrines with the state of facts, and examines the claim which this theory has set up of being proved *a posteriori*. Whatever doubt may now be entertained of the existence of any thing resembling a regular antichristian plot, Dr. Richardson seems to be totally free from such scepticism, and in return conspires in a most violent manner against the Plutonists, disregardful of the steady denial of any irreligious motives both by the founder of this theory and his principal defenders.

Before proceeding to the grand attack, the doctor aims a side blow at Mr. Brydone, whose arguments for the antiquity of the world were drawn from the observation of successive strata of lava with interposed vegetable mould. This mould requiring a considerable period for its formation according to that writer, gives the means of computing the distance of time between the flow of the different beds of lava. We believe it is Mr. Bryan Hill who has satisfactorily shown that one of Mr. Brydone's principal positions is false, and that the mould may be formed in a much shorter time than he imagined. Dr. Richardson gives another account of this matter, and conceives that the supposed beds of lava are really basalt. This supposition is by no means improbable, the resemblance between these two bodies being frequently sufficient to deceive even an accurate mineralogical observer, to which character we believe Mr. Brydone had little claim. His reasonings upon the existence of the earth are certainly wrong in themselves, and are introduced with peculiar impropriety into a work of a popular and amusing kind, as if to entrap the unwary into the perusal of arguments, at the bare mention of which they would otherwise have shuddered.

Dr. Richardson proceeds, after settling this business to his satisfaction, to deal about his sarcasms and jokes in every direction, till a sort of smothered indignation appears at Dr. Hutton's declaration that the result of his enquiry is, that he finds no vestige of a beginning, no prospect of an end. That is, that in the natural or physical phenomena of the earth, no

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such vestiges are to be found. He is far from saying that the world has had no beginning, or that it will have no end. But he asserts that the evidence for such events cannot be drawn from the consideration of the strata and other appearances of this globe. He would be a bold arguer indeed who should affirm that any natural phenomena could support such propositions. The proof of the exact duration of the earth's existence and of its ultimate destruction, is to be sought in other pages than those of the book of nature: it is to be sought, where only it can be found, in those inspired writings to which alone every well-grounded believer must refer for the origin, and for the support, of his opinions. Dr. Richardson, however, in no very ambiguous language declares his belief, that whatever Dr. Hutton's intentions may have been, the tendency of his doctrines is antichristian. It must surely require an unusual muddiness of understanding to be unable to discern the difference of the two propositions under consideration: between the atheistical assertion that the world has had no beginning, and will have no end; and the Huttonian conclusion that in the natural appearances of the earth we find no vestige of a beginning, and no prospect of an end. With an untasteful change of attack, the doctor abandons his logical weapons, to dart the shafts of wit, and launch forth popular and puny jokes. To prove the antiquity of the theory, he gives a specimen of his knowledge of Greek by quoting Lucian on the opinions of Heraclitus, and of his credulity by a passage from Barruel on the illuminati. He supports the candour of his arguments by the authority of the jesuits of the Sorbonne, and liberally compares the intentions of Hutton to the open infidelity of D'Alembert. What connection the credibility of Moses has with the Plutonic theory of the earth, we know not. Were not this place ill adapted for a theological discussion, we are not afraid that we should be unable to shew this theory to be in no respect inconsistent with the scriptural account of the first ages of the world.

After perambulating for some pages through mazes of invective and quotations, Dr. Richardson at last finds out that he is wandering from his subject; and returns, greatly to our satisfaction, to Dr. Hutton's theory, which he considers under three divisions. The first of these is the proposition that the materials of the world are in constant motion from its higher parts to the unfathomable regions of the ocean, where they are deposited in strata horizontal or nearly so. Before entering deeply into the consideration of this argument, Dr. Richardson enters a caveat against admitting the truth of any of Hutton's positions, which he asserts are often slipped in almost incidentally. Dr. Richardson will by no means allow of

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the apparent disorder or confusion in the solid tracts of the globe. The reason of this denial is curious enough. This gentleman, it seems, has examined about thirty-five miles of country in Ireland where the strata are horizontal, or approaching to that position. From such a local and unusual observation to draw a general conclusion, is wholly unphilosophical. Granting that all the strata now on the surface have been raised by violence from the bottom of the ocean, it cannot surely appear singular that here and there a small district like the scene of the doctor's observations, should have been raised with little disturbance of the strata. Arguments drawn from such very local occurrences, cannot bear a general conclusion.

But the doctor is peculiarly eager to prove that there is nothing in nature like a descent of the materials of the world, from a higher to a lower part. He contends that the stratum of soil covered with vegetables prevents this waste. It is certainly true that almost all the surface of the earth is more or less covered with such a coat. It is not however all so, and in many places this coat is at least very threadbare. We cannot answer for the doctor's 'own native isle of the ocean' in this respect; but we are very sure that this island, as well as many other parts of the world, are not supplied with this green clothing so as to prevent the action of the air and rain upon the earthy matters. There are two ways of arguing this point. We may discuss the probability of the waste of soil, and make our observations of the fact; or we may leave that branch of the argument, and content ourselves with proving that the rivers do really carry down with them in their course variously-sized fragments of the globe. The utmost therefore that can be argued from the existence of the vegetable garment is, that this process goes on somewhat less rapidly than it would otherwise do. The immediate contact of the air is not necessary for the decay of the stony materials of the world. We have ourselves often observed this progress of destruction advancing at considerable depths under the surface of the ground, and this in the hard and compact masses of granite and basalt. Mr. Richardson himself admits that the trappe on the high grounds and mountains are for half an inch within the surface somewhat less sound, and vary a little in colour from the interior of the soil; that is, that they are decaying. Many rocks are absolutely bare, and from them the small particles of crumbled stone are washed away soon after the decomposition. The lichens and mosses may detain the first portions; but their thin and scanty vegetation cannot retain the accumulating soil. This process of decay, so obvious over the entire surface of the globe, pursues the follow-

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ing course on the lower grounds. The upper stratum, being partially rotted, receives the roots of vegetables, affording them support, and perhaps part of their nourishment. In time this earthy substance is mingled with the carbonic remains of dead plants and animals, and a soil is formed. Every heavy shower washes away part of this mixture, sparing neither of the materials. It would indeed be wonderful if rain had the power of separating the remains of the organised from those of the unorganised bodies. The first shower carries its load only a short way, depositing it on the banks or in the channel of some of the minor streams. By successive repetitions of this process, these powdery and light substances are carried into the sea, where we may observe the turbid river commingling its foul waters with the pure and transparent ocean.

Dr. Richardson seems very unnecessarily anxious to multiply the instances where no decay takes place under our actual observation. It would be easy to point out the Egyptian pyramids and many other monuments of antiquity, which if they have decayed have at least decayed very slowly. As Dr. Hutton's theory is in no respect limited to any particular period of time in which it must perform its operations, it is sufficient for him to prove that decay takes place at all. But we are tempted to smile at the cargo of coals in Mr. Hodgson Gage's garden, which the doctor seems to have expected to have taken legs to itself and to have walked off in a body.

The main position, however, which the Huttonians must contest, and which they will not contest without success, is that the materials carried off by rivers are not all organised remains. On this indeed the whole of the doctor's arguments rest. For if it be proved that earthy matters are carried off, the former discussion where he attempted to show that none could be carried off, is worth nothing. Now we refer to any person who will be at the trouble to examine the mud brought down by any river large or small during a flood, whether it contains earthy matters or not. There is no need to deny that it frequently also contains vegetable substances. But the main part is of a siliceous and aluminous kind as clearly as any thing can be. To say nothing of the larger masses of stones which are gradually rolled along, and water-worn by the operation of the stream.

The decomposition of basalt rocks is reluctantly admitted by Dr. Richardson. He confesses that a crust is formed over their surface; that the angles are blunted; that the articulations suffer a little; and that the points or pyramids which ascend from the lower joint often fall down. Yet he asserts that the pillars seem to preserve their ancient diameter: contracting his ideas thus to the narrow circle of his own vision,

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and because heaven has shortened his days to a span, refusing to imagine the undying operations of the universe. We cannot divine by what admeasurement the doctor has become so very certain of the permanence of all these diameters.

There follows to this passage a consideration of the probability of the formation of valleys by water, and a most pertinacious miscomprehension of Dr. Hutton's opinions. What can be more futile when marks of the action of rivers are imagined to be perceived on high mountains, than to say in order to confute that theory, that if rivers have run there they must have run up one side and down another? thus totally putting out of view the former suppositions of a waste of land already to an immense extent. A valley may certainly have been formed by a rivulet which does not now run from the very superior part of it; or in other words, the valley may begin before the rivulet in such a case. The knowledge of the exact spot where the mud of rivers is deposited shown by Dr. Richardson, is really surprising; and as no arguments are given for such an arrangement, we imagine his confidence must have arisen from a submarine excursion. There could be nothing at all contradictory to the doctor's own principles in *his* being carried even into the deepest parts of the ocean, as his arguments deny only to the materials of the world such a voyage, but allow all sorts of liberties to animal and vegetable remains.

Not satisfied with this confutation, Dr. Richardson attacks this first proposition *a posteriori*. To these posteriors this gentleman indeed seems to adhere with the partiality of a pedagogue. He is of opinion that if Dr. Hutton's account were true, there should be formed at the bottom of the sea a mass entirely uniform, no distinction of strata in a vertical direction, nor change of the materials in an horizontal one. The observation upon vertical strata shews a complete miscomprehension of the theory in question. Dr. Hutton never supposed them to be formed in such a position. As to the rest of this passage, for any thing we see the same arguments apply to the strata formed by rivers near their own beds under our actual inspection. Nay more, for the materials should be still more nearly homogeneous coming more nearly from one source. But are the strata on that account more nearly resemblative of each other? Do sections of the strata formed by the Rhine shew a mass completely uniform, are there vertical strata, and is there no change of materials in an horizontal direction? Dr. Richardson ought to know how to answer these questions with truth.

With the variety of minute objections detailed under this head, we will not fatigue our readers: they may all be readily

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answered, and can require no criticism to any person well-grounded in the Huttonian theory.

Proceeding therefore along with our author, we arrive at the second proposition to be considered, 'that our strata were consolidated at the bottom of the sea by heat and fusion.' It certainly sounds very Hibernian to say that strata are made solid by melting them, and we should have chosen a form of expression a little different. Taking it as we find it, however, we go on to examine the doctor's arguments. Of course he grants the points disputed under the last head. This proposition of Dr. Hutton's is certainly much more difficult of proof than the former. The scene of action is totally removed from human ken. There appears every reason to think that the strata have undergone the action of heat, and have afterwards been lifted from their position. But it is an arduous task to pretend to describe the particular circumstances of the operation. Instead of saying that this consolidation happened at the bottom, Dr. Richardson should have said that it happened under the bottom of the ocean, with which modification of language he would have found no embarrassment from the meeting of the fire and water. It would be absurd indeed to imagine that any mineral substance could be either melted or consolidated in contact with the water of the ocean. After such consolidation, water should not be found in stones unless it afterwards found access to them, and this we imagine to have been the case in those instances quoted by Dr. Richardson.

The absence of rents in the strata examined for thirty miles along the Irish coast, we suppose a Huttonian would not much regard while so many instances of such fissures are to be found in all mines. But it is to be observed that no account is taken of the whynn dykes which Hutton supposed frequently to fill up such rents. The objections to this do not strike us as valid; we shall not however return to the consideration of these dykes. Perhaps the uniform thickness of such rents may be accounted for on the supposition that all the strata adhering strongly during contraction, those which separated most, if at the same time of the firmest texture, might force the less contractile to follow them, while the fluid basalt might sweep away any accidental remains.

In the paragraphs immediately following, Dr. Richardson repeats the arguments given in his former letter concerning the possibility of fusing coal, limestone, and other substances, without burning or calcining them. The inveterate disbelief of this gentleman, and his moderate share of chemical knowledge, prevent him from fairly appreciating the possibility of

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such operations. As they are now, however, experimentally decided in the most ample and satisfactory manner to be perfectly possible, we do not find it necessary to dwell longer upon these remarks. To the same forgetfulness we commit the succeeding efforts of the doctor's wit, which are too sober for jocularity, and too flippant for argument. By the way, we can give the reader a clue to find out where these jokes lie: wherever he espies a quotation of Latin or Greek, there lurks a joke: 'Latet anguis in herba.' Soon after this we find him returned to his serious mood, considering the elevation of the strata from the bottom of the ocean. There need surely be no difficulty in allowing the possibility of supporting strata in this position, whatever other objections may be made, when we consider that before our own eyes islands have risen to the surface, forced up by the influence of internal fires. At this place Dr. Richardson again reverts to the parallelism of the strata to the horizon in the small district surrounding him, which he insists cannot have been elevated from so great a depth as is supposed in so horizontal a position. We have already delivered our opinion of this local fact, and we repeat that an equal expansive force being applied to every part of the strata examined by the doctor, they must necessarily have remained in their level or nearly so; and in a small spot like this under consideration, it cannot appear wonderful that such a thing should occasionally take place.

The next point of importance with which we meet is the assertion that basalt or whynnstone is arranged in more regular strata than any body whatever. At the enunciation of this opinion we paused with considerable surprise. Often as it has been our fate to wander among the wildest rocks, we do not remember, either in whynn or basalt, ever to have seen any vestige of such an arrangement. It is a circumstance, however, which we highly desire to be further minutely examined with the eye of philosophical perspicacity and candour. The extreme obviousness which the doctor attributes to this stratification considerably impairs our confidence in its existence. It is not probable that so very plain a thing should have to this time of day remained undecided. We cannot help supposing that some circumstance has deceived this gentleman, that he may have mistaken some other phenomena for those of stratified basalt. We believe it to have been nothing different from the effect of crystallization upon a large mass, by which it is divided in a regular manner, imitating the appearances of strata. This point is of very great importance, and the scientific world is peculiarly obliged to Dr. Richardson for drawing their attention towards it, and more especi-

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ally for pointing out the precise spot where the reality of the fact may be finally ascertained. We hope the opportunity will not long escape our expert and sagacious mineralogists.

We have now arrived at the conclusion of this letter, the length of our observations upon which we have suited rather to the magnitude and importance of the subject than to the diminutive size of the production. In following the doctor through his course, we have been convinced that he has been frequently misled by false views of the subject, and occasionally by want of acquaintance with the sciences connected with mineralogy, and illustrative of its operations. Some parts of his arguments bear, however, strongly upon Dr. Hutton's assertions, and the adherents of the latter gentleman's theory are called upon to repeat or acknowledge the observations of Dr. Richardson. By thus extending our practical knowledge of mineralogical phenomena, they will, if they only avoid the false beacons of abortive wit and misplaced quotation, and if they seek only the support of sober and temperate discussion, tend to wipe off some of those aspersions by which their opponent has calumniated not their theory alone, but every effort of human genius which has departed from the just but naked and unseemly enunciation of facts.

After all the violence of opposition, and the occasional sarcasms, which Dr. Richardson has presented to Mr. Playfair, the reader will be surprised to hear that universal quietus proposed, which, in this island, has the happy power to unite friends by closer ties, and to soften the asperities of enemies. The bitterness of political hostility has vanished before its appearance, and it is acknowledged to be an universal panacea for civic dissensions and parish turmoils. In plain language, Dr. Richardson invites his opponent to a mineralogical dinner in the neighbourhood of the Giant's Causeway: so at least we understand one of the concluding paragraphs of the last letter. At this entertainment the doctor proposes not only to confute Mr. Playfair himself, but, that the bitterness of his affliction may not be without allay, that some consolation may beam upon him in his distresses, all other theories are to be refuted at the same time. It must be truly instructive to the lovers of science, to see these two mighty philosophers on the scene of their amicable contention. A block of amorphous whynnstone for their table, should be surrounded by broken pillars of basalt for seats; for salt-sellers, might be used shells of a chosen size, from Portrush-stone. We fear these mineralogical commodities would ill supply the place of our old-fashioned viands, so we agree to the production of some of *these* antiquities. As for fuel, we think Mr. Playfair should be compelled to furnish the necessary quantity of central fire. If, in these favourable circumstances, they cannot settle the

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points of disputation, and arrive at some compromise, we must at least conclude that the quarrels of philosophers are yet more hard to appease than the petty intrigues and parochial broils of aldermen and church-wardens, which have never been known to withstand such applications.

Although we have in most instances dissented from the truth of Dr. Richardson's arguments, and from the accuracy of his observations, we by no means wish to deny to that gentleman the praise which his ingenuity and his diligence have deserved. We cannot say that the humility of the doctor has unstrung our nerves, or spared one remark which we felt a disposition to make. Where we have argued against any observations made by Dr. Richardson himself, we are far from wishing to impeach his credibility, which we doubt not is unimpeachable. We have directed our scepticism only to the meaning attached by him to particular words. We now take our leave of the doctor, with our warmest wishes for the continuance and the success of his geological enquiries.

Polite Literature. Art. 1. 'Essay on the Rise and Progress of Rhyme. By Theophilus Swift, Esq. A Prize Essay.' —In this essay on the rise and progress of rhyme, to which was adjudged the gold prize-medal proposed by the Royal Irish Academy for the best essay on that subject, read Nov. 9th, 1801, Theophilus Swift, esq. the author, endeavours to prove that rhime is coeval with language, and the universal voice of nations. Before we enter into the detail of his arguments, we must observe that there is an apparent inconsistency in his asserting that 'rhyme formed a very strong feature in the *venerable face* of the Hebrew poetry,' although he confesses he has but 'a slender knowledge of the sacred text;' and in his not allowing father Lafitau, in the learned father's Mœurs des Sauvages, tom. 2, to have any authority for saying, that the rhyme or 'teleutic music' does not enter into the rhythm of the Hurons and Troquois, because forsooth the learned father 'might have been mistaken through his want of a thorough and perfect knowledge of the language of these savages.' So Theophilus Swift, esq. is to argue a point successfully, in spite of an avowed ignorance of the leading and most material circumstance relating to that point; and father Lafitau is not, because Theophilus Swift, esq. supposes he might have been as ignorant as himself!

With regard to the poetry of the Hebrews, we almost agree with Vossius, in thinking that 'Hebræorum qualis fuerit poësis, adeo nobis ignotum, quàm quod ignotissimum; nam quæcunque de hâc scripsere nonnulli, istiusmodi sunt, ut longè melius fuisset ea tacuisse.' Vossius de Viribus Cantûs et Rhythmi.

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At least, we cannot without reproof suffer Theophilus Swift, esq. after his avowal of 'a slender knowledge of the sacred text,' to say, he is as fully persuaded that the rhyme had an existence in Hebrew poetry, as in the verses of Dryden.

If so, why does he not, to show his persuasion to be reasonable, produce one single proof to corroborate his unqualified assertion from some other authority besides that of Le Clerc, who, though a critic generally most judicious, was in this instance we think (and we are by no means unsupported in our opinion by the greatest Hebrew scholars) bigoted in favour of an hypothesis? For as to Garofalo and Fourmontius, the latter of whom Mr. Swift, when he wrote his essay, had never seen, and their learned associates whom he does not even name, we shall be contented with opposing to them Psalmanazar, Calmet, and the profound author of the Brevis Confutatio, so well qualified, if any one can be, from his inestimable Hebrew Prælections, to speak decisively upon such a subject.

We have the longer dwelt upon the Hebrew language, as it is the parent of all others; and if it can be shown, which we hope it has been, that it is at least as yet a matter of doubt, notwithstanding the boldness of our rhyming friend Theophilus, or, as he would more properly be called, Rhythmophilus, from the balance of authorities on each side of the question, whether rhyme did or did not enter into the Hebrew poetry, it will be also a matter of doubt whether or not it was known to many other nations.

With regard to the Otaheitan poetry, we shall not presume to speak of that, nor of the Hindû, nor of the Chinese; except indeed that we shall say a few words concerning the first of these, by way of retorting the arguments of Mr. Swift, against father Lafitau, upon himself, and *his* authorities, who also might have been mistaken, from the want of a thorough and perfect knowledge of the tongues of the natives of the South Sea Islands, in their opinion that rhyme formed a part of savage poetry. How easy, for instance, supposing the savages to make use of a measure like the entire Trochaic (and we may as well suppose that, as any thing our author supposes, for we do not understand him to speak from *his own knowledge*), for an ear not accustomed to their pronunciation to mistake the middle, where in the Trochaic line we all know there is a sort of natural division, for the end of a verse; and because there were two words that sounded alike in or about the middle of two immediately succeeding or separated lines, to mistake these for the rhyme, or 'teleutic music!' There is no language in which there is not a variety of words that have a

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similar termination; but it is essential to rhyme, that the similarity should be that of two corresponding words at the close of two different lines (except in the case of monkish rhyme, which Mr. Swift will hardly argue was of Hebrew or Otaheitan origin), either closely, or at a distance, tallying one to the other: and unless we correctly knew by what rules the dead Hebrews, or living savages, formed their verse, we cannot know the end from the middle of a line; and therefore cannot say that either of their languages admitted the rhyme, or 'teleu tic music.'

We shall not contest the matter with Mr. Swift, concerning the several dialects of the Phœnician, Syrian, Arabic, Persic, or Scythian poetry; but shall only observe, that unless he can prove these and numerous other nations, from Æthiopia to Peru, all of which he ostentatiously introduces into his superficial essay, not only now to use the rhyme, but also to have used it from the earliest ages, he proves nothing in favour of his argument 'that rhyme is cœval with language.'

We shall indeed cursorily notice what our author says of the poetry of Scythia, carried (according to his reason and analogy) by the Elamites into that country; for he draws a most extraordinary inference from a passage in one of Ovid's epistles, written during his banishment, that the Getæ made use of rhyme. Let our readers compare the passage and the inference:

'Ah! pudet—et Getico scripsi sermone libellum,
Strictaque sunt nostris barbara verba modis.
Et placui, (gratare mihi) cœpique poetæ
Inter inhumanos nomen habere Getas.'

'The first line of this passage strongly implies that the poet had composed Latin verse with the Getic rhyme: and the second as strongly that he had also adapted the Getic words to the Roman quantities; this comment has never, I apprehend, before been offered.' Essay on Rhyme, page 41.

For the credit of commentators we hope it has not—the interpretation of the first line from Ovid we mean, for as to that of the second, it is the right one. But 'sermo,' O Theophilus! means 'language,' and not 'rhyme.'

It is an excellent method of imposing upon the pigmies of literature, to 'found an hypothesis upon nothing, and then to form a system upon that hypothesis.'*

* We are indebted for this remark to an author as learned as he is fanciful, who signs himself Crinitus, and writes in the Literary Journal. We wish he would exert his strength against nobler game than that which he is now pursuing.

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But to come to the Greek language. Mr. Swift supposes his quotation from the 24th idyll of Theocritus 'never to have been made for the purpose he makes it before.' This, as we have seen, is not the first instance of his pluming himself upon originality of observation. For what purpose? To prove that the Greeks admitted rhyme into their poetry? How does it do that? What 'teleutic music,' what similarity of sound between two words at the end of two different lines, is there in the following passage?

Ἐυδετ', ἐμα βρεφεα, γλυκερον και ἀγερσιμον ὑπνον,
Ἐυδετ' ἐμα ψυχα, δυ' ἀδελφεω, ἐυσοα τεχνα,
Ὀλβιοι ἐυναζοισθε, και ὀλβιοι ἀω ἰκοισθε.

But Mr. Theophilus Swift calls these, 'euphonic assonants.' Let them be so: they are not rhymes; nor more to his purpose than the following lines from Moschus would have been, had he recollected them; which also, by accident (nor, as Psalmanazar said, let rare accidents be taken for invariable nature) have a monkish rhyme in them; but which however, are not at all conducive to the support, on the contrary, from their very rarity, are subversive, of his general argument:

Αι ἀι, ται μαλαχαι μεν ἐπαν κατα κᾶπον ὀλωνται,
Ἠ τα χλωρα σελινα, το τ' ἐυθαλες ἤλον ἀνηθον,
Ἔστερον αὐ ζωοντι, και ἐις ἐτος ἄλλο φυοντι·

The Latins, Mr. Swift concedes (kind concession!), did not rhyme their verse; indeed, notwithstanding his boasted instance from Theocritus, and his *la la* songs noticed by Lucian, he grants also that the Greeks, while they retained the purity of their language, did not, any more than the Latins, rhyme their verse, but on the contrary (Mr. Swift's very words) 'abstruded the rhyme from it by metre and quantity.' He here forgot that if rhyme was *natural*, as he says it is, to all languages, it would, in spite of this 'abstrusion,' have recurred to the Greek and Latin. 'Naturam expellas furcâ, tamen usque recurret.'

We shall conclude with one of our author's general inferences from his premises; the truth of which he conceives himself, by such arguments as we have detailed above, to have perfectly established: 'that each successive people, at their first migration from the parent stock, used the language in which they were capable to converse!' And what other language, good Mr. Swift, could they possibly have used, but that in which they were capable to converse?

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As we always like to leave a writer in good humour with himself and his critics, we shall stop at this conclusion; which is so indisputably founded upon truth, that we shall not have the hardihood to contest the reasonableness of its author. At parting, however, we will ask him one simple question. Does it not, upon second thoughts, occur to his mind, that rhyme,' as it so generally appeared in Europe after the irruption of the Northern nations, and not before it, *might in some slight degree* have owed its introduction *into politer countries* to *those Barbarians?*

Art. 2. 'Notices relative to some of the Native Tribes of North America. By John Dunne, Esq.'—The notices of Mr. Dunne, relative to some of the native tribes of North America, are extremely curious and entertaining. He is a strong advocate for the mild treatment and civilization of the conquered Indians by their colonial masters. He describes them as a people capable of every improvement; not as the philosophers, the Paus and the Raynals, who have only viewed them at a distance, and through the medium of imperfect reports, have described them, as an inferior race of men.

'If a well organized brain, a bosom stored with natural feelings and affections, if a body active and enduring, a passion for sports, a love for manly pleasures, if contempt of danger, the firm grasp of friendship, the fire of eloquence, the devotion to a country, if the combinations more or less varied of these active, heroic, and social virtues, are the characteristicks of a man, I do from my soul believe the Indian testimony; *the man of the land* is *a man*, a *real man*, and not of that *inferior race of men*, conceived by the philosophers. Observe too at what time this estimate of Indian talent is made, while the Indian is yet in his infancy, and in the gristle; with a scanty agriculture, no pastoral riches, his resource the wilderness: less advanced in the paths of civilized life, than the half-lettered Greek tribes, when they first united under the banners of Agamemnon; those very tribes who a few centuries afterwards replaced the names of Achilles, Ulysses, and Nestor, with those of Epaminondas, Plato, and Homer. I have named Homer, but certainly without any profane allusion, the simple reductions here communicated are the first dawnings of genius; such tales and fables as might have passed current at the Scæan gate, or beguiled the hours at the ships, or under the tents at the Scamander. Though the age of Homer would have disclaimed them, may they not resemble the amusements of the age of Homer's heroes, the precursors of Homer?'

Mr. Dunne then favours us with a translation into English of three Indian fables, which he heard himself from the mouths of the natives, and which certainly display more power of combination and arrangement than we believed these savages to possess. He *favours us* also with one Latin trans-

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lation of an Indian fable, which was too indecent to be rendered into English. The Indians, we see by this story, are not destitute of an Apuleius, as unconfined in his fancies as the author of the Golden Ass.

This article is concluded by some strictures, which are modestly called imperfect, upon Indian language. Mr. Dunne seems to have had every opportunity that a scholar could wish for, to make himself thoroughly acquainted with the tongue, the manners, and the customs, of the several savage tribes he consorted with; and by the information he gives us, by his translations, and remarks upon the different dialects, he seems to have availed himself as he ought of those opportunities.

Art. 3. 'Some Considerations on the History of antient amatory Writers, and the comparative Merits of the three great Roman elegiac Poets, Ovid, Tibullus, and Propertius. By William Preston, Esq.'—After some considerations on the history of ancient amatory writers, in which the author, contrary, and we think with reason, to sir Wm. Jones's opinion, contends that erotic compositions are not the growth of rude manners and early ages of society, he enters upon his subject as follows:

'Ovid surpasses his rivals and cotemporaries, in fancy, gaiety, ingenuity, and wit; Tibullus in nature, pathos, real tenderness, sweetness, ease, and unaffected simplicity; Propertius excels in sublimity, loftiness of manner, dignity and refinement of sentiment, purity of passion, and learning, in which last respect he sometimes however runs riot, and may justly incur the censure of pedantry.'

Mr. Preston then enters into their respective characters, as amatory writers, more in detail. Mr. Preston is a poet himself; as his translation of Apollonius Rhodius, and of some passages from the authors he compares in this essay, very creditably witness. The following remark is to us original and just. 'As I cannot but think there is much similarity of genius, so there seems to be a similarity of fortunes, between Propertius and Petrarch. Propertius and Petrarch each seem to have felt more pain than pleasure from his passion.' This remark is strongly confirmed in the following passage, which, to the reader well acquainted with the poetry of Propertius and of Petrarch, will carry conviction with it.

'As Petrarch strongly resembled Propertius, in his feeling all the importance and elevation of the character of a lover and a poet: so, these authors rejoice alike, in a sort of mysticism, compounded of the inspirations and enthusiasm of love and poetry. They exult in their sufferings, they make a merit of their voluntary self-abandonment, of their sacrifices of peace and comfort. They pride themselves, in the being as much distinguished by their sorrows as their genius. It is a favourite topic with them, to repre-

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sent how much the character of a lover, and a sincere and ardent passion, tend to sublime the thoughts above selfish and sordid cares; how the devoted attachment to a virtuous and high-minded woman contributes to purify the heart, and affections; to ennoble the wishes; to reclaim the warm and unrestrained feelings of youth, even through their own ardour, from low and sensual libertinism, from frivolous amusements, and the pursuit of base and unworthy objects. Propertius is the only poet of antiquity, who seems to view love in this advantageous light, and to speak of the fair sex, with something like rapturous deference, and true refinement. Such language and sentiments seemed to grow out of the manners of chivalry; and, in fact, Propertius deserves to be studied as an extraordinary phenomenon, who shews, in a period when they were generally unknown, the sentimental dignity, or rises to the spiritual devotion, which finds, in the love for one, an antidote against the allurements of the rest of the sex; a preservative of general morality, an incentive to new exertions of genius, and industry, and new motives for valuing reputation and fame, not for the sake of self alone, but, in the hope of becoming more worthy of the beloved object. All this was well understood in the times of Petrarch, but was little known at the court of Augustus.'

Mr. Preston justifies his observations by numerous parallel passages from both authors. The essay concludes with a translation by sir William Jones, of one of the many Asiatic poems upon the loves of Mejnum and Leila, the Romeo and Juliet of the East. In this translation will be seen a wonderful similarity of sentiment, with that which pervades the love verses of Petrarch and of Propertius; namely, a kind of ardent amorous devotion, an uncommon tenderness and refinement, flowing from the utmost enthusiasm of pure attachment.

Mr. Preston, with much modesty, like his countryman Mr. Dunne, expresses his fear that his remarks upon this subject are very imperfect, and contain no novelty. On the contrary, we think that both he and Mr. Dunne have conveyed very agreeable matter to their readers in a very agreeable manner; that they have felt their depth, and not ventured beyond it; while Theophilus Swift, esq. by aiming at too much, has accomplished too little for the praise of any article except that of his own academy.

Antiquities.—Art. 1. 'An Inscription on an antient sepulchral Stone, or Monument, in the Church-yard of Kilcummin, with some Remarks on the same. By the Rev. James Little.'—If the Academy have no better papers to produce upon *antiquities*, they might as well leave the subject entirely alone. How '*the progress* of the arts,' in the sister kingdom, 'in the middle ages,' can be evinced by so rude and unintelligible an inscription, it is impossible to see.

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The stone appears formed into four compartments, by the figure of a cross; in each of which several characters are inscribed. Mr. Little's ingenious '*conjecture* about the meaning of it' is as follows:

'I suppose then that the characters are to be read, not regularly in each of the four compartments, in the stone separately, nor yet in lines across the adjoining compartments laterally, but by alternate couplets of lines on each side, in the following order, viz.

ORT *a p*
m a I
a n
n + *m*
I C §
C T

'And I understand them to denote as follows:

'Obiit R T (Ricardus vel Rodericus, &c. Toole vel Teigue, &c.)

'Allæ (i. e. Killallæ) Princeps. Maii 1mo.

'ANNo + (Crucis) Millesimo 1mo centesimo § (i. e. secundo vel quinto).

'The letters *a p*, which are here supposed to mean Allæ princeps, should perhaps be rendered Allæ præcentor or prebendarius, and may have belonged to the saint, who might have been the præcentor, or a prebendary of the chapter of the see of Killallæ, and the initials of his real name been R. T; and he might have afterward received the name of Commyn from the church of Killcummin, in which he officiated: and then the inscription may run (in English) thus—

"Died R. T. (suppose Ricard or Roderic Toole or Teigue, &c.) prince (or precentor) of Killalla, on May the 1st, in the year of the Cross, 1102."

'The letters C, T. I suppose to be the initials of the name of the son or successor of R T. who erected the monument to the memory of the latter. These four only are capital letters.

'There is a piece broken from the lower part of the stone; but is evident there were never any characters inscribed on it.

'Now whatever doubt may be entertained as to the meaning of the rest of the inscription, I think there can be none as to the date, except in the last figure or mark §, which I take to be the Arabic numeral character or figure 2, or perhaps 5: and I am induced to think so, for these reasons.'

The introduction of the Arabic numeral 2 or 5 into so early an inscription, is entirely new. The instance which Mr. Little quotes from Dr. Wallis has long been universally acknowledged as erroneous. The vulgar figures which we now use were not generally received, even in this country, before the fifteenth century; and though occasional instances may be discovered two centuries earlier, their existence in the Norman period may be fairly questioned. Carrying the antiquity of the stone still higher, by supposing the 2 a Greek numeral, is ridiculous.

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ART. VII.—*Harvest Home: Consisting of Supplementary Gleanings, Original Dramas and Poems, Contributions of Literary Friends, and Select Republications; including Sympathy, a Poem, revised, corrected, and enlarged, from the eighth Edition. By Mr. Pratt.* 3 *Vols.* 8*vo.* 1*l.* 11*s.* 6*d.* Phillips. 1805.

HEARTILY do we congratulate our readers upon the ominous title of Mr. Pratt's present publication. Has he then really dragged his last heavy load of nonsense home? We join in the 'holla' of his fellow-labourers with the most tumultuous joy. Long has every acre of the field in which he gleaned been barren. Let it now lie fallow. To drop Mr. Pratt's metaphor, we shall endeavour in plain English, to prove, out of his own mouth, that there never was an author, who with so many opportunities of conveying amusement to his readers, conveyed so little; whose remarks upon places and persons were so void of interest and originality; who upon the whole was such a perfect book-maker, even in this book-making generation.

In his first volumes of 'Gleanings,' in the very first pages of them, our author displayed the natural bent and temper of his mind. Mr. Pratt is a sentimentalist, and has written a poem upon humanity; another upon sympathy! Gentle moralist! In a word, he is one of those 'many men, many women, and many children', whose heads have been perverted, like M. Karamsin's, whom we had occasion to notice in our last number, by the two arch-priests of sensibility, Rousseau and Sterne. We shall take this as the leading clue to his character; and trace him through the labyrinth of these ponderous tomes, as the minotaur of old was traced, by his 'mugitus.'

The prolix title-page sufficiently analizes, and indeed supersedes, the contents of this production. It opens with a dedication to the prince of Wales, as the patron of *polite literature*. If so, what possible claim can Mr. Pratt have to the notice of his royal highness? We must present our readers with an extract from this phœnix of a dedication:

'At a moment like the present, it would be unpardonable, in a votary of literature and lover of mankind, not to embrace the earliest opportunity to join my sincere homage, however feeble, to that of an enlightened empire, on your royal highness's encouragement to the cause of literature, by unrolling, transcribing, and deciphering, the almost perished MSS. of Herculaneum and Pompeii. This, sir, almost without a figure, is helping the phœnix of wisdom to rise resplendent from her ashes.' P. iv.

The dedication is followed by a preface, professing to be

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explanatory of the title of 'Harvest Home;' but unless, as we hope, and by that hope are perhaps too fondly tempted to believe, it is really *ominous*, it is, like numerous other parts of the book, utterly devoid of meaning. The preface is succeeded by an introduction, in which that well-known sentiment 'that there are few things purely evil, of which we can say without some emotion of uneasiness, *This is the last*' is applied to Mr. Pratt's Harvest Home, and intended to obviate *our* interpretation of the title. But we are sorry to be obliged by our office as inspectors of the literary department, to consider Mr. Pratt's writings, in point of style, as 'purely evil;' and therefore, so far from saying with any emotion of uneasiness 'This is the last,' to use a homely phrase, we should really look upon this author's departure from the world of literature as a good riddance of bad rubbish; we should, in short, prefer his room to his company, and like Phaon, not even utter, "Lesbi *puella*, vale!'

Ample contents then shew us our bill of fare, with, as Mr. Pratt himself prettily observes, the 'sauce and garnish.' These, we suppose, are the *valuable* communications of Mr. Morfitt on the subject of Birmingham, extracted probably from the Guide to that place, as the information respecting Southamptom is, with an avowal impudent enough, from sir Harry Englefield's account, and that of several other tourists.—More of Mr. Morfitt anon.

The supplementary gleanings (like the supplementary militia, the dregs of the county) then begin in Hampshire. They are addressed, as heretofore, to the baron de B.... Why not as well to prince Prettyman, or the marquis of Caraba, or Puss in boots? We shall cursorily pass over the 'Hampshire station,' as Mr. Pratt absurdly enough entitles it, and reserve ourselves for the second appearance of Mr. Morfitt at Birmingham; when we shall with pleasure exclaim 'Ecce iterum Crispinus.'

We are first kindly told the boundaries of Hampshire. Our ancestors surely must have been very inattentive to the limits of the counties of their native land, to make this information necessary at the present day. But the age we live in, with regard to the state of its literature, may be aptly termed the era of republication. As Guthrie therefore is grown obsolete, Mr. Pratt obligingly revives his matter, in a more modern and fashionable manner. Such must have been the motive of Mr. James Petit Andrews in editing his History of England; for this reason, in his deep researches into the treasures of the British Museum, he has laboured to inform us that such a king as Henry the Fifth once reigned, which indeed one Hume had pleasantly enough already told us, and what were the games chiefly

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played by the people of England in his reign; such also must have been the laudable inducement of Mr. Walter Scott to go into the Advocates' library at Edinburgh, and copy old records of Border quarrels and alliances. What other motive but this of adorning these well-known facts, or facts little worthy to be known, with the graces of their style, could have brought these authors before the public (we allude not to Mr. Scott's poetical performances), we are at a loss to imagine.

But to return to Mr. Pratt. At Southampton he busies himself in transcribing bad epitaphs in the church-yard; and also favours us with some historical facts relating to that place. But we do not lose the moralist in the historian. Ecce hominem!

'*Southampton, November* 3, 1799.

'The whole of the past month has been interrupted by showers—the sun has been able to appear only by a casual glimpse; but his visits, though short, were welcome: perhaps not the less so for having been so sparing of his rays. Alas! such is too often our estimate and measurement of every good.

'Of those returns, however, of his transitory splendour, I have availed myself, after long wooing the goddesses of the sea and of the air. Poetical fable would have been very incomplete had those life-sustaining and health-renewing powers been excluded from the mythology.

'Yet, O how delicious are the sun-beams thus rescued, as it were, from the storm! Like happiness and health, after grief and sickness, they are but the more exquisitely relished. With what rapidity are those effulgent moments darted through every obstruction! The enlightened clouds themselves seem to be relieved, and to smile: the countenance of earth and heaven brighten up; and a single hour of returning sunshine, like that of joy from some heart-felt occurrence, makes us forget that we had ever been enveloped in sorrow or in gloom. I have experienced, my friend, the force of both these transitions. The most sudden alternations have happened in the elements of nature and of life; and I shall now proceed to describe some of their consequent influences on the short but interesting excursions, which the uncertain state of the weather permitted me to seize. By catching the Sol of the minute I sallied forth, and was abundantly gratified. Perseverance has sometimes been known to meet its reward from the most capricious of the goddesses above and below, even Fortune herself.

'On one of the most resplendent days that have ever been presented by Nature to her admirers, or by Autumn to her enthusiasts, your correspondent, who you are not now to be told is one of their warmest, truest votaries, made a pause at the neat, airy, genteel, well-bred, little town of Wickam. Nature, indeed, exhausted with weeping, appeared disposed to atone for the past, and to restore her drooping powers. Her most radiant orb shone, as if to dry up her tears, which, with more than the passion of Niobe,

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had fallen upon, and almost deluged, the earth. It was on this fair morn, that the gleaner went forth with some friends, as if to do homage in the temple of the sun, whose gorgeous palace opened his glories at a thousand portals; each beaming with the light, the majesty, and the benevolence of heaven. P. 46.

From this one passage we think our readers may very fairly measure the height, and the depth, and the breadth of Mr. Pratt's wisdom.

At Winchester Mr. Pratt copies the monumental inscription in honour of Dr. Warton, and obliges us with Mr. Richard Mant's verses to the memory of the worthy head master of Winchester school. Of these verses we shall only say, that their pervading dullness is a little relieved by the pertness of the following note upon Milton's ignorance:

'Mr. Mant says, I have taken the liberty of adopting this pronunciation, notwithstanding Milton's authority to the contrary. The word as it frequently occurs in the Squieres Tale, is necessarily and uniformly Càmbuscàn: *e. g.*

'This noble king, this Tartre Cambuscan.

(C. T. 10343.) Milton was, in all probability, not aware of the title of Khan of Tartary.' P. 64.

Poor Milton!

We would willingly copy a passage (page 80) concerning a dairy. It begins thus: 'But what shall we say of the *dairy?*' Pathetic apostrophe! What indeed? But our limits forbid us to riot in such absurdities.

At Rumsey we have more epitaphs. Mr. Pratt is absolutely a walking church-yard. Little Daniel was nothing to him. We must only refer our readers to page 96, where they will find 'skeletons of landscapes,' nearly as ridiculous as some other 'skeletons,' published not a hundred miles from London.

Before we enter into the New Forest, we are presented with a tributary sketch of the author of 'Forest Scenery;' where 'the gleaner' (for as Mr. Pratt has chosen that appellation, let him by all means enjoy it) congratulates himself upon having agreed with Mr. Gilpin in admiring the same places, objects, &c. We cannot *congratulate* Mr. Gilpin upon this similarity of taste.

Page 141 will delight the lovers of dialogue with some select specimens of rural simplicity. 'Simplicity' is another of Mr. Pratt's favourite qualities. But it is not

'Illa priorum
Simplicitas:'

it is the modern mawkish simplicity of ballad-mongers, and sentimental novelists. It is, in short, such a simplicity as that

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which is described in some very simple silly stanzas (pages 239 and 240) of the first volume of 'Harvest Home.' From page 157 to page 169, we are pestered with more epitaphs, distinguishable for nothing but the remarkable injudiciousness of their selector, who must have taken pains to find out the very worst in every church-yard he so idly traversed; we should rather say the most moderate, for excessive badness in composition, as Mr. Pratt often shows, is entertaining. But at page 201 there is a burst of eloquence which we cannot resist the temptation of transcribing:

'O wonderful, interesting, transcendent MAN, what an object art thou in every part of the inhabited earth! Gardens, groves, forests, the rill, the brook, the river, the mighty deep—the cot, the mansion, the magnificent palace—what are each, or all of these, without thy animating presence? At once majestic and endearing Being! how often, after I have surveyed with wonder and admiration the fairest, noblest, and the best of these, have I looked around for the only object wanting to complete the scene! how often have I strained the eye, and wearied the foot to find important man! Yes, thou "paragon of nature," I have drooped and languished amidst the choicest of thy vernal, summer, and autumnal charms, dear as they are to me, when deprived of thy more precious society. Sweet is solitude, sweet the alternations of season, of sun and of shade; but truly can I exclaim, in words which the poet has given to the first lover, the first friend, and the first companion, "Nothing without thee, O fellow-man! can long be sweet."'

We have said that Mr. Pratt had many opportunities of conveying amusement to his readers. Certainly, tramping as he has been for years over England, or, if at home, sitting in his easy chair, and writing tours, assisted at least by the information of mail-coach guards, and gentlemen riders, we may with truth say he might have been able to compile one entertaining pocket companion to the Isle of Wight, &c. &c.—but nature forbade—and he has put together six or seven heavy volumes of Reflections, Epitaphs, Poems, Landscape Skeletons, and *valuable* communications from Mr. Morfitt, and entitled the farrago 'Gleanings' and 'Harvest Home.'

Ecce iterum Crispinus. This gentleman naturally introduces us to 'the Warwickshire station,' and particularly to Birmingham; where we may observe *en passant* that the Gleaner was attracted by the title of a pamphlet in a shop-window, bearing the name of Job Nott, Button-maker, for its author. We will venture, for once, to agree with the Gleaner, in his favourable opinion of this little work. It is a truly loyal and sensible pamphlet, and in point of style, plain and intelligible (we mean no allusion) to the *meanest* capacities; in

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a word, it is an excellent imitation, in manner, of the Draper's Letters.

Mr. Morfitt's first 'valuable communication' concerning Birmingham, is, that it is famous for good ale. He concludes his first letter with the following sentence: 'I write in great haste—the bawling Welshman proclaims it to be past the noon of night. Health and happiness attend you! "from night till morn, from morn till dewy eve!"' But we must do Mr. Morfitt the justice to observe, that however irrelevant, unconnected, and desultory his *remarks* upon the trade and manufactures of Birmingham may be, his account of the workshops and warehouses, poor-houses and charitable institutions in that place, is by far the most interesting part of 'Harvest Home.' Where Mr. Morfitt has only to count ten, he counts them right. We cannot say so much for the 'Gleaner.' In his mutilated detail of the hospitals in London, foisted into 'the Warwickshire station' to swell his book, the half-justice which his insipid style has done to the benevolence of our country in mentioning some of its noble instances, but ill compensates for the injustice he has done it, in omitting many others. Upon the whole, however, until we come to the concluding nonsense about master Betty, we must allow the 'Warwickshire station' (Mr. Pratt will observe how studiously we compliment him in the quotation of his capricious titles) to contain an useful though dull republication of former accounts of Birmingham. We say 'useful,' because we think the knowledge of the state of our trade and manufactures cannot be too widely spread.

This volume closes with a long extract from the *seventh edition* (proh tempora!) of Mr. Pratt's *own* poem of 'Humanity.' Like Longinus, Mr. Pratt 'is himself the great sublime he draws.' Mr. Pratt introduces the extract with an observation. 'On this peculiar occasion (Dr. Valpy's Sermon upon the 'Humane Society') I feel confident I shall stand acquitted by all generous readers, and all candid critics, for indulging in quoting a passage from myself, as well to illustrate the heartfelt subject, as to shew the deep sense I entertained of *its* merits, on the first publication of the *poem* from which the quotation is made, and preserved in every successive edition.' Such is the introduction of '*myself*,' 'to all generous readers and candid critics.' Alas! that *we* should lack so much of Mr. Pratt's 'sweet sensibility,' or 'pretty simplicity,' or by whatever name he pleases to call his 'emotions,' as, in his opinion, neither to desire nor deserve the soothing title of 'generous readers,' or 'candid critics.' We should consider such generosity and such candour as a violation of our duty; as a foolish clemency which would encourage repeated trans-

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gression. We will never lend a hand to protect or to praise the weeds of our present wilderness of literature; but, with a ferocity, as Mr. Pratt would say, truly malignant, with a regard to justice as we ourselves profess, obviously necessary in the declining state of our taste, cut up such authors as himself by the root, and burn their sapless branches, and dry withered leaves, in the relentless fire of criticism.

It would be unpardonable in us not to mention, before we dismiss this volume, that we learn from Mr. Morfitt's valuable communications concerning Birmingham, that in the visit 'the hero of the Nile' paid to that place, he inspected the hand-whip manufactory!

The second volume of Harvest Home consists of three plays. The first Mr. Pratt calls a continental drama. It is intended as a satire upon the liberty and equality of republican France, and, as such, is not an unsuccessful performance. But it has neither liveliness of dialogue to boast of, nor discrimination of character. The title is 'Hail fellow! well met!' and the joke of it is explained in this distich:

> 'The maid is the mistress, the master's the man,
> For *higgledy-piggledy* now is the plan.'

This, as our readers will perceive, is low enough for the subject.

Mr. Pratt has adopted the custom of the German dramatic authors, in giving minute directions to the actors, what they are to do between every speech. Take an instance, page 32: 'Sir John affects laughter—Statuquo enjoys *one* of equal length and energy,' &c. &c. The enormous length of this play would render it as unfit for the stage, as it does render it tedious in perusal, although it might be shortened without losing any of the symmetry of its parts, or one act put before the other without spoiling its arrangement. It concludes with 'God save the King.'

'Love's Trials, or, The Triumph of Constancy,' a comic opera, in some introductory remarks on its dresses and ceremonies, is said to be founded on Prior's 'excellent modernization and enlargement of the beautiful ancient ballad of the Nut-brown Maid,' supposed to be written nearly three hundred years ago. This is so much in the style of one of the bills of the performances at the Royal Circus, and the opera itself is so much upon a par with 'Louisa of Lombardy,' and 'Abellino, or the Bravo's Bride,' that we cannot help recommending the author to devote his dramatic talents to the summer theatres (we would not as yet have him attempt the Haymarket), and in time we have no doubt, he may rival, if not excel, the wonder-

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working Mr. Cross, or the ingenious Mr. Astley junior himself; and we may see future 'Jack the Giant Killers,' written and produced under the sole direction of Mr. Pratt, the Gleaner, even at the Royalty Theatre in Goodman's Fields. Let not Mr. Pratt be offended at the prophecy; he has himself quoted the observation that "ridicule is the most powerful sting that folly can experience; its wounds are deeper than those of direct reproach, and they have the additional and peculiar quality of being incurable."

In p. 248, we have a song *altered* from Prior—yet Prior wrote tolerable songs too, considering the age in which he lived. Fortunate is it for Mr. Pratt, that he was born in these days of genuine poetry; that he feels himself authorized to alter Prior, parody ancient ballads, page 264, compile songs from the earl of Surrey's sonnets, and enjoin them 'to be set with *solemn simplicity*,' page 304; that he can quote from his own 'Landscape in Verse,' page 335; write about 'fe, fa, fum,' page 338; and again, page 351, direct the composer for his opera to 'set a dialogue with *fervour and simplicity*.' Mr. Pratt, we see throughout, is 'simplex dun-taxat.'

The comic drama of 'Fire and Frost,' which concludes the second volume of 'Harvest Home,' is thus introduced to its readers. 'This drama is written partly on the model of the laugh-and-be-merry, hurry-scurry, slap-dash, and it might properly enough be added, helter-skelter, harum-scarum, kind of farce-and-pantomime comedy, which has of late been so much the rage (perhaps raving would be a more appropriate word) and partly in the style of the Old School of the English Theatre.' The beginning of this sentence put us in mind of prince Henry's speech to Francis the Drawer, about that 'old, puke-stocking, agate-ring, baldpate,' &c. &c. and we were ready to cry out with Francis—'O Lord, Sir, what do you mean?' Has Mr. Pratt then forgotten the advice of Horace, or did he never hear it? his attempt to unite the old and new comedy is completely 'to join a horse's neck to a human head.' It is to 'send unequal forms and minds, with a cruel jest, under a yoke of brass,' as Watson translates the passage. But, in truth, there is no danger that this oil-and-vinegar mixture should violate any of the rules of good taste in Mr. Pratt's comic drama of 'Fire and Frost;' for there is not a spice of the legitimate humour of the 'Old' comedy, nor a spangle of the false wit of the 'New' in its composition. Cadwallader is aukwardly imitated in one of the characters; and Tag in another; though this play, like the two former pieces, has a preface, and in that preface, not only disclaims plagiarism, but, by way of proof 'that two

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great authors may hit upon the same thought,' declares that the coincidence of name and character, with the truncheon of the author's unsuccessful drama in the truncheon of Mr. Hurlstone's successful afterpiece, was an incidental coincidence! that he has not borrowed the last scene of 'Fire and Frost' from the ending of Paul and Virginia, and that Dr. Warton has observed (great authority this it must be allowed) that 'the allegation of resemblances between authors is indisputably true; but the charge of plagiarism, which is raised upon it, is not to be allowed with equal readiness.' We have only to remark, that this anxiety to anticipate a charge of plagiarism, is in our minds a strong conviction of a consciousness in the anxious person of his having stolen something, though perhaps not the very thing in point. Mr. Pratt endeavours to corroborate his own and Dr. Warton's opinion upon this subject, with some passages from different authors, which *might* be thought plagiarisms one from the other, but which he thinks are not; we think they are. Let our readers decide between Mr. Pratt and us.

'Like roses, that in deserts bloom and die.'
Pope's Rape of the Lock.

'Full many a flow'r is born to blush unseen,
And waste its sweetness on the desert air.' Gray's Elegy.

'Dear, though disloyal, thou art still to me.'
Hannay's Poems.

Such a line as the above certainly may be an original one, for it expresses a very natural thought; but if copied from any thing, it is most probably copied from that line of Ovid:

'Perfida, sed quamvis perfida, cara tamen.'

As to Shenstone's ballad of Jemmy Dawson, no one could suppose any thing more than a coincidence, if it is even a coincidence, between the above line, and the stanza quoted from that delightful ballad.

'When sorrows come, they come not single spies,
But in battalions.' Shakespear's Hamlet.
'Woes cluster; rare are solitary woes;
They love a train, they tread each other's heels.'
Young's Night Thoughts.

As to Fitzgeffry's Life of Drake, Gray may not have seen it certainly, but Gray was an universal reader, and striking is the resemblance between the two following passages:

'——O therefore doe we plaine,
And therefore weep, because we weep in vaine!'
'I fruitless mourn to him that cannot hear,
And weep the more, because I weep in vain.' Gray.

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Gray, we will venture to affirm, was the greatest of all plagiarists. He had few thoughts of his own; but he seldom left any borrowed thought unadorned with the graces of his language. Mr. Wakefield, injudiciously as a wellwisher to the fame of Gray, but admirably as an honest commentator, has shown the public (all classical readers must have been ever aware of Gray's plagiarisms) from what copious stores our English bee pilfered his honey.

With regard to Markham's Devorax, Waller was the author of that beautiful stanza, which Mr. Pratt and his friends quote as from a modern song, in page 387 of the second volume of Harvest Home; and it is evident from the two passages, that Waller and Markham entered not into one another's heads.

'That engine of defence (the sword)
With thee was but a needless instrument;
Nature had given thee darts could better kill.'
Markham's Devorax.

'Attiring thee with so much art,
Is but a barbarous skill;
'Tis like the pois'ning of a dart,
Too apt before to kill.' Modern Song. (vice Waller.)

Who but Mr. Pratt and his friends could suppose that these two passages would be taken for parallel ones, and then argue against their own chimæra? But our readers, like ourselves, must begin to be heartily tired of Mr. Pratt, and 'the valuable communications' of his literary coadjutors.

Yet, alas! there is another volume, and *that* of poetry, remaining for our consideration. The labours of Hercules were nothing to ours in reviewing Mr. Pratt, whether we compare his head and those of his friends' to the heads of the hydra, or the three volumes of Harvest Home, to the Augean stable, which we shall never clear of its *encumbrances*, unless we proceed in a more summary manner. Consign we therefore all the contributions to oblivion; omit we the offerings of the poet-laureat, and of the poet-laureat's daughter! banish Dr. Mavor, the British tourist! banish Charles James, esq! banish the Rev. Dr. ***; banish John Taylor, esq.; banish R. C. Dallas, esq; banish the Sybill; banish Dr. Woolcot to the isle of Capræe; banish Mr. Hutton, banish the 'Invisible Girl;' banish the lady and Dr. Busby; banish Mr. Meyler, and other friends; banish the Rev. Philip Parsons; banish John Buller, junior, and the clerk in Messrs. Boulton and Co's. counting-house; banish all but J. Morfitt, sweet J. Morfitt, ale-bibbing J. Morfitt, banish not him his gleaner's company; banish J. Morfitt with his bad Alcaic ode; and banish all the world: we do, we will.

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And now let us 'sympathize' solely with the Gleaner. The current of our feelings, being undivided, will flow more strongly, in unison with his own. But it is to the poem 'Sympathy' alone, even of *his* superior productions, that we shall direct our regard. As to the stuff he calls 'the Physician,' and all his minor effusions, away with them, 'emendaturis ignibus.' It is to 'Sympathy,' we say, this select republication, 'Sympathy,' revised, corrected, and enlarged, that we devote our whole attention. And yet, although it will be contrary to our promise, we cannot help taking a last lingering look at our dear friend, J. Morfitt—one look, according to Caractacus, and then, "farewell for ever!"—More last words of J. Morfitt. Written on the last leaf of the corrected copy of Sympathy.

'Macte virtute esto, Patrone Pauperum elegantissime, miserarum inurbanarum Pictor urbanissime, in quo reviviscit Goldsmithius. Pulchrè, φιλε θυμε, cogitas, et cogitata pulcherrimè loqueris. Nempe diceret Quintilianus, quod in hoc tuo Poemate optima verba rebus optimis cohærent. Non verbum amplius addam.' Vive, vale!

J. M. Birmingham.'

Elegant and *intelligible* is thy Latin, courtly thy adulation, J. Morfitt, though thy residence is Birmingham.

Many other tributary addresses to the author of Sympathy, are prefixed to that poem. But as Dr. Solomon and Dr. Brodum in their advertisements remark, 'a numerous list of testimonies in our favour, would be *tedious*.' Let one suffice. So let J. Morfitt be to Mr. Pratt, what Alexander Murker long has been to the proprietor of Leake's patent pills, the sole and sufficient evidence of his deserts. And sweet must it be to Mr. Pratt, 'laudari à laudato viro.'

But we return to Sympathy. In this poem, Mr. Pratt, we think, appears in his best light; in his most natural character; not as a poet, though there are some pleasing passages that certainly display some power in the management of numbers; but as a man of feeling; for although we think his heart overflows rather too frequently for public exhibition, though, in general, his tendernesses are such as had better be confined to the select circle of his male and female intimates, yet we are ready and willing to allow him the full praise of having touched, at times, the genuine chord, that (in his own language) vibrates to the heart. We shall extract a passage from the first book of Sympathy, and not diminish our approbation in this instance by adhering to the rules of rigid criticism. Where the whole has pleased us, we will not too minutely examine the particular sources from which that pleasure flows.

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'In life's fair morn, I knew an aged seer,
Who sad and lonely pass'd his joyless year;
Betray'd, heart-broken, from the world he ran,
And shunn'd, oh dire extreme! the face of man;
Humbly he rear'd his hut within the wood,
Hermit his vest, a hermit's was his food:
Nich'd in some corner of the gelid cave,
Where chilling drops the rugged rockstone lave,
Hour after hour, the melancholy sage,
Drop after drop to reckon, would engage
The ling'ring day, and, trickling as they fell,
A tear went with them to the narrow well.
Then thus he moraliz'd as slow it pass'd:
"This brings me nearer Lucia than the last;
And this, now streaming from the eye," said he,
"Oh, my lov'd child! will bring me nearer thee."

'When first he roam'd, his dog, with anxious care,
His wand'rings watch'd, as emulous to share;
In vain the faithful brute was bid to go,
In vain the sorrower sought a lonely woe.
The hermit paus'd, th'attendant dog was near,
Slept at his feet, and caught the falling tear:
Up rose the hermit, up the dog would rise,
And every way to win a master tries.
"Then be it so. Come, faithful fool," he said;
One pat encourag'd, and they sought the shade;
An unfrequented thicket soon they found,
And both repos'd upon the leafy ground;
Mellifluous murm'rings told the fountains nigh,
Fountains which well a pilgrim's drink supply.
And thence by many a labyrinth it led
Where ev'ry tree bestow'd an ev'ning bed.
Skill'd in the chace, the faithful creature brought
Whate'er in morn or moon-light course he caught;
But the sage lent his sympathy to all,
Nor saw unwept his dumb associates fall:
He was, in sooth, the gentlest of his kind,
And, though a hermit, had a social mind.
"And why," said he, "must man subsist by prey?
Why stop yon melting music on the spray?
Why, when assail'd by hounds and hunter's cry,
Must half the harmless race in terrors die?
Why must we work of innocence the woe?
Still shall this bosom throb, these eyes o'erflow."
Thus liv'd the master good, the servant true,
Till to its God the master's spirit flew.
Beside a fount which daily water gave,
Stooping to drink, the hermit found a grave;
All in the running stream his garments spread,
And dark damp verdure ill conceal'd his head;

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The faithful servant from that fatal day
Watch'd the lov'd corpse, and hourly pin'd away;
His head upon his master's cheek was found,
While the obstructed waters mourn'd around.'

Vol. III. p. 517.

We are not of opinion that the most devoted admirer of Mr. Pratt, his very 'fautor inepte,' could have done him more ample justice than we have, in the selection of the above story; founded, as to the dog, Mr. Pratt tells us in the notes, upon Montaigne's account of *king Lysimachus's dog Hyracan!* But as Mr. Pratt has dedicated his book to the prince of Wales, we wonder, in his relation of the lives of miraculous dogs, he forgot that famous dog, of whom the epigram says, that he boasted to his companion:

'I am the prince of Wales's dog at Kew, sir!'

and then questioned him:

'And pray whose dog are you, sir?'

Mr. Pratt will surely not object to the childishness of this epigram, after what he has written concerning the dog 'Bouncer,' in the first volume of Harvest Home, p. 211.

Our limits will not allow us to quote another passage from 'Sympathy:' but in the second book we will refer our readers to page 538, to the story of '*the beauteous maniac*;' which upon the whole is a well-told tale, though the subject has been a very hackneyed one since the days of Sterne's Maria. But as we are now about to bid, perhaps, an eternal adieu to Mr. Pratt, we must give him and his coadjutors a few serious words of advice at parting. 'Vanity' has been the fatal delusion that has exposed them to the censure of every person of sense, by inducing them to print their own condemnation, in conceited prose, and very moderate poetry. But, alas! in the present day the falsehood of that maxim of Horace has been completely proved. Who will now believe that

'mediocribus esse poetis
Non dî, non homines, non concessere columnæ,'

when 'Sympathy' has gone through eight editions? We cannot indeed blame the authors so much as the readers of the trash that daily issues from the press. 'Novelty' is the charm; but in our judgment a good old thing is infinitely preferable to a bad new one. But though the Augustan age of English literature be irrevocably gone, yet the Spectators, the Tatlers, and the Guardians, introduced as they are anew, with the exclusion of their temporary matter, to the notice of the rising generation, will, we hope, still have some effect in giving our

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children a distaste for the execrable style of our modern compositions. As for our grown ladies and gentlemen who have been in the habit of reading and admiring Mr. Pratt and his fellows, *their* relish for the real beauty of the English language must have been long corrupt, they are past the hope of curing; let them continue from choice greedily to devour the raw morsels of literature which we are in duty bound to swallow, and we doubt not, in spite of *our* opposition, however rotten may be the heads of corn of which they compose their sheaves, other Pratts, other Della Cruscas, and other Karamsins, will have reason to rejoice, each in the undeserved produce of his *harvest-home*.

MONTHLY CATALOGUE.

RELIGION.

ART. 8.—*Self-defence: a Sermon. By the Rev. Cornelius Miles, Captain of Volunteers.* 8vo. 1*s.* Champante *and* Whitrow. 1805.

THIS is a very spirited and well-composed discourse. After a lively picture of the horrors of war, and of the sinfulness of *offensive* war, the militant preacher (if preacher he be) asserts, with equal zeal, and as much strength of reasoning, the lawfulness of *defensive* hostilities. The general argument is then applied to the situation of this country, in vindication of our resistance against the manifold aggressions and menaces of France. The volunteer system, and the law which permitted the exercise of men in arms on the Lord's-day, are next each of them vindicated by observations well worthy of regard. The sermon, after some remarks which give us a favourable opinion of the critical talents of its author, is concluded by an animated apostrophe: 'Chuse ye between the two. "Let the dastard and the traitor" (I seem to hear every man present exclaim), "let the dastard and the traitor, if they will, prostrate their necks beneath the foot of the invader; but *as for me and my house, we will serve* our country."'

ART. 9.—*Baptismal Faith explained. A Sermon, preached before the University of Cambridge, April* 8, 1804, *by the Rev. Robert Tyrhwitt, M. A. of Jesus College, Cambridge.* 1*s.* 4*to.* Mawman. 1804.

We were accustomed to hear occasionally of the name of Mr. Tyrhwitt, many years ago, in connection with some controversies which existed in the university of Cambridge, respecting the

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doctrine of the Trinity, the divinity of Christ, subscription to the articles of religion, and some other matters. The sermon which is now before us proceeds from the pen of the same gentleman, and the perusal of it leads us back very naturally to the memory of former times, and to the circumstances which we have just now alluded to. We see nothing intrinsical in the discourse to detain us; nor can we perceive that it tells any other story, or conveys any more important information, than that the distaste which Mr. T. had formerly for many doctrines believed and reverenced by the greatest and best of men through eighteen revolving centuries, he still retains. To those friends who may be disposed to bend to the authority of Mr. T., and to whom it may be a confirmation and consolation of mind to know that he is still such as they formerly knew him, the publication of this sermon may be not altogether without use or relevancy; but for any other purpose it might, we think, have been full as well retained in the closet of its author. It is a very dry, meagre, illogical, and unscholar-like, dissertation upon an important subject, and can therefore do no credit to its writer or to its cause; neither need it give pain or solicitude to the catholic christian. Mr. T. connects himself with the name of Locke, and is desirous of recommending his doctrine by associating it with the *Reasonablenes of Christianity* by that excellent writer. But how very few lines of resemblance are there between them! The work of Mr. Locke, though we think it is in some parts erroneous, and in others very *defective*; though we judge, that from not taking the *whole* truth, it is by no means to be received with implicit confidence; yet we would recommend the perusal of it to every scholar. Mr. T.'s discourse, were it only for its *unlikeness* to Mr. Locke, we must quit without any recommendation.

Art. 10.—*A Sermon on the Religious Advantages afforded by the Church of England to the Members of her Communion; preached at St. Mary-le-Bow, on St. Mark's Day, April 5th, 1805, in Conformity with the Will of the late Mr. John Hutchins. By the Rev. Thomas White, A. M. of Queen's College, Oxford; and Minister of Welbeck Chapel, St. Mary-le-bone.* 1s. Hatchard. 1805.

The occasion which called for the exertions of Mr. White in the present discourse is, we conceive, one of the most interesting which can employ the talents of a minister of the establishment. It is involved closely with the most important interests of the private christian, and it is connected with many considerations which must place it high in the thoughts, and home to the bosoms, of the contemplative scholar, and the philosophical patriot. For such a subject, we are impelled to cry out with the poet, 'Oh, for a muse of fire!' We are not much disposed to blame what Mr. White has said; but if we consent to withhold our censures, he must not be discontented if we stipulate also to be sparing of praise. Nothing is said very well by him, nor very ill. A ponderous, copious, and noble subject, is treated by him, without any glaring

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impropriety indeed, but in a way that by no means enriches and refreshes the mind with any extraordinary supplies of eloquence, novelty, learning or wisdom.

ART. 11.—*The Plague Stayed: a scriptural View of Pestilence, particularly of that dreadful Pestilence the Small-Pox, with Considerations on the Cow-Pock: in two Sermons, one preached before the University of Cambridge, the other in the Parish Church of Hinxton, Cambridgeshire. By James Plumptre, M. A. Fellow of Clare Hall.* 8vo. 2s. 6d. Rivingtons. 1805.

The subject of these sermons is, in our humble opinion, much better fitted for the parish-church of Hinxton than for the audience to which the first of them was addressed. The information conveyed, however useful or novel to a country congregation, cannot well be supposed necessary to men of learning. We say this upon the best representation Mr. Plumptre could wish us to give; for the sermons themselves are miserably deficient in point of matter, and are made, apparently at least, for the notes, and not the notes for the sermons. Whether this mode of conveying instruction be allowable in compositions of another kind, it is now unnecessary to determine; but we must enter our decided protest against it in the present instance.

To the productions which issue immediately from the universities of Oxford and Cambridge, the world is accustomed to look as to an index of the state of literature amongst their resident members; and as such they regard them with peculiar attention, and blend in one common mass the loquacious and the silent, those who dare the ordeal of public criticism, and those whose works repose in the silence and security of the closet. Under this conviction, actuated also by private feelings, and not altogether forgetful of our early experience, in perusing a sermon whose title-page announces that it was preached before our own university, we always desire and expect something of more than ordinary excellence; a composition not undistinguished by the cogency of its arguments, the clearness of its deductions, and the elegance of its language. Our wishes and expectations have been disappointed in all these particulars. We transcribe the opening of the discourse: 'In a seminary of sound *learning* and *religious education*, where the study of *theology* and the investigation of science are the chief pursuits of *piety* and *learning*, the preacher,' &c. Is this 'true no-meaning?' or is it tautology? or what is it? 'Who shall decide?'

The second sermon it is not necessary to notice at large. It is very nearly a copy of the first, and is certainly more appropriate in style as well as in matter.

At parting, we would remind the author that there are two faults in his orthography, if we may so express ourselves, or rather a repetition of the same error (see page 10, line 9, and page 60, line 12). Instead of the verb he has used the substantive, which offends both against sense and grammar,

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POLITICS.

ART. 12.—*The Policy and Interest of Great Britain with respect to Malta, summarily considered.* 8vo. 3s. 6d. Hatchard. 1805.

The importance of the island of Malta, as an object of political consideration, is sufficiently demonstrated by the conspicuous figure it makes in the treaty of Amiens. The policy and interest of Great Britain with respect to it, is a question which is well entitled to a separate discussion; and the pamphlet before us, we conceive, will not disappoint the reader who wishes to have a clear and accurate view of the subject. The advantages resulting to this country from the possession of a strong and secure military and naval station in the Mediterranean, are almost too obvious to require elucidation. To protect Egypt and the Levant, and our commercial interests in general; to watch the motions, and check the hostile designs, of our enemies; to have the power of effectually co-operating with Russia in the Mediterranean, as well as in the northern seas; or, in case of Russia following a different policy, or of an attempt being made to subvert the Turkish empire, to be not merely an idle spectator, but to be powerfully present, the formidable opponent of injustice and aggression; are confessedly objects of the first political importance. The possession of Malta, in this view of the subject, is of essential consequence; to relinquish it, is to put it under the power of France, or at least under the protection of a precarious guarantee. Policy and interest, therefore, most unquestionably demand that this celebrated island should be annexed in perpetuity to the British dominions.

The author has thought proper to enter into the abstract question of right, and to enquire whether we are entitled to do this consistently with the principles of justice. Such arguments are well enough in theory, but can never weigh much in opposition to the imperious dictates of state necessity. In the present case, however, it is evident, that neither France, nor any other power on the continent, has a better right to the sovereignty of Malta than Great Britain. If any injury be done, it is to the remnant of the order of St. John. This body, indeed, can no longer be said to exist as a sovereign; but such knights as have actually sustained any losses of property, are certainly entitled to indemnification from Great Britain, in the event of Malta remaining in perpetuity in the possession of his majesty.

ART. 13.—*The Claims of the British West India Colonists to the Right of obtaining necessary Supplies from America, and of employing the necessary Means of effectually obtaining those Supplies, under a limited and duly regulated Intercourse, stated and vindicated, in Answer to Lord Sheffield's Strictures. By G. W. Jordan, Esq. F. R. S. Colonial Agent for Barbadoes.* 2s. Cadell. 1804.

Great Britain, upon general colonial principles, claims the exclusive right of import into the colonies, of colonial-export, and

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of carrying all colonial imports and exports in British ships. Exceptions, however, have been admitted, in respect to some articles of the first necessity which can only be procured from America, and which of course must be paid for by the produce of the colonies: but lord Sheffield positively objects to the admission of any American vessels in carrying on this necessary intercourse with the West Indies, on the grounds that it is against the colonial principle of exclusion, that it will injure our marine, and will interfere with and diminish our direct colonial and carrying trades. Mr. Jordan, on the contrary, with much ability, replies to these objections; and maintains the necessity and propriety of admitting American vessels, under such regulations as will confine the intercourse within proper limits, essentially serve the colonies, and produce no real injury to the interests of the parent-country. To those who are more immediately interested in the question, his statement deserves every attention. As a general question, we are convinced of the impolicy of any admission which may lead to an unrestricted intercourse between America and the West Indies. That which appears to be fairly dictated by necessity, ought to be granted; but we are of opinion, that the principal defect in Mr. Jordan's argument is, that he has not been able to point out a system of regulations which would secure the object in view, without at the same time opening the door to the introduction of many abuses which hold out advantages to the planters, but which would be detrimental to the real interests of the mother country.

DRAMA.

ART. 14.—*Who wants a Guinea? A Comedy, in five Acts, as performed at the Theatre-Royal, Covent-Garden. By George Colman, the Younger.* 8vo. 2s. 6d. Longman. 1805.

Who wants a guinea? We should presume, the author of this comedy; as, otherwise, he would hardly have risked the little reputation he may have acquired in the eyes of some people, by publishing such a tissue of nothingness as the present. Whether this be the case or not, it is neither our province nor our inclination to enquire; but if it be, we enter with regret on that most unpleasant part of our duty, the condemning of the works of those who are compelled by their want of money, to make known to the world their want of genius.

The severity of critics upon modern play-writers has been objected to. But in our opinion, if there be any set of authors upon whom criticism ought to exercise her lash with the most pitiless hand, it is on those who are already amply paid for their useless labours, and who are consequently deprived of the only plea which could for a moment induce criticism to mitigate her censures.

We shall not so far trespass on the patience of our readers as to analyse this piece, or attempt to give the outlines of the plot: its vulgarity and insignificance we cannot better pourtray, than by a bare mention of the names which Mr. Colman the Younger

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has assigned to his principal characters; viz. Hogmore, Solomon Gundy, Jonathan Oldskirt, sir Larry Mac Murragh, Andrew Bang, &c. The hero of this play, or at least the person from whom it receives its title (for all the characters we have mentioned are very heroic personages in this drama), is a Mr. Torrent, who indiscriminately deals out his guineas to whoever is in want of one. If there be, however, any scene better than another in this performance, it is one at the end of the third act; where Jonathan Oldskirt, a dealer in remnants, &c. at the back of St. Clement's church, is mistaken by Torrent for a modest surveyor, who had been recommended to him by his friend Heartly, as a person capable of improving his estates, and whose arrival at that time he anxiously expected. The motive which had brought this old-clothes-man into Yorkshire, was to see that a young girl, of whom he had undertaken the charge, was comfortably situated, as a house-keeper in Torrent's family, which situation he had procured her by an advertisement. This scene we shall take the liberty of quoting; both because we think it the best in the play, and at the same time that we may not be unjustly suspected of being incapable of a smile when there is any thing in a modern comedy (which is too seldom the case) that may provoke the exercise of our risible faculties. The equivoque is well conducted, and the mutual mistake is unexplained till the following act.

'*Torr.* I'm glad the surveyor is come. We'll go at it ding-dong.

'*Enter* JONATHAN OLDSKIRT.

Oh, pray come in! I have been expecting you, and am very happy to see you.

'*Oldsk.* Then miss Fanny has mention'd me, *(aside.)* I should be sorry to intrude, but———

'*Torr.* Intrude!—Nonsense. Merit never intrudes; and you have just been mention'd to me by a person I sincerely regard and respect.—Sit down.

'*Oldsk.* Regard and respect! How pretty he talks of miss Fanny already! *(aside.)* Why, sir,———*(both of them sitting.)* The long and the short on't is, I had set my heart upon coming.

'*Torr.* Had you heard a good account of the situation?

'*Oldsk.* A friend, or two, told me it was a situation for any body that wanted one, to jump at.—"But," says I, "though prospects are good, my advice is wanted, and I had better be on the spot, to see how I may mend them."

'*Torr.* Certainly. The only way, I suppose, to mend the prospects, is to be on the spot.

'*Oldsk.* Well, I hope you don't think I have come upon bad grounds.

'*Torr.* In that I must bow to your opinion. You must be a much better judge of any grounds you come upon, than I am.

'*Oldsk. (aside)* The sweetest tempered man I ever met with!—Ah, sir! we might be of much service between us;—and I

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have great hopes; for, to say truth, I am prodigiously pleased with what little I have seen of your manner.

'*Torr.* Why, the manor, they tell me, isn't a bad one; but there's room for improvement.

'*Oldsk.* Indeed, I think it vastly agreeable.

'*Torr.* Then on the whole you don't dislike the place?

'*Oldsk.* In my opinion, the place bids fair to turn out all I could wish.

'*Torr.* Well, well, we must lay our heads together, how to make it better.

'*Oldsk.* Begging your pardon, that will depend upon the master.

'*Torr.* Pooh! if you mean money, I don't mind that.

'*Oldsk.* Why, money is an object, in a place, to be sure; but good treatment is a prime matter with me.

'*Torr.* Treatment? Aye, true;—as the poet says—"In all let nature never be forgot:"—We must'nt have too much labour.

'*Oldsk.* That's a good hearing; for she's very delicate.

'*Torr.* "But treat the goddess like a modest fair;"

'*Oldsk.* The goddess!

'*Torr.* "Nor over-dress——"

'*Oldsk.* That would be ridiculous.

'*Torr.* ——"Nor leave her wholly bare."

'*Oldsk.* *(starting up)* Dam'me if I'd stand by and suffer such a thing, for the universe!

'*Torr.* *(rising)* This man's an enthusiast in his business. He'll do! We'll begin our operations betimes to-morrow morning. Are you an early riser?

'*Oldsk.* First up in the house this thirty years.

'*Torr.* Indefatigable in your profession, I dare say.

'*Oldsk.* I was always fond of my business. When I was a boy, I had the watering-pot in my hand by day-break; and had generally done sprinkling before a soul was stirring.

'*Torr.* The watering-pot!—So—began with the lowest rudiments of his art, I suppose, and was a common gardener—*(aside.)* Well, application added to genius is always sure to rise—And 'tis amazing how much we have mended in your line, within the last century. Quite another taste. Hardly a remnant of the old style to be seen.

'*Oldsk.* Now and then a remnant of that kind comes in my way; but very scarce.

'*Torr.* So much the better—Our forefathers were too formal;—too stiff by half;—no grace, no ease, no sweeps;—they could never boast any thing like the lawns of the present day.

'*Oldsk.* Lawns are a nice article, and brought to amazing perfection, that's certain.

'*Torr.* I see we shall agree in our notions on all points. We'll talk more about it, when the cloth is removed. You'll dine with me, of course. I have only Heartly.

'*Oldsk.* Dine with you? Bless me! that honour is too great.

'*Torr.* Why, where the deuce would you dine?

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'*Oldsk.* With your leave, as long as I stay, I'll take my victuals in the housekeeper's room.

'*Torr.* (*aside*) Zounds! he is modest even to shyness, indeed, as Heartly says. You are to do as you like, but———

Enter SOLOMON GUNDY.

'*Solomon.* There's a man in the hall——

'*Torr.* Wants my *other* ear, I suppose. What's his name?

'*Solomon.* Mr. Barford, of our village.

'*Torr.* The gentleman I met at the Spread Eagle, who was burnt out?

'*Solomon.* Yes;—one of the unhappy incendiaries.

'*Torr.* Shew him into the breakfast-parlour.—And conduct this gentleman to the house-keeper's-room—(*to Oldskirt.*) But, suppose you let him take you into the park first—Do—Perhaps you'll catch a hint.

'*Oldsk.* (*aside*) Catch a hint!—Bless me! I'm more likely to catch a cold, this rainy day.—By all means, whatever you please.

'*Torr.* Attend the gentleman, then, Solomon. We shall meet by and by, you know. [*Exit.*'

NOVELS.

ART. 15.—*The Castle of Santa Fe, a Novel. By a Clegyman's Daughter; Author of Jealousy, or the Dreadful Mistake.* 4 *Vols.* 12*mo.* Lane. 1805.

We congratulate this lady upon her improvement in the capacity of a novel-writer. The Castle of Santa Fe is an interesting tale, marked with much variety of incident, and contrast of character. The heroine wins upon our favour as we proceed, and we are concerned in her happiness at the last. The moral and religious sentiments with which the work abounds, are well worthy the respectable title of their author; namely, that of a clergyman's daughter. We wish we were as secure of finding nothing contrary to strict propriety in the writings of some of her fellow-labourers, as we are in the productions of this fair author.

ART. 16.—*The Nobility of the Heart: a Novel. By Elizabeth Isabella Spencer, Author of Helen Sinclair.* 3 *Vols.* 12*mo.* Longman. 1805.

To those who read all novels, we do not scruple to recommend the present, both for the entertainment and instruction which it affords; the incidents are well conducted, and the attention sufficiently kept alive to the conclusion. There are some few typographical errors; which are to be laid to the charge of the editor, rather than to the respectable writer of these volumes, during whose absence from town they were presented to the public.

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POETRY.

ART. 17.—*The Anti-Corsican; a Poem, in three Cantos, inscribed to the Volunteers of Great Britain.* 4to. 5s. Stockdale. 1805.

This is the age for premature ability. We have infant actors and infant poets. But we are afraid that this precocity of genius too often leads to quick decay. 'Early wits have short lives,' according to Shakspeare and to Horace. Yet we hope the omen may be averted. This poem was written by a young gentleman, who had not at that time finished his education at Midhurst school, during the midsummer vacation of 1804; and it is with propriety dedicated to the Rev. J. Wool, the master of that seminary; of whom the author says, that 'his sound erudition, unremitted attention, and suavity of temper' (unlike the 'plagosus Orbilius'), 'must ever entitle him to the love and respect of his pupils.' Of the author himself we must in justice say, that he seems to be a good clever lad; and to shew that he is so, we will select a passage from his poem:

'But who, by pleasure led, can always rove
Thro' vine-clad vallies or the spicy grove?
Who, always sail on tranquil summer-seas,
Gently impell'd by each refreshing breeze,
Or always feast the never-sated eye
On flow'ry meadows and an azure sky?
Full oft' alas! are mortals doom'd to roam
Thro' dreary deserts, or the midnight gloom;
Full oft' to steer their course where whirlwinds sweep
The lab'ring vessel o'er the foaming deep;
Full oft' to dwell where alps on alps are hurl'd
Like the vast wrecks of a demolish'd world.' P. 5.

As the verses of Tyrtæus gave such spirit to the Lacedemonian troops, it might not be unadvisable for each commanding officer of our volunteer corps to purchase a copy of the above poem, and to read it at the head of his company, on muster-days, with appropriate emphasis and gesture. 'Oh! this boy lends spirit to us all!' we doubt not would be the cry of every private in the ranks. This would indeed be consecrating the talents of the poet to the service of his country.

ART. 18.—*The Odes of Anacreon, translated from the Greek into English Verse, with Notes. By Thomas Girdlestone, M. D. Second Edition.* 12mo. 4s. Crosby. 1804.

This little volume opens with a dedication to Charles Stuart, esq. and John Stuart, esq. captains in the Royal Navy, the sons of the late hon. sir Charles Stuart, knight of the bath, &c. &c. to which is subjoined an epitaph upon that gentleman, with whom the author served in the navy in a medical capacity. This epitaph is a creditable testimony of the author's gratitude. But for the translation of Anacreon little excuse can be offered: there, no motive of gratitude inspired Mr. Girdlestone's Euphrosyne; it was mere emulation of rivalling Mr. Urquhart, as he tells us in his

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preface. Let this praise be his: he has rivalled, nay excelled Mr. Urquhart, as much as both are inferior in elegance to Moore; or as much as they are all inferior to their original, in every requisite quality for the composition of love and drinking songs. They all want that flow of soul, that easy careless air, Anacreon's greatest charm. Laharpe as yet is right; Anacreon never has been translated. One of the best of Dr. Girdlestone's attempts, we think, is ode the 61st, p. 87.

The preface contains some unimportant observations upon the composition of English verse.

ART. 19.—*Isabel, from the Spanish of Garcilasso de la Vega; with other Poems, and Translations from the Greek, Italian, &c. &c.* 8vo. 3s. 6d. Cadell. 1805.

Fidelity is the first duty of a translator. We have compared this little poem with the Spanish, and are happy to say that Mr. Walpole has not only given us a correct and faithful translation, but has always equalled, and not unfrequently surpassed, his original. But however creditable to the translator, we doubt whether too much honour has not been done to Garcilasso, and whether the present poem itself were worth translating: it contains no new ideas, nothing but what has frequently been said before, and frequently said better. Still less, in our opinion, did it deserve to give a name to book of which it only occupies six very widely printed pages. The only objection that we have to it in its present dress, is the metre that Mr. W. has chosen; stanzas of six lines, each consisting of six syllables, the third and last excepted, which contain ten. The disproportion is so great, that the ear receives none of that pleasure which arises from the harmony of numbers, and we almost forget that we are reading verse. Mr. W., however, is sanctioned by the authority of sir W. Jones, who uses the same metre in a translation from Petrarch, beginning:

'Ye clear and sparkling streams,
Warm'd by the sunny beams, &c.'

In one case our author has, at all events, been injudicious, in extending the last line to the exorbitant length of twelve syllables;

'Thy face to turn aside,
The gushing tears to hide,
Which mourn'd for her whom death had claim'd a timeless prey.'

Of the miscellaneous translations the greatest part have already appeared in print, and have received from us the commendations they so highly deserved. Of the new ones, the same may be said as of Isabel; that they contain nothing novel, but shew great taste and power of language on the part of the translator. One of the best of them is from the French of Parny, the profligate author of the 'War of the Gods.' It is, however, a close imitation of the ode of Horace beginning 'Altera jam teritur,' &c. with this difference: the Roman poet recommends to his countrymen to fly to the Fortunate Islands to avoid the corruption and discord which prevailed at Rome; the Frenchman, with greater gallantry, proposes to his mistress to seek a similar retirement, that they may pursue without restraint the pleasurable occupations of love,

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We shall select a few stanzas, which will serve at the same time as no unfavourable specimen of Mr. Walpole's poetical talents;

'Not far, there lies an isle, whose beetling coast
Old Ocean circles with his billowy arms;
There breathe all sweets the circling year can boast;
There Flora smiles, array'd in all her charms.
'O'er the gay meads the murmuring rivulet flows,
Where flaunting roses with ananas bloom;
With balmy airs the sky attemper'd glows,
And whispering zephyrs waft their soft perfume.
'Say—darts thine eye its liquid glance of fire?—
Heaves thy warm bosom to the sighs of love?—
Glows o'er thy cheek the blush of young desire?—
In vain!—for age and wisdom *here* reprove.
'But *there*, with pleasure crown'd, and wing'd with joy,
The dancing hours their rapid flight shall roll;
Gay dreams of future bliss our thoughts employ,
And bathe in deep delight th' entranced soul.'

Upon the whole, this is an elegant and pleasing little volume.

MEDICINE.

ART. 20.—*The Anatomy of the Human Body, Vol. III. containing the Nervous System. By Charles Bell, Fellow of the Royal College of Surgeons of Edinburgh.* 8vo. 15s. Longman *and* Co. 1804.

As this interesting volume is the continuation of a work which is well known to the public, we shall content ourselves with a brief notice of it. It is divided into two parts; the first including the anatomy of the brain and nerves; the second, that of the skin and the organs of sense. The dryness of mere anatomical detail, as in the former volumes, is relieved by the introduction of physiological, and occasionally of pathological, discussion; and facts of importance are illustrated by comparative views of the organs and functions of various animals. On the subjects of the eye and the ear particularly, including the philosophy of vision and of sound, the author has collected an ample store of useful and curious information. The use which he has assigned to the *membrana pupillaris*, hitherto not clearly understood, is sufficiently probable. It serves, he observes, to connect and stretch the iris to the middle degree of contraction, which, in the darkness of the fœtal state, would otherwise be completely dilated; and thus it conduces to the proper nourishment and extension of that delicate part of the organ. P. 308. His observations on squinting, and the modifications of vision, are interesting. On the whole, Mr. Bell has given a distinct and correct view of the general state of modern science relative to the subjects in question; and if he has not displayed so much of that singular talent of rendering anatomical descriptions amusing, as characterises the former volumes, executed by his brother, he has shewn none of that sarcastic spirit, and *Shandean* affectation of odd and uncommon reading, which are among the less honourable distinctions of the writings of the latter.

This volume contains ten plates, besides a considerable number of vignettes.

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MISCELLANIES.

ART. 21.—*A System of English Grammar, upon a Plan entirely new. Intended as a Means of facilitating the Progress both of public and private Education. By J. Taylor, Head Master of the Academy, Dronfield, near Chesterfield.* 12mo. Hurst. 1804.

A knowledge of our own language, which till lately was much neglected, is indisputably an object of the first importance in the education of youth; but whether this is likely to be obtained by the many novel publications which are daily advertised on the subject of English grammar, is a point which will admit dispute; or rather we think we may with safety affirm, that they tend to confound what they profess to facilitate. After the Grammar of Mr. Murray had made its appearance, we flattered ourselves that no one would venture to obtrude any other system upon us. Nor do we say this from the idea that Mr. Taylor has performed his task amiss. On the contrary, we entertain a very favourable opinion of his work: but we hoped and sincerely wished we might never see another school grammar on this subject; because experience has convinced us, that where so many schemes are adopted, none can be learnt with accuracy; nor are boys in general ever capable of understanding the combination of words in English grammar, without a previous knowledge of the ancient languages. They may be taught the parts of speech, as they are called; they may learn to distinguish a noun from an adjective, or a verb from a pronoun; but they seldom are able to parse, or comprehend how one word depends upon another, without a previous acquaintance with the rudiments of the Latin at least. We are aware that in asserting this we differ from the opinion of our author; who, in a note at page 19, intimates that boys should first be taught the English grammar: but our opinion is not singular. Without entering farther on the subject, we shall just point out the *principal novelty* in this treatise: observing by the way, that the contents give the lie to the title; for the remainder of the work is so far from being on a plan *entirely new*, that the same method is pursued in a hundred publications of this kind.—The first novelty is in the declensions of nouns, which are by Mr. Taylor accounted six in number:

The first includes all nouns that assume the letter s only to terminate their plurals; as, sing. boy, plur. boys:

The second declension includes all nouns that assume es to terminate their plurals; as wretch, plur. wretches; grotto, plur. grottoes:

The third declension includes those nouns that terminate the nominative case singular with fe, or a single f; as wolf, wife, &c.:

The fourth declension includes all nouns that terminate the nominative case singular with the letter y, preceded by a consonant; as enemy, plur. enemies:

The fifth includes all nouns that terminate with en in the plural, as man, men; ox, oxen:

The sixth includes those nouns that terminate the singular number with ce, se, t, or th; as mouse, mice; goose, geese; foot, feet; tooth, teeth.

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We do not think any thing gained by this arrangement, which perhaps is more ingenious than useful: but are of opinion that the mode adopted by Lowth, Harrison, &c. of one declension, is preferable; because, after the first declension, no rule is given for the formation of plurals, and the learner is supposed to know the plural number before he can determine to what declension the singular belongs; yet with all the advantages of six modes of declining nouns, Mr. Taylor is obliged at last to have recourse to exceptions.—The next novelty which occurs, is in the assumption of four conjugations; which, however, reduce him to the same necessity of adopting as many exceptions as if he had been content with one:

The first conjugation comprises all verbs that end with the vowel e; as to state, to write, &c.:

The second conjugation includes all verbs not denoted in the fourth, that end with a consonant, with y preceded by a vowel, or with the letter w; as to insult, to annoy, to crow.:

The third conjugation includes all verbs that end with y preceded by a consonant; as to deny, to fly, &c.:

The fourth conjugation includes all verbs that end with ch, sh, x, ss, or the vowel o; as to teach, to banish, to fix, to oppress, to echo.

These are the principal novelties in this publication. For this latter arrangement Mr. T. deserves our approbation; it is both useful and ingenious. The merit, indeed, of the whole performance, is such as to entitle the author to no inconsiderable rank among the writers on English grammar; and we hope and trust that his labour will not be fruitless.

ART. 22.—*The Works of Diogenes. Vol. I.* 8vo. 2s. 6d. Egerton. 1804.

From the singularity of style and manner adopted by this anonymous author, it is manifest that he has had constantly in view the notes to the Pursuits of Literature; for which we cannot praise him, and are sorry to add that he is much inferior even to that exceptionable model. He would have done better not to compose his satire in the form of a play: which, as a play, is certainly entitled to no degree of commendation, being a mere vehicle for the conveyance of his sentiments on "Every-day Characters," the title which he has given to his comedy. Prefixed to the play is an address to his countrymen, which however gives evident indication that Diogenes possesses talents of a superior nature to the generality of the scribblers of the day; yet he is guilty of a fault but too common with many modern play-wrights, who mistake bombast for sublimity, and overcharge their pages with a load of pompous but useless epithets. He almost rivals Rosa Matilda, who has of late dealt her rhapsodical effusions in the morning prints with a most liberal hand. The address however is on the whole well-written, and abounds in apposite quotations, in which the author of the Pursuits of Literature was singularly happy. On the modern dramatists he is justly severe; to the reviewers not illi-

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beral; and to the gods of the theatre, to whom he has addressed a prologue, deservedly inimical. To the brainless authors who so frequently inveigh against critics in their prefaces, introductions, &c. he says, 'When a man once prints his sentiments, they are no longer his own, and every person has a right to comment upon them at his leisure.' He prudently determines therefore to acquiesce in the opinions of his reviewers, be they ever so severe; and hopes that the consciousness of having written only in the cause of virtue and of his country, will mollify the severity of criticism.

The author seems to be a real patriot; and a decisive enemy to all those political scribblers whose only aim is profit, and who undertake to arraign the conduct of whoever happens to be minister. We cannot forbear hinting that the modern Diogenes seems not to possess that contempt of riches, which was a peculiar feature in the character of his namesake of Sinope.

ART. 23.—*Roscius in London. Biographical Memoirs of William Henry West Betty, from the earliest Period of his Infancy. Including the History of his Irish, Scotch, and English Engagements: with Analytical Strictures on his Acting at the London Theatres.* 8vo. 2s. Crosby. 1805.

The former part of this pamphlet consists of extracts from Mr. Jackson's and other publications on the same subject; the latter is purloined from Merritt's account of this theatrical hero, which we have before noticed, and from the daily papers.

CORRESPONDENCE.

MR. MALCOLM and Mr. Britton may depend upon their works being noticed as soon as possible.

We are much obliged by Mr. Butler's good wishes, and shall pay immediate attention to his sermon.

We are sorry it has not been in our power to review Mr. Taylor's publication sooner.

ERRATA *in our last Number.*

P. 88, *last line, for* rotation *read* notation.—P. 90, *line* 13, *instead of* there is another kind of faith to truths of religion, *read the following extract, which was omitted by a mistake of the printer:* 'There is another kind of faith or assent more sedate and elaborate in kind, which must be distinguished from this, which I call credulity. Credulity is instinctive and instantaneous, the other kind of faith technical and progressive. Credulity seems to be the child of feeling, the other species the work of intellect. Credulity occurs every day, every hour; it attends the most common propositions; it takes place in the most ordinary occurrences of life. The other kind of faith appears in the gradual yielding, and chastised assent of the mind, to preponderating evidence, whether we decide on controverted points of history, and contested facts in juridical proceedings, or yield to the conviction that accompanies the truths of religion. P. 57.'

N. B. The Appendix to the fourth volume of the third Series was published on the 1st of last month.

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THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. V. JULY, 1805. No. III.

ART. I.—*The Lay of the last Minstrel; a Poem. By Walter Scott, Esq.* 4*to.* 1*l.* 5*s.* Longman. 1805.

THE world was some years ago visited by a production, entitled the Minstrel; a poem replete with philosophical effusions, and dreams of things,

Which neither are, nor were, nor e'er can be.

Which reveries were made the speculations of a minstrel and a highlander during the middle ages. We congratulate the public on the appearance of a character, who breathes sentiments more congenial to his cast; and who, moreover, hath '*framed a goodly ditty to the harp, a virtue that was never seen in*' the minstrel of Dr. Beattie.

Mr. Scott's Minstrel, opprest with years and poverty, 'having fallen upon evil days and evil tongues,' arrives at Branxholm Castle, the residence of Anne, Duchess of Monmouth and Buccleuch, widow of the unfortunate James, Duke of Monmouth, beheaded in 1685. Having been hospitably entertained, he requests permission to exhibit 'some vanity of his art.' The offer is accepted, and he commences the recitation of a feudal tale, accompanied by the harp.

'This poem,' says Mr. Scott, in a short preliminary advertisement, 'is intended to illustrate the customs and manners, which formerly prevailed on the borders of England and of Scotland. The inhabitants, living in a state, partly pastoral and partly warlike, and combining habits of constant depredation with the influence of a rude spirit of chivalry, were often engaged in scenes, highly susceptible of poetical ornament.' In the happiness of the author's choice of subject, and his peculiar talents and capability to adorn

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it, we entirely agree; but we cannot give so ready an assent to the reasons, urged in favour of other parts of the plan, developed in the preface. 'The poem,' continues Mr. Scott, 'is put into the mouth of an ancient minstrel, the last of his race; who, as he is supposed to have survived the revolution, might have caught somewhat of the refinements of modern poetry, without losing the simplicity of his original model.' The advantage here specified, as resulting from this poetical stratagem, is rather specious than real. Though it may, in some respects, excuse the blending together the styles of different ages, it will not justify a mixture of national dialects. To be consistent with his situation, and the time in which the reciter is placed, his language should be provincial; but this peculiarity of idiom is liable to objections, too obvious to require a comment; and accordingly the poem exhibits few features of a Scottish origin. Nor is this the only difficulty, which results from this species of fiction. The author of a work, professedly modern, treating of romantic subjects, may perhaps be justified in grafting antiquated modes of expression upon the phraseology of his own time; and the licence may be vindicated on the same ground as the use of technical terms in dissertations on the sciences, or arts, to which they are appropriated. He who rejects them, must cloak his meaning in words of vaguer import, or have recourse to tedious circumlocution. We are also tempted to consider the objections, raised to this style, 'the cant of those who judge by principles rather than by perception,' and who, whilst they except against this composite order of poetry, would perhaps be less pleased by a more rigid adherence to unity of parts, than that which it exhibits. But if the poet antidate his production, or put his narration in the mouth of a fictitious character, he must recollect that he, in both cases, deprives himself of much latitude of imagery, as well as of diction; that though he be correct, in using the phraseology of an æra, of which his work is the supposed growth, he cannot anticipate the modes of expression, [redacted] the embellishments of a posterior age, and his strains must [redacted] well *personæ convenientia*, as possessed of the common requisites and beauties of poetry. Mr. Scott's modesty perhaps prevented him from advancing what is the best justification of the plan he has adopted; namely, its having given rise to much excellent discursive poetry, in the conversations which take place between the Lady of Buccleuch and the minstrel, during pauses in his narrative, in the opening stanzas of the different cantos, which usually spring out of these colloquial interludes, and in sudden effusions of sentiment in the course

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of his narration. In this Mr. Scott has followed the example of the old *Trouveurs*, who sometimes break the thread of their story to give vent to feelings, awakened by the subject of their lay. Many instances of these are exhibited in the history of *Partenopex de Blois*, translated by M. *Le Grand*, and indeed in several of the productions of the same æra, as well romances, as *fabliaux* and tales. The impassioned bursts of the old minstrel have, however, usually a sameness of character; while those of Mr. Scott are more happily diversified, and more judiciously intermingled with the matter of his song. From the tribute of applause which we unfeignedly pay to these eccentric flights, we must, however, except a strange rhapsody, prefixed to the fifth canto. When we read this, we were almost tempted to imagine that the demon of metaphysics had broken loose from his cemetery at Glasgow, to sport amongst the sprites upon the border, making verse hideous.

Another singularity of style is thus announced amongst the same prefatory observations: 'As a description of scenery and manners was more my object than a combined and regular narrative, the plan of the ancient metrical romance was adopted, which allows greater latitude than would be consistent with the plan of a regular poem. The same model offered other facilities, as it permits an occasional alteration of measure, which in some degree authorises the changes of rythm in the text.' With respect to the concluding sentence, it must be observed, that there is this difference between the licence of the old romancer, and that assumed by Mr. Scott: the aberrations of the first are usually casual and slight; those of the other, premeditated and systematic. The old romancer may be compared to a man, who trusts his reins to his horse: his palfrey often blunders, and occasionally breaks his pace, sometimes from vivacity, oftener through indolence. Mr. Scott sets out, with the intention of diversifying his journey by every variety of motion. He is now at a trot, now at a gallop; nay, he sometimes stops, as if to

> 'Make graceful caprioles and prance
> Between the pillars.'

A main objection to this plan is to be found in the shock which the ear receives from violent and abrupt transitions. On the other hand, it must be allowed, that as different species of verse are individually better suited to the expression of the different ideas, sentiments, and passions which it is the object of poetry to convey, the happiest effects may be produced by adapting to the subject its most congenial structure of verse.

We pass now to a detailed consideration of the work itself.

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We are arrested in the very outset by beauties of no ordinary stamp, and the description of the aged minstrel, on his admission to the Duchess of Buccleuch's presence, may perhaps serve as a fair specimen of Mr. Scott's best style of modern poetry.

'But when he reached the room of state,
Where she with all her maidens sate,
Perchance he wish'd his boon denied;
For when to tune his harp he tried,
His trembling hand had lost the ease,
Which marks security to please;
And scenes, long past, of joy and pain,
Came wildering o'er his aged brain:
He tried to tune his harp in vain.'

At length, encouraged by the kindness of his illustrious hostess,

'Amid the strings his fingers strayed,
And an uncertain warbling made;
And oft he shook his hoary head;
But when he caught the measure wild,
The old man raised his face and smil'd;
And lighted up his faded eye
With all a poet's extacy.

'In varying cadence, soft or strong,
He swept the sounding chords along.
The present scene, the future lot,
His toils, his wants, were all forgot.
Cold diffidence and age's frost
In the full tide of song were lost.
Each blank, in faithless memory void,
The poet's glowing thought supplied;
And, while his harp responsive rung,
'Twas thus the latest minstrel sung.'

His lay is a fictitious story of the Buccleuch family, in which, however, some historical truths and traditionary anecdotes are intermixed. The commencement of the action dates from a short time after the death of Sir Walter Scott, who, engaged in a feud with the Kerrs of Cessford, was slain by that clan in the streets of Edinburgh in the year 1552. The time occupied in the action is three days and three nights. The scene opens with a most animated description of the state of military preparation and feudal pomp maintained within the walls of Branxholm. We soon enter upon the story. A mutual passion exists between Margaret, daughter of the deceased laird of Buccleuch, and Lord Cranstoun,

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a feudal chief, connected with the Kerrs, the murderers of her father. The lady Margaret has little to hope from the sympathy of her mother, a matron of high and haughty spirit, and withal addicted to magic. To save the lady (who has many great and good qualities) from the ill repute, which might, in consequence, attach to ther, he author informs us, that she

> 'Wrought not by forbidden spell:
> For mighty words and signs have power
> O'er sprites in planetary hour.'

This lady, having retired to her bower, overhears a conversation between a river and a mountain spirit, which gives rise to the principal action of the poem. There is somewhat of ludicrous in this conference, which is thus opened by the spirit of the mountain:

> 'Sleep'st thou brother?—Brother, nay'—

replies he of the river. This may be 'very pretty and gent,' as Mr. Bayes says, but to our mind, it savours too much of the small talk, which passes between two beings of a similar description in a certain frantic production, entitled, if we recollect right, *the Ancient Mariner*. From these unearthly voices the lady of Buccleuch gathers, that the stars will shed no kindly influence on Branxholm 'till pride be quelled and love be free.' Undismayed by the intelligence, she determines by magic, to cross the decrees of the planets, and under the influence of this resolution, dispatches Sir William of Deloraine, a retainer of the family, on a mysterious errand to Melrose Abbey.

> 'A stark moss-trooping Scott was he,
> As e'er couch'd border lance by knee.
> Through Solway sands, through Tarras moss,
> Blindfold, he knew the paths to cross;
> By wily turns, by desperate bounds,
> Had baffled Percy's best blood-hounds;
> In Eske, or Liddell, fords were none,
> But he would ride them, one by one;
> Alike to him was time, or tide,
> December's snow, or July's pride;
> Alike to him was tide, or time,
> Moonless midnight, or mattin prime.
> Steady of heart, and stout of hand,
> As ever drove prey from Cumberland;
> Five times outlawed had he been,
> By England's king and Scotland's queen.'

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The lady directs him to inform the monk of St. Mary's aisle that the time was come for him to watch with her messenger, 'to win the treasure of the tomb.' She concludes—

'What he gives thee, see thou keep;
Stay not thou for food, or sleep.
Be it scroll, or be it book,
Into it, knight, thou must not look;
If thou readest, thou art lorn;
Better hadst thou ne'er been born.'

Deloraine replies—

'O swiftly can speed my dapple-grey steed,
Who drinks of the Teviot clear;
Ere break of day,' the warrior 'gan say,
'Again will I be here:
And safer by none may thy errand be done,
Than, noble dame, by me;
Letter nor line know I never a one,
Wer't my neck-verse at Hairibee.'*

In the rough but spirited sketch of the marauding borderer, and in the *naiveté* of his last declaration, the reader will recognize some of the most striking features of the ancient ballad. The description of Deloraine, passing the river Aill, in the execution of the lady's orders, seems admirably calculated to call forth the powers of a sister art:

'At the first plunge the horse sunk low,
And the water broke o'er the saddle bow;
Above the foaming tide, I ween
Scarce half the charger's neck was seen;
For he was barded from counter to tail;
And the rider was armed complete in mail;
Never heavier man and horse
Stemm'd a midnight torrent's force.
The warrior's very plume, I say,
Was daggled by the dashing spray;
Yet through good heart, and our lady's grace,
At length he gained the landing place.'

The second canto (for the poem is distributed into six divi-

* The place of execution for border marauders at Carlisle. The neck verse was the beginning of the 51st psalm, read by criminals claiming benefit of clerkship.

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sions) opens with a picture of the Abbey of Melrose, almost as highly wrought as the work which it pourtrays:

If thou would'st view fair Melrose aright,
Go visit it by the pale moon-light;
For the gay beams of lightsome day
Gild, but to flout, the ruins grey,
When the broken arches are black in night,
And each shafted oriel glimmers white;
When the cold light's uncertain shower
Streams on the ruined central tower;
When buttress and buttress, alternately,
Seem framed of ebon and ivory,
When silver edges the imagery,
And the scrolls, that teach thee to live and die;
When distant Tweed is heard to rave,
And the owlet to hoot o'er the dead man's grave;
Then go, but go alone the while
Then view St. David's ruined pile;
And, home returning, soothly swear,
Was never scene so sad and fair.'

He is admitted, and reports his errand to the monk of St. Mary's aisle, who receives it with mysterious horror; and, after darkly alluding to years of fruitless penance, 'for knowing what should ne'er be known,' thus apostrophizes the knight:

'Would'st thou thine every future year,
'In ceaseless prayer and penance drie;
'Yet wait thy latter end with fear
'Then, daring warrior, follow me.'

The answer breathes the true spirit of border piety—

'Penance, father, will I none;
'Prayer know I hardly one.
'For prayer, or mass can I rarely tarry,
'Save to patter an Ave Mary,
'When I ride on a border foray;
'Other prayer can I none,
'So speed me mine errand, and let me begone.'

The monk and the knight now proceed to the cloisters, in furtherance of their awful commission. Mr. Scott has not, however, done with his favorite scene; we have yet again three stanzas, descriptive of its beauties. These are more laboured than the preceding: there is besides a talk of *fleur de lys, quatre feuilles, corbels, plinth and capital.* Now

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though we are willing to allow the narrator a taste for gothic architecture, and powers, adequate to a general picture of its beauties, we can hardly consider him sufficiently skilled in its langu age, to give a minute analysis of parts. Whatever may have been the estimation of the Scottish romancers, during the middle ages, it does not appear, that an equal degree of credit descended to their successors of a later age. Very few of the names of these are handed down to us: their rank and station are utterly unknown. The oblivion, into which they have fallen, as it is a proof that they were little regarded by their cotemporaries, leads also to the conclusion, that they had little inducement to cultivate adscitious acquirements; no traces of which, moreover, are to be found in their works. But the conjectures of those who have attempted to penetrate the veil of obscurity which has been drawn over their memory, are yet more unfavourable to such a supposition. Mr. Scott himself is, we believe, amongst those, who imagine them to have been the pipers in border families; and a passage in the present poem indicates a similar conviction:

> 'Of late before each martial clan
> They blew the death note in the van.'
>
> *Canto* 6th.

One of this class is not likely to understand the learned terms of art, and still less to draw an illustration from the *maestranzas*, or equestrian spectacles of Spain; as is the case in one of these stanzas. This is one of the errors, which we noticed, as naturally resulting from the plan, adopted by the author, at the commencement of this review.

Arrived at the scene of action, the monk discloses to Deloraine the nature of the task, which they are to perform. He announces himself as the friend and associate of the renowned wizard, Michael Scott, by whom he had been on his death bed enjoined to bury with him his magic book, with a solemn command, that it should not be brought to light, 'save at his chief of Branksome's need;' and this past, should be restored to his sepulchre. The monk's account of the wizard's burial, and the impression, which, aided by the circumstances of time and place, it makes on the rugged borderer, must not be omitted:

> 'It was a night of woe and dread,
> When Michael in the tomb I laid;
> Strange sounds along the chancel past;
> The banners waved without a blast.'

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Still spoke the monk, when the bell tolled one;
I tell you, that a braver man
Than William of Deloraine, good at need,
Against a foe ne'er spurr'd a steed;
Yet somewhat was he chill'd with dread,
And his hair did bristle upon his head.'

The effect, produced by the glare of a sepulchral lamp, on opening Michael Scott's tomb, as well as the appearance and garb of the dead wizard, again call forth Mr. Scott's descriptive powers in the following stanzas:

'With beating heart, to the task he went,
His sinewy frame o'er the grave-stone bent;
With bar of iron heaved amain,
Till the toil-drops fell from his brows like rain.
It was by dint of passing strength,
That he moved the massy stone at length.
I would you had been there to see,
How the light broke forth so gloriously;
Streamed upward to the chancel roof,
And through the galleries far aloof.
No earthly flame blazed e'er so bright;
It shone like heaven's own blessed light;
And issuing from the tomb,
Shewed the monk's cowl, and visage pale,
Danced on the dark-brow'd warrior's mail,
And kissed his waving plume.

'Before their eyes the wizard lay,
As if he had not been dead a day;
His hoary beard in silver rolled,
He seemed some seventy winters old;
A palmer's amice wrapped him round,
With a wrought Spanish baldric bound,
Like a pilgrim from beyond the sea:
His left hand held his book of might,
A silver cross was in his right,
The lamp was placed beside his knee:
High and majestic was his look,
At which the fellest friends had shook,
And all unruffled was his face
They trusted his soul had gotten grace.'

The agitation of the monk, at the sight of the man, whom he had loved with brotherly affection, the horror of Deloraine, and his belief that the corpse frowned, as he withdrew the magic volume from its grasp, are, in a succeeding part of the narrative, circumstances, not more happily conceived, than exquisitely wrought.

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A very pretty description of morning, and an interview between Lord Cranstoun and Margaret of Branxholm 'in greenwood shade' affords a good relief to the horrors of the preceding night. While the lovers are engaged in conversation, Lord Cranstoun's horse is held by a goblin dwarf, who serves as sentinel against a surprize, and will hereafter play a principal part in this border drama. The idea of this nondescript monster is borrowed from a tradition, respecting a being, called Gilpin Horner, who made his appearance, and stayed some time at a farm-house on the borders, till he was summoned thence by a shrill voice, which he acknowledged to be the cry of one Peter Bertram, whom he had frequently been heard to call upon. The information, given in a note on this subject, is taken from the account of a gentleman, who minuted many particulars, respecting his appearance and department. Mr. Scott has also collected some other anecdotes respecting the imp, from authentic sources; but it does not appear from these, that he was otherwise remarkable than for pinching the children, an inordinate love of cream, (both reasonably good elvish tastes) and for frequently exclaiming, 'Tynt! tynt!' which, being interpreted, signifies, 'Lost! lost!' We extract the account of his first introduction to Lord Cranstoun.

'Twas said, when the baron a hunting rode
Thro' Redesdale's glens, but rarely trod,
He heard a voice cry 'Lost, lost, lost!'
And, like tennis ball by racket tost,
A leap of thirty feet and three
Made from the gorse this elfin shape,
Distorted like some dwarfish ape,
And lighted at Lord Cranstoun's knee.
Lord Cranstoun was some whit dismay'd
'Tis said that five good miles he rade,
To rid him of his company;
But where he rode one mile, the dwarf ran four,
And the dwarf was first at the castle door.
Use lessens marvel, it is said:
This elvish dwarf with the baron staid;
Little he eat, and less he spoke,
Nor mingled with the menial flock;
And oft apart his arms he toss'd,
And often muttered 'Lost! lost! lost!'

The idea of the imp domesticating himself with the first person he met, and subjecting himself to his authority, is perfectly consonant to old opinions. Ben Jouson, in his play

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of the '*Devil is an Ass*,' has founded the leading incident of that comedy upon this article of the popular creed. A fiend, styled *Pug*, is ambitious of figuring in the world, and petitions his superior for permission to exhibit himself upon earth. The devil grants him a day-rule, but clogs it with this condition:

> *Satan.*—'Only thus more, I bind you
> To serve the first man that you meet; and him
> I'll shew you now; observe him, follow him;
> But once engaged, there you must stay and fix.'

It is observable, that in the same play *Pug* alludes to the spareness of his diet. M. Scott's goblin, though 'waspish, arch, and litherlie,' proves a faithful and honest retainer to the lord, into whose service he had intruded himself. This sort of inconsistency seems also to form a prominent part of the diabolic character. Thus in the romances of the Round Table, we find Merlin, the son of a devil, exerting himself most zealously in the cause of virtue and of religion, the friend and counsellor of King Arthur, the chastiser of wrongs, and the scourge of the infidels. The imp now gives a proof of his fidelity in making a signal to the lovers to part and fly. Lord Cranstoun, passing eastward through the glade, meets Deloraine, returning from his mission to Melrose. Their feudal hate bursts forth into immediate hostility. In the combat which ensues, the Scott is pierced through by the baron's lance; but he, shocked at the evil he had committed against the kinsman of his love, orders his page to tend the borderer's wounds, and to convey him to Branxholm; while he himself gallops homeward, under the apprehension of a pursuit. The goblin, in exploring Deloraine's wounds, discovers the magic book; but its clasps will not yield to the pressure of an *unchristened* hand. They at length give way, on being rubbed with the wounded man's curdled gore.

> 'A moment then the volume spread,
> And one short spell therein he read
> It had much of glamour might;
> Could make a maid appear a knight,
> * * * * * *
> And youth seem age, and age seem youth.
> All was delusion, nothing truth.'

He is discouraged from a farther prosecution of his studies by a severe buffet from an invisible hand; but he had learned what was sufficient for his purpose. He throws Deloraine upon his horse, carries him into Branxholm before the eyes of the

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warders, who, fascinated by the spell, see nothing but a load of hay pass over the drawbridge. He casts his burden down at the threshold of the lady's bower.

> 'And but that stronger spells were spread,
> He had flung him on her very bed.
> Whate'er he did of gramarye,
> Was always done maliciously.'

To counterbalance the good action he had thus ungraciously performed, he now trains the young Buccleuch to the woods under the guise of one of his play-fellows, while he himself, returning to Branxholm, enacts the part of the youthful laird. The little Buccleuch, unable to retrace his footsteps, is made prisoner by two English bowmen. There is much merit in the scene between the boy and the archers, and the description of the garb and manners of the latter, at once picturesque and classical, forms a relief to the other casts of the border soldiery. Thus closes the second day. The evening presents us with a new act, a border alarm. Margaret of Branxholm retires to enjoy 'the house of silence and of rest.'

> 'Her blue eyes sought the west afar;
> For lovers love the western star.
> To yon the star o'er Penchrych pen,
> That rises slowly to her ken,
> And spreading broad its wavering light,
> Shakes its loose tresses on the night;
> Is yon red blaze the western star?
> Oh! 'tis the beacon blaze of war.'

All is now hurry and preparation within the walls of Branxholm. The measures taken, the orders issued, and the various conjectures which are afloat during the night, respecting the force and object of the enemy, give a singular air of reality to this picture. The dawn displays the smoke of ravaged fields, and shepherds, with their flocks, flying before the storm. Tidings brought by a tenant of the family, not used to seek a shelter on light occasions of alarm, disclose the strength and object of the invaders. This man is a character of a lower and of a rougher cast than Deloraine. The portrait of the rude retainer is sketched with the same masterly hand. Here again Mr. Scott has trod in the footsteps of the old romancers, who confine not themselves to the display of a few personages, who stalk over the stage 'on stately stilts;' but usually reflect all the varieties of character that marked the æra, to which they belong. The interesting example of manners, thus preserved to us is not the only advantage, which re-

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sults from this peculiar structure of their plan. It is this, amongst other circumstances, which enables them to carry us along with them, under I know not what species of fascination, and to make us, as it were, credulous spectators of their most extravagant scenes. In this they seem to resemble the painter, who, in the delineation of a battle, while he places the adverse heroes of the day, combating in the front, takes care to fill his back ground with subordinate figures, whose appearance adds at once both spirit and an air of probability to the scene.

The following stanzas, describing the march of the English forces, and the investiture of the castle of Branxholm, display a great knowledge of ancient costume, as well as a most picturesque and lively picture of feudal warfare :

'Soon on the hill's steep verge he stood
That looks o'er Branksome's tower and wood;
And martial murmurs from below,
Proclaimed the approaching Southern foe.
Through the dark wood, in mingled tone,
Where border-pipes and bugles blown.
The coursers neighing he could ken,
And measured tread of marching men;
While broke at times the solemn hum,
The Almayn's sullen kettle-drum;
And banners tall, of crimson sheen,
Above the copse appear;
And glistening through the hawthorns green,
Shine helm, and shield, and spear.

Light forayers first, to view the ground,
Spurr'd their fleet coursers loosely round;
Behind, in close array and fast,
The Kendale archers, all in green,
Obedient to the bugle-blast,
Advancing from the wood were seen.
To back and guard the archer band,
Lord Dacre's bill-men were at hand;
A hardy race, on Irthing bred,
With kirtles white, and crosses red;
Arrayed beneath the banner tall,
That streamed o'er Acre's conquered wall;
And minstrels, as they marched in order,
Played 'Noble Lord Dacre, he dwells on the border.'

Behind the English bill and bow,
The mercenaries, firm and slow,
Moved on to fight, in dark array.
By Conrad led of Wolfensteine,
Who brought the band from distant Rhine,
And sold their blood for foreign pay.

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The camp their home, their law the sword,
They knew no country, owned no lord:
They were not armed like England's sons;
But bore the levin-darting guns;
Buff coats, all frounced and bordered o'er,
And morsing-horns and scarfs they wore;
Each better knee was bared, to aid
The warriors in the escalade;
All, as they marched, in rugged tongue,
Songs of teutonick feuds they sung.

'But louder still the clamour grew,
And louder still the minstrels blew,
When from beneath the greenwood tree,
Rode forth Lord Howard's chivalry;
His men at arms, with glaive and spear,
Brought up the battle's glittering rear:
There many a youthful knight, full keen
To gain his spurs, in arms was seen;
With favour in his crest, or glove,
Memorial of his Ladye love.
So rode they forth in fair array,
Till full their lengthened lines display;
Then called a halt, and made a stand,
And cried, 'St. George, for merry England!'

A parley is now sounded, and the English leaders demand of the Lady of Buccleuch, that William of Deloraine should be delivered up to suffer 'march treason pain' for having slain the brother and 'harried the lands of Richard Musgrave,' and that an English garrison should be received into Branxholm, as a security against the future excesses of her restless clan. In default of this they announce their intention to assault the castle and so carry off the young Buccleuch prisoner, to be educated as a page in King Edward's court. The apprehension, however, of being intercepted in their retreat afterwards induces the invaders to compromise their claims, and refer the issue of the dispute to a duel between Musgrave and Deloraine on the succeeding day.

The hour of combat arrives; the champions engage, and the strife, long doubtful, at length terminates in the defeat and death of Musgrave; when, lo! the supposed Deloraine proves to be the Lord Cranstoun, who through the power of the glanour spell had assumed the appearance of the Scott.

The style of the old romancers has been very successfully imitated in the whole of this scene; and the speech of Deloraine, who, roused from his bed of sickness, rushes into the lists, and apostrophizes his fallen enemy, brought to our recollection, as well from the peculiar turn of expression

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in its commencement as in the tone of sentiments, which it conveys, some of the *funebres orationes* of the *mort Arthur*. The victor now leads the young Buccleuch, the prize of combat to his mother, who, overborne by the instances of Howard, the intercessions of the friendly chiefs, and still more by the influence of the stars, consents to an immediate union of the lovers. English and Scotch now adjourn to Branxholm castle to solemnize the spousals. The appearance and dress of the company, assembled in the chapel, and the description of the subsequent feast, in which the hounds and hawks are not the least important personages of the drama, are again happy imitations of those authors, from whose rich but unpolished ore Mr. Scott has wrought much of his most exquisite imagery and description. A society, such as that assembled in Branxholm castle, inflamed with national prejudices, and heated with wine, seems to have contained in itself sufficient seeds of spontaneous disorder; but the goblin page is well introduced, as applying a torch to this mass of combustibles. Quarrels, highly characterestic of border manners, both in their cause and the manner in which they are supported, ensue, as well among the lordly guests, as the yeomen assembled in the buttery. To allay this scene of confusion, the Lady of Buccleuch invites the minstrels to display the powers of their art. The first who steps forth is Albert Græme of the debateable land. His lay is a border ballad of very simple construction, in stanzas of four lines, with alternate rhymes, the second line of each containing the burden of the 'The sun shines fair on Carlisle wall.' The reader will recollect, that a burden, totally unconnected with the subject, is a very common peculiarity in the old English ballad, and the same singularity appears to exist in the rude and early productions of the North of Europe. It should seem, that this custom had originated in the adoption of the burden, as well as the air of some older composition in productions of an after date, the later minstrel not pausing to inquire, what connection existed between his own ballad and the words he had engrafted on it. In the same manner we have preserved the *refrein* of a Celtic song in *Down derry down*, formerly a druidical chant, though now degraded into a chorus for vulgar ballads. Mr. Scott, however, has struck out a refinement on the practice of the 'ancient song enditers,' without destroying the resemblance, which he obviously meant to preserve. His burden is not always insulated in the stanza, but sometimes very happily connected with the thread of the narrative. The second minstrel is Fitztraver, formerly bard to the accomplished Surrey, who fell a victim

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to the jealousy of Henry VIII. and now a retainer to his kinsman Howard. His lay is founded on the story of Cornelius Agrippa having exhibited to his late lord, in a magic mirror, the beautiful Geraldine, the object of his amorous vows. It is written in the stanza of Spencer, and Mr. Scott has shewn a command of that very difficult metre, unattained by any of his predecessors. The only objection to which it seems to be obnoxious, is a more ornate style of expression, than can be justified by the works of any cotemporary poet. The third reciter is a bard from the Orkneys. His lay, as simple in its construction as that of the border minstrel, embraces some of the wilder Scottish superstitions.

These lyrical effusions are all possessed of infinite merit. Estimating them by their intrinsic excellence, perhaps the first place should be assigned to the lay of Fitztraver, and the second to that of the minstrel from the Orkneys. The rank of the border ballad is thus necessarily ascertained. But if tried by another scale, and classed according to the resemblance they bear to productions, of which they are professed imitations, the exact reverse of the order before established will perhaps result from this application of a different test.

At the conclusion of the last lay, the hall is instantaneously darkened, the goblin page sinks terrified to the ground, a thunderbolt bursts upon the wretched imp, the darkness is as suddenly dispersed, the elf is no longer to be found, and Deloraine announces to the terrified guests, that he had seen, amidst these circumstances of terror, the wizard, Michael Scott. Under the impression of his declaration and of the scene, of which she had been a witness, the Lady of Buccleuch renounces for ever the study of magic; and the assembled guests vow a pilgrimage to Melrose, for the repose of the magician's soul. With this procession terminates the action of the poem.

It will be easily believed, that the aged minstrel finds a harbour from future indigence and sorrow, in the munificence of the widow of Monmouth. His dismissal from the scene may in every respect vie with his first introduction, quoted at the commencement of the present critique.

It will be apparent to our readers from the outline here presented to their view, as well as the extracts with which it is interspersed, that Mr. Scott has made the ancient ballads still more than the compositions, which they succeeded, the objects of his imitation. If he is more consistent in his sentiments than he sometimes is in his diction, it must at least be allowed, that he has, in his imitations of ancient style, surpassed all who have laboured in the same vineyard, and that he

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has shewn no common judgment in that part of his task, which most peculiarly demands the exercise of taste and discrimination. To him may truly be applied the encomium passed by the critic on a celebrated author of antiquity. *Nec temerè et passim verba arcaica arripuit, sed ex antiquis solum voces et formas exquisitiores, quibus sermonem suum distingueret, libavit.*

The most marked features of his versification are richness, fluency, and strength; but it must be confessed that either an aversion to the *limæ labor et mora*, or a too great affectation of the *improvisatore* style, (for we know not to which of these two causes the vice is to be assigned) has betrayed him into some as striking anomalies of prosody, as mark the productions of his venerable prototypes.

Such is the outline of the Lay of the last Minstrel. It would be averring too much, to say that defects are not conspicuous in the conduct of the story. The last engine employed is in a strain of miracle unnecessarily violent; it may be said that the rape of the magic volume does not tend to the important events, which its production, under such highly wrought circumstances of terror, would lead us to expect; and the same objections may perhaps be raised to the ministry of the goblin page. But after all, these animadversions will probably share the fate of the censures passed by the commentator on the sylphs of Pope, and the scholia of *Poco Curante* on the machinery of Homer. They will be allowed as speculative truths, but will take little from the pleasure, or interest, excited by the work before us.

The principal object, as avowed by the author in his introduction, has been completely attained. In descriptions of scenery and manners, Mr. Scott stands unrivalled amidst the poets of the present generation. No beauties of nature, hid from the vulgar eye, escape his observation; while he frequently adorns what is obvious and common, either by novelty of allusion, or felicity of expression. His pictures of border manners and border superstitions, are still more striking, because this species of excellence is yet more rare. In this respect Mr. Scott has enjoyed many advantages, resulting from his own peculiar situation and early habits. Born in the country once pregnant with events, similar to those which his verse portrays, he appears to snatch much of local enthusiasm from the ground he has trod. Nursed amid scenes,

> Where every mountain
> Inspiration breathed around,

he has caught what fragments of traditionary lore float down

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the stream of time, he has woven these into his narrative, he has from these given a colouring to what is the offspring of his own vivid imagination, and he has wrought the whole into a tissue, at once beautiful and consistent.

It remains for us but to mention the notes, which contain a great treasure of antiquarian knowledge, but are written in so light and pleasing a style, that they may afford pleasure as well as information to those most averse from black-letter research.

ART. II.—*A short Statement of some important Facts, relative to the late Election of a Mathematical Professor in the University of Edinburgh; accompanied with original Papers and critical Remarks. The second Edition.* 8vo. Edinburgh. 1805.

IF length were the sole measure of literary value, the present pamphlet would not call for so prominent a situation in our review. But it is the work of Professor Dugald Stewart, a name long entitled to attention and respect; and more than this, it involves, in the narrative of a particular event, considerations of the most universal import, to which if the readers of this article remain insensible, the fault shall not be in our intentions, though it may be in our ability.

By the death of Dr. Robison on the 30th of last January, a vacancy took place in the chair of Natural Philosophy, in the University of Edinburgh. The right of election is vested in the Lord Provost, magistrates, and town-council; who, without any solicitation on the part of Mr. Playfair, appointed that gentleman to a situation for which his distinguished merit so manifestly pointed him out. By this means the mathematical professorship, which Mr. Playfair had held, became vacant; and the patrons determined to proceed with all possible deliberation in the execution of this part of their duty.

A candidate, however, soon appeared, whose pretensions seemed much to eclipse those of all others. This was Mr. Leslie, long known as a mathematician, and lately distinguished by the adjudication to him by the Royal Society, of Count Rumford's prize for his experimental Inquiry concerning Heat, published during the last year. The success of Mr. Leslie seemed highly probable, when some obscure insinuations begun to be circulated to the disadvantage of his character and principles. These assumed at last a definite shape. A day or two before the election, a discovery was made of a very

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dangerous doctrine, supposed to be inculcated in a note subjoined to his Treatise on Heat; a doctrine, which, it was said, involved all the atheistical principles of Mr. Hume's philosophy.

'Of the existence of such a note, (says Mr. Stewart,) I had never heard before, nor indeed could I easily conceive how it was possible to introduce the alleged discussion into a work entirely physical. That the charge was completely unfounded, my knowledge of Mr. Leslie has satisfied me from the beginning; but I thought it possible, that if, by any accident, he had really been led to venture on that metaphysical ground, (which of all my acquaintance he seemed the least likely to do,) he might, in discussing some point which he had not duly studied, have stumbled on ambiguous expressions which would require explanation; I accordingly sent for the book, which till then I had never opened, and was not a little astonished, when I found that the passage objected to, contained nothing, (nothing at least connected with the alleged charge,) but what I myself, and many others much better and wiser than me, had openly avowed as our opinions. The passage, in short, is this:

'Mr. Hume is the first, as far as I know, who has treated of causation in a truly philosophic manner. His essay on necessary connection seems a model of clear and accurate reasoning. But it was only wanted to dispel the cloud of mystery, which had so long darkened that important subject. The unsophisticated sentiments of mankind, are in perfect unison with the deductions of logic, and imply nothing more at bottom, in the relation of cause and effect, than a constant and invariable sequence. This will distinctly appear from a critical examination of language, that great and durable monument of human thought,' &c. &c. Leslie on Heat. n. 16. p. 521.

'If Mr. Leslie in the foregoing extract, had qualified the first sentence, by saying, that Mr. Hume's essay on necessary connection *(so far as it relates to physical causes and effects merely)* is a model of clear and accurate reasoning, I do not think it possible that the slightest objection could have been made to his assertion by any person at all acquainted with the subject, even though he had only read the note in question. But when that note is compared with the passage in the text which it professes to illustrate, it is evident to a demonstration, that it was of *physical causes* alone that Mr. Leslie could be supposed to speak. His argument is directed against the unphilosophical supposition of the agency of invisible intermedia, to account for the phenomena of gravitation, (a supposition, by the way, which has been always considered as one of the most dangerous weapons of the atheist) and after remarking, that such theories serve only to torture the imagination, without obviating or lessening the difficulty, he concludes with the following very just and striking reflection.

'It is a remarkable and instructive fact in the history of philosophy that impulsion should have been at one period the only force that was

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admitted. The motion of a falling stone was certainly not less familiar to the senses than that of a stone which is thrown; but in the latter case, the contact of the hand was observed to precede the flight of the projectile; and this circumstance seemed to fill up the void, and satisfy the imagination. Gravitation sounded like an occult quality; it was necessary to assign some mechanical cause, and if there were no visible impulses to account for the weight of a body, might not that office be performed by some subtile invisible agent? Such was the way of metaphysical prejudice; that even Newton, forgetting his usual caution, suffered himself to be borne along. In an evil hour, he threw out those hasty conjectures concerning ether, which have since proved so alluring to superficial thinkers, and which have, in a very sensible degree, impeded the progress of genuine science. So far from resolving weight or pressure into impulse, we have seen that the very reverse takes place, and that impulse itself is only a modification of pressure. This statement has already some distinguished adherents, and must in time become the received opinion. Science has experienced much obstruction from the mysterious notions long entertained concerning causation.' Ibid. P. 135.

'At the close of this passage, Mr. Leslie refers to note 16 at the end of his volume, which note must therefore be considered as a continuation of the foregoing observations; and of consequence, the meaning of the word causation, when it occurs in the latter,* must be limited, according to every rule of fair interpretation, by that sense, in which alone the author could be possibly supposed to employ it in the former.'

To these candid and judicious observations we may be permitted to add, that part of Mr. Leslie's note seems to preclude the notion, that he intended to deny the agency of intelligent, as well as of blind causes. 'The unsophisticated sentiments of mankind,' he says, 'are in perfect unison with the deductions of logic, and imply nothing more at bottom, in the relation of cause and effect, than "a *constant and invariable sequence*."' But no man could ever dream of maintaining, that mankind do not universally agree in the operation of intelligent causes, an agreement which has been ever considered by the atheist as well as by the theist, to be the natural foundation of religion. Wherever savages, (says Abbè Raynal) see motion which they cannot account for, they suppose a soul. Let Mr. Leslie's opinions then have been as much biassed towards atheism, as his warmest opponents can suppose, he cannot be presumed to have made use

* There is some ambiguity of expression in this place. *Latter*, by the rules of grammar, should refer to 'foregoing observations' which is the last antecedent. The author, however, doubtless intended it to apply to *the note*, in which alone it was material to point out that the word *causation* was to be taken in a limited sense. *Rev.*

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of an argument, which is manifestly contradicted by universal experience.

Mr. Leslie, however, aware of the danger to which this clamour exposed him, addressed a letter to the Rev. Dr. Hunter, professor of divinity, in which he disavows every inference which may be drawn from his note, to the prejudice of religious truths. The gross misapplication which Mr. Hume had made of reasonings respecting physical causes, to invalidate the argument for the existence of a Deity, it did not fall under his plan to point out, in a treatise entirely confined to physical discussions; especially as that had been done by Dr. Reid, and others, in a manner which he conceives to be completely satisfactory to every reader who understands the argument. Should he give another edition of his work, he pledges himself to shew, in an additional paragraph, how grossly and injuriously he had been misrepresented on this occasion. This letter appears to have given, as well it might, thorough satisfaction to Dr. Hunter, who transmitted it to the ministers of Edinburgh, accompanied with his opinion, that the proceedings against Mr. Leslie should be dropped. These gentlemen, however, thought otherwise, pronounced the letter unsatisfactory, and presented a representation to the patrons of the university, claiming a right of *avis amentum* in the election of professors, by virtue of a charter of James VI. and remonstrating against the appointment of Mr. Leslie, on the ground of the celebrated *note*. With the legal question the public have no concern; the language of the theological objection is as follows: After setting out the words of the note as far as 'constant and invariable sequence,' they proceed; 'from which it is evident, that Mr. Leslie, having, along with Mr. Hume, denied *all such necessary connection between cause and effect, as implies an operating principle in the cause*, has, of course, laid a foundation for rejecting all the argument that is derived from the works of God, to prove either his being or attributes.' The magistrates, however, proceeded to elect Mr. Leslie; but the heat of the discussion was not allayed by this determination, from which an appeal was made to the general assembly of the church of Scotland, whose meeting had not taken place at the time that Mr. Stewart's pamphlet was given to the world.

We have thus endeavoured to lay before our readers a summary statement of the principal facts detailed in this publication. Upon the conduct of those who were concerned in the opposition to Mr. Leslie, it is now time to animadvert. Had Mr. L. been really deluded into any conclusions hostile to the primary truths of natural religion, it might well be a matter of very serious hesitation,

to the best and wisest men, whether such unfortunate opinions should be made use of to exclude him from an office, which, though connected with the education of youth, related only to their instruction in the abstract theorems of mathematical science. Strict inquiry into the moral and religious principles of those, by whom morality and religion were not expected to be taught, would have deprived more universities than one of instructors, from whom their pupils have gained much intellectual good, and suffered no moral evil. The necessity too of adherence to general rules, and the peril of admitting a precedent of exclusion for opinions, would have pressed upon the minds of prudent men with considerable weight; while the invidiousness of apparent intolerance, and the disparagement which religion itself must sustain by the unfavourable construction which some would put upon the conduct of her supporters, would not have been forgotten in the deliberation.

The question, however, does not rest upon this ground. Let it be conceded, that if atheism could be deduced from Mr. Leslie's language, Mr. Leslie must be debarred from the reward of his mathematical labours. Either the ministers of Edinburgh must maintain, that Mr. L. designed that such a conclusion should be drawn from his reasonings on cause and effect, or that such a conclusion, though not designed by himself, would be the logical, or at least, a plausible inference from them. Now, as to the former supposition, it may fairly be asked, whether, of two interpretations which may be given of a particular passage; if the one which is unfavourable to the author, is rendered improbable, by the subject matter of his work, by the context of the very passage in question, by the use of arguments which are plainly inapplicable upon such an hypothesis, and is moreover explicitly denied and disavowed by the author himself; and the other lies under none of these difficulties; whether, we say, it is the part of candour and equity, to elect the former interpretation, or the latter. The ministers of Edinburgh, if they meant to impute intentional atheism to Mr. L. on the score of this note, acted, we will assert, with a prejudice against the accused, which would reflect scandal upon a tribunal of Algiers.

There is, however, another horn of the dilemma, which we stated before, and they are at liberty to take refuge in it. Such indeed appears to have been their course. Mr. L.'s religious professions are, by a writer in one of the Edinburgh newspapers, whose letter is printed in Mr. Stewart's appendix, admitted to be sincere; and a circular memorial sent to members of the ensuing general assembly, apparently the

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production of some of the ministers, as well as their remonstrance to the magistrates, rest the cause upon metaphysical skill, rather than personal obloquy. In the judgment then of these gentlemen, the doctrine contained in Mr. L.'s note leads to atheistical conclusions. Those who have been at all conversant with physical or metaphysical science, especially those parts which seem to connect the two, will probably be startled at such a notion. What Mr. Stewart thought of it, we have seen above. In Mr. Leslie's note, the theme of so much clamour, he recognized the assertions which he had made himself, and lessons which he had many years been inculcating. In his own excellent work on the philosophy of the human mind, the distinction between physical and metaphysical causes is thus accurately taken. 'The word cause is used, both by philosophers and the vulgar, in two senses which are widely different. When it is said that every change in nature indicates the operation of a cause, the word cause expresses something which is supposed to be necessarily connected with the change, and without which it could not have happened. This may be called the *metaphysical* meaning of the word, and such causes may be called *metaphysical or efficient causes.* In natural philosophy, however, when we speak of one thing being the cause of another, all that we mean is, that the two are constantly conjoined; so that when we see the one, we may expect the other. These conjunctions we learn from experience alone; and without an acquaintance with them, we could not accommodate our conduct to the established course of nature. The causes which are the objects of our investigation in natural philosophy may, for the sake of distinction, be called *physical causes.*' P. 72, 2d edit.

Mr. Stewart, however, does not rest this upon his own authority, nor allow a careless reader to suppose, what Mr. Leslie, probably from inexperience in metaphysical reading, seems to have taken too much for granted, that Mr. Hume was the first proposer of the doctrine which he has illustrated. The quotations which Mr. S. has accumulated from great names, all unsuspected of irreligious taint, and many of them luminaries of the English church, are so full and convincing, that we should have no sentiment but pity for the rashness of Mr. L.'s adversaries, did not the recollection of those consequences to the individual and to truth, which their success would have had, recall us to indignation.

Creber utrâque manu pulsat versatque Dareta.

At the head of this venerable list, stands the most venerable of all, Lord Bacon. Hear how, in the first aphorism of

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the Novum Organum, he calls away the lovers of philosophy from fruitless speculations on causes and powers, to the humble, but securer paths of observation and experiment. 'Homo naturæ minister et interpres tantum facit et intelligit, quantum de naturæ ordine re vel mente observaverit; nec amplius scit, aut potest.' This aphorism is as generally worded as the note of Mr. Leslie; and were it to be construed with the same rigour, without that limitation, which is plainly imported, to the objects of natural philosophy alone, would, as Mr. Stewart observed, not only imply by inference, but explicitly assert, that we know nothing whatsoever concerning the existence of the Deity, and his attributes. To Bacon succeed Barrow, Clarke, Butler, Berkeley, the author of the Procedure, Extent, and Limits of Human Understanding, Price, Reid, Wasing, Ferguson, and Robison, all, more or less strongly, maintaining, that in physical phenomena, we cannot attain any knowledge of the operating cause.

An extract from Dr. Price's review of the principal questions in morals, exhibits this position with perspicuity and conciseness. 'What we observe by our external senses,' says that writer, 'is properly no more than that one thing follows another, or the constant conjunction of certain events, as of the melting of wax, with placing it in the flame of a candle, and in general, of such and such alterations in the qualities of bodies, with such and such circumstances of their situation. That one thing is the cause of another, or produces it by its own efficacy and operation, we never see.'

Thus far we have proved that Mr. Leslie's theory is free from reproach of atheism, and sanctioned by the most illustrious authorities among religious philosophers. But what if it turn out, that this traduced and calumniated opinion is intimately connected with theistic belief? What if the contrary position is deemed by the atheist the basis and support of his system?

There is in mankind a strong propensity to attribute every change in nature to the operation of a cause. Whether this is founded on analogy between the phenomena dependent on our will, and those which are not, or is derived from some other source, it is certain that in every change we are compelled to conceive something previous, without which such change would not have taken place. Motion is preceded by motion, impulse by impulse; all nature is exhibiting a continual succession of changes, in which, like the wheels and levers of a great engine, we cannot discern by our senses any beginning. Certain phenomena we observe to be uniformly connected with others; they are the conditions, the *sine quibus non*, of their existence. Unless the billiard ball is

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struck it will not move; unless the electric spark pass into the gold, it will not be oxidated; unless the moon be in one particular position, the waters of the ocean will not swell to their greatest height; unless the image of a visible object is painted on the retina, the mental perception will not take place. The knowledge of this 'constant and invariable sequence,' as Mr. L. calls it, is sufficient for all practical purposes of life; it enables us to apply means to ends, and even to foretell those changes of nature which are far above the grasp of our power. Thus the word *causes* has been applied to what should more strictly be termed *conditions*, from analogy, because we anticipate their consequences with the same certainty that we do the effects of our own volition upon our bodies. From the principles which have operated in the construction of language, this usage of the word is very natural; and philosophers have added another metaphor, by applying the word *law*, which imports a rule by which the actions of intelligent beings are measured, to the course of nature, or occurrence of phenomena in an uniform order of succession. Through the use of this metaphor the first book of Hooker is in great part a splendid declamation, formed of incongruous reasonings, and images, which are not the less magnificent for being confuted. But even the vulgar look sometimes deeper, and when they are struck with appearances as unexpected, recur to the primary notion of causation, the will of an intelligent mind. What the Abbè Raynal says of savages, we have already quoted. It is a general fact in human nature; beautiful, as all such facts are, from its universality and various illustration; most beautiful and most sublime, from the consequences which it unfolds. It is this, which has given animation to the winds, and life to the luminaries of heaven; it is this, which has clothed the divinities of barbarous nations in thunder, and armed the secret powers of subterranean darkness with the earthquake and the volcano. Hence the bold impersonation of inanimate beings, always perhaps attended, where distinctly conceived, with momentary belief, and far more frequent in the rude, than the refined state of society. In all these things we see the strong conviction of man, that power and causation are the attributes of mind alone. 'If any man affirms', says Dr. Reid, 'that a being may be the efficient cause of an action, and have power to produce it, which that being can neither conceive nor will, he speaks a language which I do not understand.' Is it then from those, who, admitting the necessity of causes, deny that those causes can be found in the qualities of matter, and the circumstances of physical phenomena, or from those, who

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assert 'such a necessary connection between cause and effect, as implies an operating principle in the cause,' that atheism is most likely to borrow aid? Powers, energies, and causes, are terms which the atheist has always used, and always applied to the succession of material phenomena. That the phenomena of nature must have a cause, it is said in a note, perhaps by Condorcet, to the last edition of Voltaire (we quote the substance, not the words, as we neither have the book before us, nor should think it worth while to hunt a scrap of atheism through ninety volumes) all men are agreed; but the difference is, that some think the probability is, that this cause is intelligent, and others, that it is blind. If what we have maintained is true, a blind cause is little better than a contradiction.

We are abundantly sensible, that these opinions, though conformable, as far as we can judge, to those of Dr. Reid and Mr. Stewart, are carried farther than is precisely warranted by the language of some of those authorities whom we have mentioned; and further also than seems to have been in the contemplation of Mr. Leslie. Should they appear therefore unfounded, his expressions will still be justified; but we were anxious to shew the views which opened to us from the primary position, that the relation of cause and effect is not discernible in physical phenomena; views, which, in part at least, had met the mind of the writer of this article some years since, at a time when he was wholly ignorant of the opinions of Dr. Reid, and had only an imperfect notion of those entertained by Mr. Hume. The very possibility, however, that from this doctrine, thus impugned on the score of atheism, inferences directly contrary to atheism may be drawn, leads us to reflect a moment upon the preciousness of philosophical freedom. What is man, and what are his faculties, that he should peremptorily decide, that the results of a great and comprehensive metaphysical theorem must be injurious to eternal truth? Has he forgotten how frequently despised and traduced opinions have survived the obloquy which has overwhelmed their authors, and proved in succeeding generations, the instruments of warfare against falsehood, and vice, and impiety? Let us call to mind the day when Galileo, summoned before the inquisition at Rome, compelled to humble the dignity of philosophy at the footstool of intolerant power, purchased by a dissembling recantation the miserable indulgence of wearing out his old age in imprisonment: who was there, in that disgraceful day, of the judges that pronounced, or of the besotted multitude that applauded the sentence, who could forsee, that in the

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lapse of a few ages, upon the discoveries of that man, and of others, who with happier auspices should tread in his footsteps, there should be reared a system of natural science, so full in its demonstration, and so magnificent in its development, of divine wisdom and energy, that the theories of antiquity should seem in comparison rather to display the work of unskilful architects, than of the first and most perfect of beings? Let us be assured, that the time will come, when the science of the present age, highly and justly as we pride ourselves in its advancement, will be regarded by our posterity as slight and imperfect; but they will not forget those who shall have promoted or obstructed that labour in the field of truth, the harvest of which will be reaped by them.

Since the publication of Mr. Stewart's pamphlet, this question has been finally decided by the general assembly, and the election of Mr. Leslie, after a debate of uncommon length and vehemence, confirmed by a majority of 96 to 84; a doubtful and dangerous victory, on which we may no otherwise congratulate the church of Scotland, than as she has narrowly escaped from the greatest ignominy, by which the annals of her establishment could be stained. We have already shewn, that we do not consider this as an ordinary case. Were the cause that of Mr. Leslie alone, we should probably have been silent. That he indeed was most injuriously treated, is past a doubt. Had the attempt to deprive him of his professorship succeeded, he would have been cast back into his station of life, with a stigma fixed indelibly upon him by the solemn and notorious sentence of his superiors; and this by a forced and perverted construction of his language, and in contempt of his unequivocal denial of the charge. He, however, would not be the only man whom this has befallen; it has been a common lot of the wise and virtuous, to pass through reproach and calumny, to estimation and renown. To those who feel for truth and science, it is of higher import. In their breasts, every instance of unjust and persecuting attacks upon philosophy should awaken a generous indignation.—Had the ministers of Edinburgh succeeded in misrepresenting what they could not understand, and imputing atheism to a position, which is perhaps most favourable to religion, the recluse student of Cambridge or Oxford might have trembled. The *libertas philosophandi* was at stake. It was the thirty shillings ship money of Hampden, the unlawful oppression of an individual, which vibrated to the heart of the community. Few and happy are those who worship truth, as alone she can meetly be worshipped, in singleness and sincerity of heart; who seek the lights which burn upon her altars, through whatever

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labyrinths they may be led; conscious, that though she may be missed by boldness, she cannot be attained by timidity. But what shall secure these her votaries, from calumny and false judgment? What, but a common principle in men of letters, that calumny and false judgment shall be repelled with indignation? There is enough already in this island of that dastardly and illiberal spirit, which hates the very name of philosophy, 'worse than toad or asp,' and if it allows that truth should be sought for, allows the search only to be made within the lines which it has chalked upon the ground, and in the fetters which it has imposed. If any man has not remarked this spirit, or thinks that its success at Edinburgh would not give it encouragement elsewhere, he may deem our opinions hyperbolical. But if they make a common cause, so must we.

It is with pleasure we observe that the excellent author of this pamphlet, who in his Elements of the Philosophy of the Human Mind, preserved that calm and equable dignity of style, which is best adapted to the purpose of philosophy, has shewn upon this occasion that noble and generous warmth, which carries a kindred feeling to the breast of the reader, while it marks the energy by which it was produced. Pessimè comparatum foret generi humano, says Milton, si libertas muta, servitus loquax esset. It is essential that the enemies of true philosophy should learn, that her votaries have other weapons than those of cold and abstract reasoning, when they pass from the academy into the forum, and appeal to those whom they must interest and persuade. And we are convinced, that the future biographer of Mr. Stewart will be pleased to draw a proof from his conduct in the late controversy, that a life of philosophical contemplation has not, as is sometimes the case, generated in him that apathy, which looks with frigid indifference upon the injuries of innocent men, or the perils of important truth.

ART. III.—*The Bravo of Venice, a Romance, translated from the German, by M. G. Lewis.* 8vo. *pp.* 350. 6s. Hughes. 1806.

TIME, which has increased our experience, has strengthened our resolution, and we are now able to turn over the leaves of a Germanico-terrific Romance with an untrembling hand, and to peruse its contents with unruffled attention, although our solitary chamber should be lighted by the glimmering of a single taper.

We are not acquainted with the original work, of which

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Mr. Lewis professes this to be a translation, but from the spirit of the performance, we can imagine that the German author has lost nothing by this change of dress. The history of the Bravo of Venice is interesting, the language glows with animation, and the *denouement* is rapid and surprising. It would not be fair to enter into an analysis of the story, as the mysteries of the tale would thereby be developed, and the reader would be deprived of the pleasure which results from astonishment. It would be an act of injustice to the author, who stands in the predicament of a conjuror, and who would lose his power of exciting admiration, if his tricks were previously explained; but we will print the following extracts by way of hand-bills to excite the curiosity of the public, and as specimens of the entertainment which they may expect to receive.

'Andreas and his confidential counsellors now flattered themselves that the public tranquillity had nothing more to apprehend, and that Venice was completely purified of the miscreants, whom gold could bribe to be the instruments of revenge and cruelty—when all at once the following address was discovered, affixed to most of the remarkable statues, and pasted against the corners of the principal streets, and pillars of the public buildings.

VENETIANS!

'Struzza, Thomaso, Pietrino, Baluzzo, and Matteo, five as brave men as the world ever produced; who, had they stood at the head of armies, would have been called *heroes*, and now being called *banditti*, are fallen victims to the injustice of state-policy; these men, it is true, exist for you no longer: but their place is supplied by him whose name is affixed to this paper, and who will stand by his employers with body and with soul! I laugh at the vigilance of the Venetian police; I laugh at the crafty and insolent Florentine, whose hand has dragged my brethren to the rack! Let those who need me, seek me; they will find me every where! Let those who search for me with the design of delivering me up to the law, despair and tremble; they will find me no where—But I shall find *them*, and that when they least expect me!—Venetians, you understand me!—Woe to the man who shall attempt to discover me; his life and death depend upon my pleasure.—This comes from the Venetian Bravo.

ABELLINO.'

'It must be superfluous to inform my readers that all Venice became furious at this new insolence. Within the memory of man had no one ever treated with such derision the celebrated Venetian police, or set the Doge's power at defiance with such proud temerity. This occurrence threw the whole city into confusion: every one was on the look out; the patroles were doubled; the sbirri extended their researches on all sides; yet no one could see, or hear, or discover the most distant trace of Abellino.

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'The priests in their sermons strove to rouse the slumbering vengeance of heaven to crush this insolent offender. The ladies were ready to swoon at the very name of Abellino, for who could assure them that, at some unexpected moment, he might not pay *them* the same compliment which he had paid to Rosabella? As for the old women, they unanimously asserted that Abellino had sold himself to the prince of darkness, by whose assistance he was enabled to sport with the patience of all pious Venetians, and deride the impotence of their just indignation. The cardinal and his associates were proud of their terrible confederate, and looked forward with confidence to the triumphant issue of their undertaking. The deserted family of Conari called down curses on his murderer's head, and wished that their tears might be changed into a sea of sulphur, in whose waves they might plunge the monster Abellino: nor did Conari's relations feel more grief for his loss than the Doge and his two confidants, who swore never to rest till they had discovered the lurking-place of the ruthless assassin, and punish his crime with tenfold vengeance.

—'Yet after all,' said Andreas one evening, as he sat alone in his private chamber, 'after all, it must be confest that this Abellino is a singular man——He who can do what Abellino has done, must possess both such talents and such courage as [stood he at the head of an army] would enable him to conquer half the world!—Would that I could once get a sight of him!'—

—'Look up then!' roared Abellino, and clapped the Doge on the shoulder—Andreas started from his seat. A colossal figure stood before him, wrapt in a dark mantle, above which appeared a countenance so hideous and forbidding, that the universe could not have produced its equal.

—'Who art thou?' stammered out the Doge.

—'Thou seest me, and canst doubt? Well then! I am *Abellino*, the good friend of your murdered Conari, and the republic's most submissive slave.—

'The brave Andreas, who had never trembled in fight by land or by sea, and for whom no danger had possest terrors sufficient to shake his undaunted resolution, the brave Andreas now forgot for a few moments his usual presence of mind. Speechless did he gaze on the daring assassin who stood before him calm and haughty, unappalled by the majesty of the greatest man in Venice.'

'Abellino nodded to him with an air of familiar protection, and graciously condescended to grin upon him with a kind of half-friendly smile.'

The taste and sentiments of our riper years are frequently the result of early associations, which cannot be traced to their source; but in some remarkable instances, the origin of a particular bias has been accurately ascertained. Reynolds became fond of painting from an early perusal of Richardson's treatise on the art: the genius of Chatterton received its peculiar direction from his being taught to read in a *black*

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letter bible; and we verily believe that Mr. Lewis was initiated into learning by one of those histories of harlequin, where the *turn up* and *turn down* of every leaf introduces the hero in a new situation, and creates fresh matter for surprise and wonder. Perhaps the nursery of our author was ornamented with those pictures of the gentleman and the lady, where half of each figure is in full dress, while the other half of each is a naked skeleton; and this may account for his perpetual introduction of characters, which are creatures partly of this world and party of another.

Novels have commonly been divided into the pathetic, the sentimental, and the humourous; but the writers of the German school have introduced a new class, which may be called the *electric*. Every chapter contains a shock: and the reader not only stares, but starts, at the close of every paragraph; so that we cannot think the wit of a brother-critic far-fetched, when he compared that shelf in his library, on which the Tales of Wonder, the Venetian Bravo, and other similar productions were piled, to a galvanic battery.

Mr. Lewis possesses a fertile imagination and considerable genius: we would therefore advise him to quit the beaten track of imitation. '*Ohe! jam satis est.*' We have had enough of ghastly visages, crawling worms, death's heads and cross bones. When we first visited Mrs. Salmon's wax-work, mother Shipton's sudden kick startled us, and we were terrified at the monster who darts from the corner cupboard to devour Andromeda; but we can now visit this scene of wonders without terror or alarm, and if we affect surprize, it is merely in compliment to the woman who exhibits them, that she may not be disappointed of her grin.

If this hint be not sufficient, if Mr. Lewis be determined to persevere in dressing up hobgoblins to frighten critics, let him attempt a task worthy of his powers, and complete the catalogue of his labors by translating the poems of the great German poet, Hum.

We subjoin a translation of a small poem from that renowned author's works, that our readers may see at once the propriety of our recommendation, and the acquisition which such a production would be to English literature.

Lemona was daughter of Hudda the brave
Whose throne was exalted on high;
His gold and his silver fill'd many a cave,
His nobles were haughty, but each as a slave,
Obey'd the least dart of his eye.

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Lemona was tall, and Lemona was fair,
Her ringlets fell over her shoulder,
Like the silver-wing'd dove was the smooth of her hair,
Her ancles were taper, her elbows were bare;
O! it made the heart beat to behold her.

Lemona had huntsmen and hounds in her train,
And of silver-shod horses a score;
Her palfrey was grey, and of silk was his rein,
He champ'd his gold bit, as he pranc'd on the plain,
And seem'd proud of the burden he bore.

Lemona was happy: for Bruno, the son
Of a rich and a mighty great earl,
Had sigh'd, and had knelt, and her heart he had won,
As she sat on her seat by the rivers that run
Thro' bridges of mother of pearl.

Quick throbbings, quick throbbings swell'd thick in her breast;
She gave a consent with a falter;
The priests were assembled in surplices drest,
Young Bruno most cheerly the damsel caress'd,
As they walk'd up the aisle to the altar.

The palace was crouded, the chandeliers shone,
The ivory tables were spread;
The bride and the bridegroom were plac'd on a throne,
Which entirely was form'd of a large onyx stone,
With a canopy over their head.

Now the laugh shakes the hall, and the ruddy wine flows;
Who, who is not merry and gay?
Lemona is happy, for little she knows
Of the monster so grim that lay hush'd in repose,
Expecting his evening prey!

While the music play'd sweet, and with trippings so light
Bruno danc'd thro' the maze of the ball,
Lemona retired, and her damsels in white
Led her up to her chamber, then wish'd her 'good night,'
And went down again to the hall.

The monster of blood now extended his paws,
And from under the bed did he creep;
With blood-clots besmear'd he now stretch'd out his claws,
With blood-clots besmear'd he now open'd his jaws,
To feed on the virgin asleep.

He seised on a vein, and he gave such a bite,
And he gave with his fangs such a tug,
She scream'd.—Bruno ran up the stairs in a fright—
The guests follow'd after—when brought to the light,
Lord ha' mercy! they cried, what a Bug!!!

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ART. IV.—*Proposal of a Bible Society for distributing Bibles, on a new Plan, submitted with the Hope of making thereby the Holy Scriptures more read and better understood. By John Reeves, Esq.* 1s. Nicol. 1805.

IN this tract, which is dedicated to the present archbishop of Canterbury, Mr. Reeves comes forward as a strenuous advocate for the institution of a society for the gratuitous distribution of bibles, to be established upon a new plan. The principal features of this scheme are, that the bibles which are to be distributed should be divided into four or five volumes, to be issued and given away by a volume at a time; that instead of aiming at cheapness, or rather at *lowness* of price, it should be a fundamental maxim with the new society to fix a *minimum* in the quality of the printing paper, below which no considerations of expence should ever induce the society to descend; and, lastly, that the text should always be accompanied by a short exposition or commentary, for the purpose of removing such difficulties as are likely to stand most in the way of unlearned readers.

Near the end of the pamphlet we find its chief contents summed up in Mr. Reeves's own words, which we shall therefore present to our readers, before we proceed to the remarks which we have to offer upon the proposed scheme:

'I have now opened as much of this plan as seems to me necessary towards obtaining a decision, whether it has the shew either of utility or practicability; that is, whether the distribution of handsome well-printed bibles, at four deliveries, is not a plan more likely to promote the reading and understanding of the bible in families of inferior rank, and whether it is likely to become more expensive to the subscribers than the distribution, as at present made, of low priced mean bibles, by several bible societies, and whether it does not promise so much benefit to religion, as to be the fit subject of a society, to be formed for the purpose of carrying it into effect.' P. 33.

We cannot say that Mr. Reeves, with all his zeal, has inspired us with any wishes for the success of his *new association*. He had our concurrence with him in opinion and affection much more heartily, in the society which he so happily presided over, several years ago, for political purposes. Some of his suggestions, no doubt, are worth regarding. He has pointed out imperfections which, it must be acknowledged, do exist; and to the remedies which he proposes, we are in some particulars disposed to accede. But then these particulars do not seem to us by any means to stand in need of, or to deserve a new society to carry them into effect.

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The whole design is intended for the removal of existing evils and imperfections. But before we can enter heartily into Mr. Reeves's views, we must be convinced that he has formed a tolerably fine and accurate estimate of the evil which he proposes to encounter. We are obliged to own then, that he appears to be animated too much with a zeal for change; that by frequent contemplation of the evils which he opposed, he has magnified them to himself far beyond their true size; and that we perceive in him much more than we can approve, both of the temper and language of an advocate, who is impelled so far by a desire of *carrying* his cause, that he forgets the respect which is due to the moral and intellectual taste of his hearers. We have no liking for such statements as these which follow. They are *characteristic* of Mr. Reeves's zeal in his present proposal. We think them greatly overcharged: and there is a coarseness in them which is offensive to our feelings, and by no means innocent in its tendency.

'The kingdom is inundated with these *nominal* bibles. It is always the worst printed book, even in the meanest house; for if a cottage has a book of songs or tales, together with the bible, the former is ever the better printed book of the two, and it is for that reason, the last to be destroyed.'—'It is the bible only that is reserved for typographical degradation; so little is thought of setting up the word of man, and laying low the word of God, in the very act of promoting christian knowledge.' P. 8.

'The word of God is a despised book; you heap upon it every disadvantage that can depress and degrade it.' P. 13.

'A bible, in whatever size, is unlike every other book, I mean every book intended for perusal; it resembles a dictionary; a resemblance which unhappily corresponds with the prevailing character it has obtained; I mean that of a book of reference, a book resorted to for verifying a text, and then returned to the shelf, till another like occasion requires it to be consulted. Agreeably with this state of *regulation* and *neglect*, the bible has not participated in any of the improvements that have successively been made in the useful art of editing books.' P. 15.

We have remarked several other passages written in the same declamatory tone of feeling with the above; which, if they be mixed with some truth, yet their effect, we presume, upon most readers, will not be very favourable to the entertainment and reception of Mr. Reeves's design.

Thus far indeed we agree with Mr. Reeves, that it is exceedingly important that the bibles which are given away

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should be printed upon good paper, and of a fair legible type. It may therefore be well worthy the consideration of societies at present existing, or of any such as may hereafter be formed, whether a due attention be always paid to this material object. Much more it may be of use to recall to the minds of private individuals, the necessity of paying proper regard to this point in their intended benefactions. It may be well enough also, that the universities and the king's printer should pay so much deference to Mr. Reeves's notions, as to print their bibles in such a manner as to render it more easy to bind them up in two, three, or more volumes, at the option of the purchaser, than can now be done. It would be very well also, that the verses, and even that the chapters, should be noted in the margin; and that the printer should observe certain new divisions by paragraphs, in some such manner as is done in Mr. Reeves's editions. The dispersion, however, and giving away of the sacred book in parts or volumes, is liable to several objections; and like many other parts of this tract, the serious and solemn proposal of it, for the engagement of a new society, savours not a little of that literary quackery which is in these times so very prevalent; and is most of all offensive when it approaches the threshold of the sanctuary.

The reason which Mr. Reeves has stated for the many imperfections which he finds in the present mode of editing the bible, viz. the neglect and disregard of that work, is, we believe, much more justly the very opposite to that which is true. It has been in fact an accumulation of associations, originating in a religious (or shall we call it *superstitious*) regard, in long continued use, and in a feeling which loves to consider even the ordinances and the garniture of religion as elevated above the influence and caprices of fashion, which has kept back from the sacred volume those decorations and improvements for which Mr. Reeves so earnestly contends.

The execution of that part of Mr. Reeves's plan which respects the addition of notes to bibles intended for dispersion among the poor, would be attended, we are persuaded, with very considerable difficulties; yet the object is so desirable, that we should be glad to see it undertaken by a commission of one or more learned men, acting under proper authority. It is plain, however, that the scheme must have all the best advantages of this kind, if it is to be attended with any prospect of success. There will be, and with great reason, a strong feeling against the admission of any thing like prescribed and authorized commentary; and yet without the

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recommendations of internal excellence, and external patronage by individuals of elevated station, and societies of established influence and respectability such a design must speedily die away. Mr. Reeves, speaking of the condition in which the bible is found in that respect, asks us, who thinks now of reading Shakspeare and Pope, &c. without the aid of explanatory comments?—Be it so. But we can by no means admit the conclusion to which Mr. Reeves seems to think we must inevitably be drawn by the comparison of these circumstances, viz. that the bible is therefore a neglected and despised volume. What though the poetical works of Mr. Pope may swell out to eight or ten octavos, and Shakspeare to eighteen or twenty, every page of which shall be in great part occupied by the contending light and darkness of all the long list of *various* commentators, and though the bible so seldom appear with any notes at all, yet is it correct, we ask, to impute this to the reason which Mr. Reeves alleges? The very opposite cause is more nearly the true one. No *variorum* edition, like those of Shakspeare, &c. *could* be printed of the bible, so numerous have been its commentators, and so incessant have been the efforts of learned men for the illustration of the several parts of which it is composed. We prefer therefore to have our notes in separate volumes. We select the best commentators: or, if a work be collected and composed of notes from several writers, which is a case by no means uncommon, even this is also found best to publish without the text, and for several very good reasons; among the rest, for one which is of itself amply sufficient, that otherwise the copies of the bible in every well-stored library must be multiplied beyond all bounds: a reason therefore which leads to a conclusion very different from that pretended by Mr. Reeves.

But had we no other objections to the particulars of Mr. Reeves's proposal, and did we sympathize much more than we do in the views and feelings which appear to have given birth to his scheme, we must be allowed in the last place to protest very decidedly against the institution of a separate society to carry these measures into effect. We cannot see why the good intended to be done might not be secured, not merely as well, but a great deal better, by the operation of the societies already established; or rather, and above all, by one society, that excellent and venerable institution, *the society for promoting christian knowledge*. This age, it has been often observed, is too much distinguished by a tendency to division. In fact, charity herself seems to have caught the infection, and to be becoming *schismatical*. We have

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new missionary societies, *new* bible societies, *new* religious tract societies, &c. almost without number. For our own parts, we do not contemplate these things with pleasure; and, besides other reasons, for this more especially, because we fully believe, 'that upon the whole, and in the long run,' charity will not gain, but will lose by the multiplication. We had much rather see one great mart and bank for religious charities; for missions, we will say, for charity schools, bibles, and religous tracts; the concerns relating more immediately to each particular object, to be under the management, if it were found necessary, of separate committees. These societies, as they are now formed, by their number tend to drain away and to weaken each other's strength; a considerable portion of their funds is always expended in the carrying on the necessary proceedings of the society, in rent, salaries, &c. and is thereby entirely lost as to charitable purposes; they may interfere with each other; jealousies may arise between them, and thus charity shall be wounded in her most vital parts; their concerns are less likely to be well conducted; a portion of their funds perhaps may sometimes be less secure. A confirmation of some of our observations on this head will, we are persuaded, arise in the judgment of any unprejudiced person who shall inquire for many charitable institutions, of each of which we heard in its turn about the time of its establishment, but which are now sunken into obscurity. The fault has not been in the objects of such societies, but in their separate establishment. We regard it therefore as an important part of the economy of charity, to keep as much together as possible, and not to invent, but to avoid all schemes of division.

It is upon such principles as these, of which we have now given a very imperfect draught, that notwithstanding the excellence of its object, we do not profess ourselves very warm admirers of the British and foriegn Bible Society which was not long ago founded: and it is upon such principles that we cannot wish success to the design of *yet another* new bible society by Mr. Reeves. We respect greatly his numerous public services. We think that the exertions which he has bestowed in the publication of his editions of the bible, the liturgy, and other religious volumes, are highly creditable to his talents and public spirit; and we trust therefore that he meets with ample patronage. But we shall rejoice to find that he has reconsidered his present proposal, at least so far as to recur to the Society for promoting Christian Knowledge and to see what portion of the evils complained of by him may be remedied, and what good may be obtained, by imparting and associating his own endeavours to theirs.

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ART. V.—*Practical Observations on Insanity; in which some Suggestions are offered towards an improved Mode of treating Diseases of the Mind, and some Rules proposed, which, it is hoped, may lead to a more humane and successful Method of Cure; to which are subjoined, Remarks on Medical Jurisprudence as connected with diseased Intellect. By Joseph Mason Cox, M. D.* 8vo. 5s. Baldwins. 1804.

THE prefatory observations of Dr. Cox, in which he shews an anxious desire to disclaim all pretensions to theory, and to proscribe reasoning as much as possible in his treatise, led us to infer that he had in some degree entered into the popular prejudices in respect to the terms *theoretical* and *practical*; and we were somewhat confirmed in this inference as we proceeded. It is unfortunate, indeed, that the hypothetical nature of many of those disquisitions in medicine, which have been called theories, has not only disguised the meaning of the term, but has induced too general a notion, that all reasoning on the subject is nugatory; that even the process of enlarged induction is frivolous; and that the only useful, because strictly practical, method of improving the science, is the relation of individual cases, or of the limitted conclusions which they may have suggested. Good general principles can never be deduced from a confined view of particulars. Those rules which are inferred from one or two occurrences, are equally hypothetical and equally delusive, in their application to other instances, which are only nominally the same, with the most chimerical reveries that have been entertained. And in truth the inventor of hypothetical doctrines and the partial observer of facts, differ much less from each other, than from the sound theorist: they both generalize from particular and limited views, and both go widely from the truth; but with this distinction, that the hypothesist displays ingenuity, the other does not.

Dr. Cox sets out with recommending the judicious expedient of keeping a case book, in which the history and progress of each case should be accurately detailed. The plan would be most useful; but not, we apprehend, in the mode which is intimated by the author. 'Theory,' he says, 'avails but little in the management of the insane, the causes are so frequently obscure, and indications so often totally wanting. The attendant symptoms, and other circumstances, seldom admit of deliberation, but when ingenuity and reasoning deny their assistance, it may be effectually procured from the memory, or from such a case-book as above described.' Pref. vii. Is it not then from a rational induction, not from comparing and reasoning on the cases collectively, but by the posses-

sion of a parallel instance for every individual case which may occur, that we are to derive a correct view of diseases of the mind, or the practical means of curing them? If so, he who possesses the most retentive memory, or the largest case-book, will have the greatest claim to our confidence as a practitioner; ingenuity and judgment may justly be omitted in the catalogue of his qualifications; and such a case-book will supersede all other diplomas in this difficult branch of the profession.

Many of the observations of Dr. Cox are such as would be readily suggested by a knowledge of the animal economy, and such as have been often repeated by writers on mental derangement. On these we shall be brief in our comments, and shall confine our attention chiefly to those remarks which appear to be novel, or particularly important. And although we apprehend that Dr. Cox's talents are better adapted to the practical superintendance of the insane, than to the production of a philosophical essay upon the principles by which he is guided, we shall have occasion to point out several suggestions of considerable importance and some ingenuity, obscured indeed by a total disregard to arrangement, and often imperfectly developed, but intrinsically valuable.

The volume commences with a brief history of a maniacal attack. It is obvious, however, that such an attack, which must be as various as the characters of men, can only be mentioned in general terms; and the early symptoms, which the author has enumerated, are in truth not peculiar to incipient madness, since many of them are features in the character of innumerable individuals in a state of sanity, and all of them may be discovered in the whims, and humours, and constitutional changes of men, who have never forfeited their claims to the reputation of mental sanity. 'A change of accustomed habits, disposition, taste, and pursuits, a rapid succession of ideas, acute sensibility, impatience of control, peevishness, restlessness, inordinate mirth, or depression, and occasional abstraction,' can only be viewed in a suspicious light, when other grounds of suspicion, such as a previous attack, a strong hereditary disposition, &c. already exist; in which case every great irregularity of mental activity, of temper, or of spirits, is to be dreaded, and in different individuals may be considered as the precursor, or the first symptom of insanity.

Without entering into minute, but inadequate distinctions of the remote causes into exciting, and predisponent, and of the latter into connate and acquired, we may observe that it is of some practical importance to be aware, that seve-

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ral of the circumstances, which excite insanity, in those who possess an hereditary or connate predisposition to it, will in some others, by repeated operation, generate that condition of the body, in which the predisposition consists. In this way, habitual intoxication, intense study, or an inordinate indulgence of the appetites and passions occasionally operate; and the disposition, once produced, may thenceforward become hereditary. Two opposite characteristics of the mind, according to Dr. Cox, imply a tendency to derangement; those of extreme mobility and extreme torpor. 'Those individuals who never proportion the impression of an agent to the degree of the acting power; who are much affected by trifles light as air, or remain unmoved amidst the most tremendous shocks,' have been observed to be particularly liable to diseases of the intellect. All striking singularities, however, of temper or modes of thinking, must be considered as an approximation to insanity, and the action of exciting causes is to be feared upon individuals who are thus distinguished.

Melancholy is often constituted by a peculiar derangement of mental action, which Dr. Ferriar calls an intensity of idea. The mind does not pass from idea to idea as resemblance may suggest; but one idea solely occupies the attention, and, if removed by external impression, it recurs perpetually without any association, by which it can be connected with the idea that preceded. Dr. Cox has ingeniously referred this to a curious but well known law in our constitution, according to which an impression upon any of our senses, if continued for a length of time, remains after the object which produced it ceases to be present, as is observed in the sensation of gyration after swinging or sailing, the perpetual recurrence of tunes, lines of poetry, &c. In this way probably, 'rivetted attention to one train of thought is a frequent source of insanity,' and in this way that very common species of insanity, which is excited by a contemplation of the terrors of future punishment, pictured constantly before the imagination by the intelligent plebeian orators of the methodistic persuasion, is probably excited; as well as many cases in which misfortune, or great good fortune, love, &c. eventually terminate in mental derangement. Religion and love are, according to Dr. Cox's experience, the most frequent causes of insanity; if that infatuation can be called religion, which dwells with perpetual attention on ideas of horror and despair, in order to enforce a belief in infinite mercy and goodness.

Several good observations are made under the head of prog-

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nosis, but they are huddled together without any thing like connection or arrangement. In attempting the diagnosis of mania and delirium, Dr. Cox is not very successful.—The frequent existence of fever with mania, he observes, renders Dr. Cullen's definition of insanity (delirium sine febre) incorrect. 'Madness is always to be considered as a chronic disease, delirium in every case is a symptom depending upon previous acute disease.' P. 19. What then, it may be asked, are we to call those maniacal paroxysms, which are quickly terminated and return no more, or which return for a short period at intervals? And is not delirium often one of the first symptoms of acute diseases? The state of the intellect, we apprehend, is far from being so obviously different in the two modifications of derangement as Dr. Cox has described; and the presence or absence of the characteristic symptoms of the acute diseases, which delirium usually accompanies, must perhaps be considered as the most certain guide to the practitioner.

In commencing the discussion of the most arduous and important part of his task, the author advances a *truism*, for the invention of which we allow him all due credit. 'It would greatly facilitate the duty of the practitioner, were we able to lay down certain rules that might invariably direct the judgment in the treatment of maniacs.' P. 22. Lest we should not derive the full benefit of this sage remark, it is several times repeated, to the interruption of the discussion, with insinuations of the advantage of experience in this difficult branch of the profession, and once with a direct allusion to the author's improvements. P. 48. These observations were probably not intended for the information of physicians, and they neither add to the dignity of the author, nor were they necessary in a work, which bears intrinsic evidence of his good sense and humanity.

Upon the subject of the management or moral treatment of maniacs, we discover a considerable mixture of ingenuity and inconsistency; ingenuity in suggesting expedients, but absolute contradiction in the conclusions which are inferred. This is the result of that sort of *practical* inquiry, which we have deprecated. Instead of deducing his rules or inferences from a comprehensive view of the circumstances, he confines himself to 'a detail of the result of his experience' in particular cases, which happening to differ essentially in important points, the results are of course different, and even opposite. He observes, P. 26, that, 'whatever methods are adopted in order to secure either fear or confidence, deception is seldom admissible; no promise should remain unful-

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filled, no threat unexecuted.' And in p. 28, we find a recommendation of the employment of '*pious frauds*, and of certain deceptions contrived to make strong impressions on the senses;' and it is afterwards said, that deception is only admissible, when employed with a view to relieve the disease. p. 52. There is perhaps rather a want of perspicuity, than of consistency, in these observations. So far as relates to promises and obligations, on the part of the physician, deception should unquestionably be avoided; but in cases where it is obvious that an impression on the senses, may without hazard of discovery, be made to counteract some erroneous fancy, the fraud may be safely and usefully resorted to.

On one important question, the propriety of humouring or of combating the insane idea, Dr. Cox is absolutely contradictory. In an innumerable tribe of hallucinations 'resulting from notions founded only in imagination,' and which 'occasion that species of mental derangement not curable by the common methods, in which no obvious corporeal indisposition exists, nor consequently any indications to direct the practitioner,; in all such cases,' Dr. Cox affirms, 'the deranged idea must be humoured contrary to the established rule in the more common ones.' p. 38.—Yet advancing to p. 49, we meet with the following unqualified assertion. 'It has been a very general, but erroneous idea, that the subject of hallucination should be humoured and attended to in order to dissipate or correct them, that the fear of exciting madmen by contradiction, indicates the necessity of acquiescence with their eccentricities, and the propriety of reasoning with them on the topics of their alienation; but such a practice is not only nugatory, but often productive of aggravation of symptoms.' It is singular, that, with his usual disregard to arrangement, Dr. Cox proceeds abruptly, after stating the first of these propositions, that the insane idea *ought to be* humoured, to relate cases produced by religious fear, which are characterized by 'notions founded only in the imagination, without corporeal disease,' but in which he effected a cure by the most opposite method, by withdrawing every thing that could support the insane idea, and opposing it in every possible way.

In the midst of this confusion, however, we discover a glimpse of new light, of which although from his dread of the treasonable practice of reasoning, the author has not thought proper to develop to his readers, he seems to have availed himself in practice with discrimination and success. If we may presume to generalize for ourselves, from considering the nature of the hallucination in the few cases which

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he has related, we should conclude, that the instances in which the idea may be humoured with success, are those which bear a great affinity to hypochondriasis, or which are in fact hypochondriasis in an extreme degree. The insanity, in these instances, we believe with Dr. Crichton, originates in some obscure and uneasy corporeal sensation, which excites the imagination to those very unaccountable conceptions, which constitute the disease. Strong impressions on the senses may in these cases counteract the tendency of those feelings. We can here oppose sensation to sensation; clear and distinct sensation to that which is obscure: the latter of course yields to the former, and without the train of imaginary evils to which it gave rise. If a person believes himself to be affected with the itch, as in the second case related by Dr. Cox, the production of a crop of eruptions on the skin by some application, and the apparent cure by other applications, excites a palpable sensation which the imagination cannot easily distort, and that which was obscure is no longer attended to. But in other cases, where the disease is more purely mental, is independent of sensation, and the mere result of strong and repeated impressions on the mind, (such are instances of religious insanity,) to accord with the insane idea, and to permit it to be cherished, is but to respect the impression, and to add to its intensity; no counteracting object or sensation can be employed; and deception is impossible. Hence the only successful attempt to cure, must be the contrary of the former; it must consist in removing every thing, which, by association, can induce the recurrence of the insane idea; in preventing all reasoning on the subject of it; and in pressing upon the attention every variety of topic that may interest the mind. Case V. of Dr. Cox affords a pointed illustration of this doctrine. These are views of much importance: we wish the author had dwelt upon them with more perspicuity.

We shall confine our remaining observations chiefly to two expedients which are somewhat novel in the treatment of insanity, and on which the author lays considerable stress; these are *music*, and the *swing*. From the well known powers of music on many individuals, both in its immediate operation, and as a source of some of the strongest associations of the mind, we are disposed to believe with Dr. Cox, that among the means of arresting the attention and calling forth the passions and mental exertions of the maniac or melancholic, it has been undeservedly neglected and despised. Dr. Cox affirms from his experience, 'that the varied modulations, the lulling soothing chords of even an Eolian harp, have ap-

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peased contending passions, allayed miserable feeling, and afforded ease and tranquillity to the bosom tortured with real or fancied woe:' and he relates an instance of a military maniac, on whom the notes of a shrill fife operated as the first stimulus to a return of regular thought, and roused him from the bed where he had lain in torpor and silence for several weeks; and thenceforward he advanced rapidly to recovery. (53.) The efficacy of an expedient which is thus capable of diverting the mind from the subject of its deepest contemplation, and the humanity of restoring tranquillity and health by infusing pleasurable sensations, will, we hope, ensure a further trial of music, at least as a coadjutant to the other remedies that may be employed in insanity.

The swing appears to be a much more powerful agent on the animal economy, and to afford the means of affecting the condition of both the mental and corporeal powers in a very extraordinary degree. It calms the most furious excitement, and produces a salutary sleep, when almost all other means fail. Eight cases are related by Dr. Cox in which its effects were strikingly, and in some permanently, beneficial. The machine which is employed, is, by a sort of solecism, called a rolatory or circulating swing. The oscillatory motion is less efficacious; and the perpendicular is in general less favourable to the influence of the machine, than the horizontal position. The mode of its operation may be a matter of doubt. Dr. Cox is of opinion that it operates directly upon the nervous system, because its effects vary considerably according to the acuteness or torpor of the sensibility; while Dr. Darwin, who first suggested the expedient, believed that the consequences result from a gentle pressure of the brain, in consequence of an accumulation of blood in the head produced by the centrifugal motion; the head of the patient being in the circumference, and not in the centre of the circle of motion. This latter circumstance, Dr. Cox has altogether omitted to notice; it is probable indeed that the position may not be of that importance which Dr. Darwin imagined.

We cannot coincide with the recommendation of limiting the quantity of liquids, or almost totally abstracting them from the diet of the patient, when there are symptoms of congestion in the head. Upon the same principle they should be discarded in the dilirium of fevers, and in active inflammations. The congestion is not the consequence of general fulness, but of particular morbid action of the vessels of the part, which cannot in any degree be augmented by moderate diluents. Still less can we accede to the proposition of con-

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verting the cranium into a sort of sieve, by removing various portions of it by the trephine, in order 'to allow an expansion of its contents.' p. 60. The doctor is here wandering widely from his practical detail; if he should have occasion to treat of peripneumony, no doubt he will advise the fracture of half a score of ribs, to allow the lungs a salutary expansion.

The author speaks highly in favour of the virtues of emetics and of *digitalis*. In his recommendation of the former, it may be remarked, his experience accords with that of Dr. Ferriar; in that of the latter, it is diametrically the reverse.

The appendix, in which the author treats of the mode of granting certificates, and of medical jurisprudence in cases of insanity, reflects great credit on his humanity and good sense. It will not admit of abridgment.

On the whole this volume contains several practical suggestions, which are new, ingenious, and important; but they are much obscured by the confusion which arises from a total neglect of arrangement, scarcely any two paragraphs being obviously connected; and by a defect of those philosophical views, which ought to direct every experimental inquiry. The patience of the reader is wearied by repetitions, he is perplexed by irrelevant observations, and gross inconsistencies; and much of the advantage, which he will be able to derive from this treatise, will remain to be developed by his own consideration and reflection, from the hints which it contains.

ART. VI.—*A Supplement to the Account of the Pelew Islands, compiled from the Journals of the Panther and the Endeavour, two vessels sent by the Honourable East India Company to those Islands in the Year 1790, and from the oral Communications of Captain H. Wilson, By the Rev. J. P. Hockin, M. A.* 4 *to.* Nicol. 1803.

IN the fate of poor Lee Boo, all our readers have been interested. The distresses of the father have been sung in plaintive verse, whilst they, who indulged less in flights of fancy, lamented that no means were taken to convey intelligence to the innocent inhabitants of the Pelew islands, and to communicate to them the improvements of civilization. Both classes will derive information from the work before us, and if the poet feels little satisfaction that many of his imaginary woes vanish into thin air, the friend of humanity will rejoice, that many substantial comforts have been gratefully received by the natives of the Pelew islands, with whom

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the English name will for ever remain in honour, and veneration.

The king of the island, the much respected Abba Thulle had counted a hundred knots on his line, each denoting a month since the departure of the English, when, despairing of seeing them again, he buried it in the ground, and lamenting that they had sailed before the good moon set in, supposed that the ship was too slight to reach China. On the 22d of January, 1791, two ships cast anchor in a commodious bay of the Pelew islands; the natives recognized them with joy to be English, and in the evening Mr. Wedgeborough, who had been shipwrecked with Captain Wilson near this place, 'had the unspeakable pleasure of being once more embraced by the benevolent Abba Thulle.' The venerable chief expressed the greatest satisfaction at seeing again his old friends; but on receiving the melancholy information of the death of Lee Boo, 'his countenance, which before bore the most evident marks of joy, became composed and thoughtful, and after remaining some time silent, as wishing to recollect himself, he exclaimed *Weel, weel, weel, a trecoy!* that is *Good, good, very good!* He entertained not the least doubt of the lad having been treated in the properest manner, and resigned himself to the dispensations of Providence with becoming submission. We do not think it necessary to enlarge upon the reflections of our author on this subject, which might have been omitted; and the age of the old chief, the length of time that had elapsed, and the circumstance that Lee Boo was only his adopted son, will naturally account for the grief not being so excessive as to satisfy the demands of the sentimentalists in this country.

The ships were sent by the government of Bombay, under the directions of the East India Company, to acquaint Abba Thulle with the death of his son, and to convey to him some valuable presents. These presents consisted of live stock, and packages of various kinds of utensils and hardwares. Both were of inestimable value in such a place. The animals were four young cows in-calf, and two young bulls from Labojee; ten ewes and two rams, Bengal breed; eight she-goats, two rams, Surat breed; five sows, in-pig, and two boars, from Bombay; two geese, three ducks, one mallard, from Bencoolen; two hens, one cock, eight turtle doves, and two parrots, from Allas. The presents were landed with great ceremony, and were received with the utmost astonishment and gratitude; and when the chief was made to understand, that they were a slight return for his kindness to the English, who had been shipwrecked on his island, he

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modestly replied that his services had been trifling, and that he had by no means been able, from their distance, to render them so much assistance as he naturally wished to have done.

The cordiality with which the English were received, made their stay here very agreeable, so much so indeed, that one of the captains expresses himself so pleased with the place, that he esteemed it a paradise, and could with pleasure have spent there the remainder of his days. The sequel will prove how much mistaken he was in his conjecture. After a stay to the 16th of February, one of the ships sailed back for China, having three of the natives on board, and the captain observes, upon this visit to the islands, that the account given by Mr. Keate of the natives is very correct, 'the only defect in their character is, that they are light-fingered, where an opportunity offers, from the chief to the lowest class of people. Yet great allowances must be made for this; that they do not pilfer or thieve among themselves is every evident; for they leave their houses unprotected, their spears and utensils lying exposed, and frequently not a neighbour within a mile of them.'

The English were now employed in teaching the natives the use of tools, the cultivation of land, and the care of cattle. On both sides every thing was conducted with mutual satisfaction, and the passion which prevails most in ill-formed minds, naturally began to take possession of the breast of Abba Thulle. He aspired at universal domination, and he had now friends to enforce his claims, with arguments irresistible. The country is under a species of feudal government, the rupacks or the knights of the bone, are its lords, who acknowledged a lord paramount. The island upon which Abba Thulle resides is called Ere-cle-thew, and the capital Cooroora. There is also a number of small towns, each having its superior rupack under Abba Thulle, together with some of an inferior rank, who must, when called upon, assist the chief with all their canoes of men. These pay a kind of rent or tribute to the king at his capital in yams, beetle-nuts, leaves, &c. &c. the produce of their district: such is the state of government observed through the groupe of the Pelew islands. When an inferior rupack displeases the king, he takes from him his bone, and either keeps it, or bestows it upon some other person, as he may think right: but the chief rupacks of towns or districts being hereditary, he cannot displace them without danger of a revolt from his government.'

The chief of Artingall was the rival of Abba Thulle.

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Soon after the departure of the ship from China, Abba Thulle solicited the assistance of the English against him, but was answered, that their orders were not to enter, upon any account, into the disputes of the natives. The answer was received with expressive marks of disappointment, but without anger; but at last a point was gained, that the English should be ready to cover the retreat of their friends, if necessary, and this indirect aid gave spirits to the assailants, who were victorious.

On the return of the ship from Macao, another request was made for assistance, which was complied with, and the combined armies went together to the attack of Artingall. Such force was not to be resisted; but happily an accommodation took place without bloodshed. 'Abba Thulle was thus, by the exertions and assistance of the English, placed in peace and glory among his affectionate and loyal people, and after this expedition, acknowledged the superior rupack of all the Pelew islands.'

On the 27th of June, 1791, the ships sailed from these islands to survey the coast of Guinea, taking with them some of the natives; and in their survey, one occurrence took place, which, melancholy as it was, gave occasion to the crews to shew a degree of humanity, which is often wanted in voyages of discovery. The savages at one place killed in a very unjustifiable manner their surgeon, and a consultation was held, on the propriety of landing to demand justice from the inhabitants of the village from whence the canoes had come; but as this measure would have involved the innocent with the guilty, not to mention the risk of lives in the execution, it was deemed advisable to give up all thoughts of revenge, and to proceed on the voyage. Such has been the humane conduct not only of an individual ship, but of the people of England at large; who have always shewn themselves more studious to pacify animosities than to increase or revenge them; never wishing to unsheath the sword, except in such cases as have deeply affected immediate security, or the honour and prosperity of the nation.' On their arrival again at the Pelew islands on the 20th of January, 1793, the first intelligence they received was that of the death of Abba Thulle, and of the succession of his brother to the supreme authority. They were received with the usual joy, and landed the cattle, seed, grain, and various other articles, which had been brought for this purpose from the Sooloo islands; and just before the time arrived for its departure, the following very extraordinary letter was received by the Lieutenant of one ship, the other having previously sailed for China.

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'To Mr. JOHN WEDGEBOROUGH.

'SIR, Having made known to the Honorable Court of Directors my intention of remaining at this place, you will take charge of the PANTHER, with all her stores and provisions; also the journals, charts, surveying instruments, and every thing belonging thereto; you will make out exact inventories of all the stores belonging to the vessel, also duplicates of the same to be lodged with me or my attornies: the originals you will deliver to the Bombay Presidency, with the other accounts which you will be charged with.

'I will write to the Bombay Presidency the cause I have for remaining at this place. It will be a sufficient vindication for you, and the rest of the gentlemen belonging to the vessel, for me here to acknowledge, that you have used every argument in your power to persuade me from this uncommon and unprecedented step; and I say, moreover, you have not only done your duty in this point, but in every other, as officers and gentlemen could do, since I had the honour of commanding the PANTHER.

'Considering my circumstances and rank in the service, this step will be taken as an act of insanity, or the effect of some disorder; however, this is not the case; for I have determined upon it ever since I left Bencoolen, and have provided accordingly at the different ports we touched at; and it is nothing but my zeal for my country that prompts me to follow this resolution; and I hope to succeed in the plan I have formed, which may benefit my country and the world in general, by enlightening the minds of these noble islanders: should I fail in the attempt, it is only the loss of an individual, who wished to do good to his fellow-creatures.

'To make my situation comfortable, and the natives attentive to me, inclosed is a list of articles, which you can spare from the vessel, without distressing her in her now situation.'

(Signed) 'JOHN M'CLUER.'

The articles requested were allowed, and on the 9d of February, Captain M'Cluer came on board, resigned his command to his lieutenant, and took up his residence in the spot, which some time before he had declared to be an earthly paradise. On the 14th, the ship set sail, and arrived at Bombay on Saturday, the 17th of August, after an absence of nearly three years, the vessels having left the harbour of Bombay on the 24th of August, 1790.

Fifteen months stay in paradise was too much for the active mind of Captain M'Cluer. Tired with his situation, eaten up with *ennui*, and anxious to hear the news, he embarked on board his boat with three Malay men and two of his own slaves; and a letter dated the 14th of June, 1794, announced that he was at that time in Macao. He informs his correspondents 'that the soil of Cooroora is remarkably fertile, yielding two crops of rice in nine months; that the cattle, sheep, and goats throve so amazingly on the herbage,

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as to be scarcely able to walk, and that several had died in consequence of over-feeding; that having had a son born there, the natives were much pleased, saying they should now have an English Abba Thulle. He adds also a hope, that his rank in the Bombay marine might be continued, notwithstanding his having remained on the Pelew islands without leave, as it was a step taken by him to benefit his country.'

At Macao he purchased a vessel, returned to the Pelew islands, embarked his family and property, with several natives of both sexes, and touching at Bencoolen, sent 'some of his family with six Pelew women to Bombay on board a frigate, bound for that port.' He proceeded with the other natives to Bengal, whence he again sailed, and the fate of himself and crew remains unknown. Three of the Pelew women were living about three miles from Bombay, when Captain Wilson arrived at that town, in July, 1797, and a representation of their case having been made to government, it was determined that they should be conveyed to their home, and Captain Wilson gave them a passage in his ship to China. Here a vessel was procured for them, and sailing from Macao on the 14th of March, 1798, they reached, after a tedious voyage, their native home, and their return, with the sight of the English, inspired the place with universal joy. The sheep only had failed, of the stock that had been landed originally; goats and pigs were plentiful, but no information is given us of the state of cultivation, nor the use that had been made of the tools which had in such prodigious abundance been bestowed on the inhabitants. In 1802, a vessel touched at the islands: in one of the canoes that came off to it was an Englishman, who with three more Europeans belonged to a country ship then gone to Port Jackson. They were left, he said, on the island to collect beech de mer, tortoise shell, sharks' fins, and other articles for the China market, and this was the fourth time he had been left on the islands for the same purpose, where he always had met with the most friendly and hospitable attention from the inhabitants.

ART. VII.—*The Tomb of Alexander. A Dissertation on the Sarcophagus brought from Alexandria, and now in the British Museum. By Edward Daniel Clarke, L.L.D. Fellow of Jesus College, Cambridge.* 4*to.* 18*s.* Mawman. 1805.

WHEN we first laid our hands upon this curious book, we could not but exclaim with Hamlet,

'Why may not imagination trace the noble dust of ALEXANDER, 'till he find it stopping a bung-hole?'

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The process of investigation, too, seemed similar:

'As thus; Alexander died; Alexander was buried; Alexander returneth to dust; the dust is earth; of that we make loam; and why of that loam whereunto he was converted, might they not stop a beer-barrel?'

But the learning it contains, soon convinced us, that in this instance it was not mere imagination that had gone so far.

With the title we cannot but confess ourselves displeased; since it appears absolutely to decide upon a subject on which tradition is hardly supported even by presumptive evidence: and though further and more dispassionate inquiry convinced us that Dr. Clarke had spared no pains to ascertain the authenticity of the monument in question, yet we think it too much to announce it in the title as the actual 'Tomb of Alexander.' The same objection, however, extends much farther than the title, for in the introduction, the receptacle described by Strabo, and the sarcophagus, which forms the subject of the work, are indiscriminately spoken of as Alexander's Tomb.

The *Introduction* is principally devoted to some observations on the apotheosis and portrait of the Macedonian hero.

'As a prelude (says Dr. Clarke) to the history of an Egyptian monument, characterized by signs that have no reference to the language or mythology of Greece, it is of consequence to show that the superstition respecting Alexander's Tomb was not Grecian, but Egyptian; that his image was reverenced after his death; and that, in the various homage thus paid to him, he was worshipped as an EGYPTIAN GOD. The apotheosis typified on the medals of Lysimachus will then appear further confirmed by the collateral evidence of hieroglyphic characters inscribed upon the Tomb; nor will the sacred writing of the priests of Egypt appear more peculiarly appropriate, than upon a monument which inclosed the body of the son of Ammon.'

Whatever might be the superstition respecting Alexander's Tomb, his funeral rites at least were Grecian: and though it did not follow of necessity that any thing Greek should characterize the place of his deposit, yet it is strange, that an hieroglyphic illustration of his apotheosis, if it ever did exist upon his tomb, should be unnoticed by any one of the writers by whom his burial place is mentioned. The Tomb must be very clearly ascertained before the evidence of its hieroglyphic characters can be allowed to confirm the apotheosis typified on the medals of Lysimachus.

The remarks in this portion of the work are, for the most part, judicious, and in Dr. Clarke's idea strictly applicable

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to the investigation. But there is a passage in the early part of the Introduction which must not pass unnoticed.

'It has been *somewhat loosely affirmed*, that the Egyptians always buried their dead in an upright posture; which can neither be reconciled with the appearance of the tombs of the kings of Thebes, nor with the evidence afforded by the principal pyramid at Memphis. The interior chamber of that monument exhibits at this moment a sarcophagus similar to the Tomb of Alexander. Another, of the same size and the same form, is now in the British Museum. It was brought by the French from Caïro to Alexandria, and has been described by Pococke, Maillet, Niebuhr, and Browne. It once stood near the Old Castle *Kalhaat el Kabsh* in Caïro, and was called the *Lover's Fountain*. Denon, in his description of the Theban tombs, not only proves that such a mode of burial was consistent with the customs of Egypt, in the remotest periods of its history, but he refers to the particular sarcophagus which forms the subject of this work, to explain the sort of receptacle in which the bodies were placed. 'The sarcophagi,' says he,* 'appeared insulated at the bottoms of all the galleries, of a single block of granite each, of twelve feet in length, and eight in width, decorated within-side and without with hieroglyphics; rounded at one end, squared at the other, LIKE THAT OF ST. ATHANASIUS AT ALEXANDRIA; and surmounted by lids of the same materials, and proportionate bulk, shutting with grooves.'

Sarcophagi, in fact, are not numerous in Egypt. They are generally supposed to be of higher antiquity than the time of Alexander; and to have been used by those only whose rank might have claimed a pyramid, but whose fortunes were unequal to the building of it. Yet surely it will surprise the reader to learn, that one of the principal writers by whom the fact above alluded to, has so *loosely been affirmed*, was Herodotus, who lived and was initiated among the Egyptian priests, and whose express words are these:

——ἐνθεῦτεν δὲ παραδεξάμενοι μὲν οἱ προσήκοντες, ποιεῦνται ξύλινον τύπον ἀνθρωποειδέα· ποιησάμενοι δὲ, ἐξεργύσι τὸν νεκρὸν· καὶ κατακληίσαντες αὐτὸν ἀποστηρίζουσι ἐν οἰκήματι θηκαίῳ, ἑστηκὸς ΟΡΘΟΝ ΠΡΟΣ ΤΟΙΚΟΝ. Euterpe. lxxxvi.

However, that in some cases the usual practice was departed from, is more than probable; and if any thing may be gathered from the ancient writers who mention the imperial visits to the corpse of Alexander, it is, that his body was placed in an horizontal posture.

We now come to the body of the work itself. At the opening of the testimonies, Dr. Clarke endeavours to explain

* Denon's Voyage en Egypte, Tom. i. p. 256.

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why this monument, with others that accompanied it from Egypt, received, at their first arrival, scarce any illustration. It is done, however, with too much parade, and is perhaps not altogether so clear as a candid reader might desire.

'At an early period after the invasion of Egypt by the French, Denon and Dolomieux, as related by the former,† were employed in the examination of the antiquities of Alexandria. Among other objects of curiosity, a small temple, containing, according to the account given by the Arabs at this hour, THE TOMB OF ISCANDER,¶ THE FOUNDER OF THE CITY, was shewn to them in the mosque of St. Athanasius. The gratification afforded in viewing it was heightened by the recollection that hitherto Mahometans alone had been permitted to enter the sacred inclosure. Leo Africanus§ had given a history of this Tomb subsequent to the conquest of Alexandria by the Saracens; and our countryman Sandys‖ had noticed the tradition concerning it above a century before the arrival of the French. We cannot therefore suppose the chosen sages of the Republic were unacquainted with those authors; and it were injustice to presume the tradition had escaped their inquiry.'

In the first part of the extract, Denon and Dolomieux are represented to have been expressly shewn the sarcophagus as Alexander's tomb; at least the reader is left with something more than a strong inference on the subject; while in the latter part it is only presumed that, with them, the tradition could not have escaped inquiry. The astonishment excited in Denon, however, by a view of this wonderful sarcophagus, and the feelings called forth by its contemplation, with us appear to have arisen from a very different cause to that which Dr. Clarke ascribes. The account given by Denon we shall extract, marking with capitals and *italics* those passages on which Dr. Clarke seems principally to have rested.

'Near these baths is one of the principal mosques, formerly a primitive church, under the name of St. Athanasius. This edifice, ruinous as magnificent, may afford an idea of the negligence of the Turks respecting objects of which they are the most jealous. Before

† 'Voyage en Egypte, Tom. I. p. 32.'

¶ 'The mode of writing this name is frequently varied. Some of the Oriental Dictionaries make its orthography *Secander*; others *Scander*. Richardson (Dictionary, Vol. II p. 1032) makes it *Iscander*, which is also the manner in which Sale writes it in his Translation of the Koran. See Vol. II. p. 124. Note (l) They are all attempts to imitate the Arabic pronunciation of the same word, *Alexander*. The Arabs considering *Al* as an article, omit it; on which account the name becomes *Exander*, and, in their pronunciation, *Escander*. D'Herbelot (Bibliothèque Orientale, p. 317) writes it *Escander*, and *Iskender*.'

§ 'Alexandriæ Descript. Tom. II. lib. viii. p. 677. edit. Elsevir. 1632.

‖ Sandy's Travels, p. 112. edit. Lond. 1632.

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our arrival they suffered no Christian to approach, and chose to keep a guard there rather than to repair the gates. In the state in which we found them, they could neither close nor move upon their hinges.

'In the middle of the court of that mosque, a small octagon temple† incloses a cistern of Egyptian brecia of incomparable beauty, both on account of its nature, and of the innumerable hieroglyphic figures with which it is covered within and without. This monument, which is, without doubt, *a sarcophagus of ancient Egypt, will be perhaps illustrated by volumes of dissertations.* It would have required a month to have designed them in detail. I had only time to take the general form, of which the draught may be seen (Plate 9, No. 3.); and I ought to add, that it may be considered as one of *the most precious morsels of antiquity*, and one of the *chief spoils of Egypt*, with which it might be wished we could enrich one of our museums. MY ENTHUSIASM WAS PARTICIPATED BY DOLOMIEUX, WHEN WE TOGETHER DISCOVERED THIS PRECIOUS MONUMENT.'§

Yet, surely, there is nothing here that seems at all to countenance the notion that either Denon or Dolomieux entertained the idea that this was the tomb of Alexander. They considered it as no other than one of the stupendous works of ancient Egyptian greatness. The dissertations they spoke of, were only those which its hieroglyphics were likely to occasion. And they considered it as *a precious morsel of antiquity*, not more on account of its origin and age, than its beauty as a mineralogical composition, which, till the arrival of this curious relic, except in one single specimen, was unknown to Europe.

We shall, first, give an exact description of the great sarcophagus, with all the particulars relating to its history: and then, having considered the testimonies of the ancient writers concerning the *acknowledged tomb* of Alexander, endeavour to ascertain how far the facts which are detailed concerning each, can possibly be reconciled.

The square chest, or sarcophagus in question, in its greatest length, is ten feet, five feet and an half in width, and rather more than four feet in height; it is rounded off at

† 'So in Leo Africanus, Tom. II. lib. viii. p. 677. edit. Elsevir 1632. 'Neque prætermittendum videtur, in medio Alexandriæ ruderum, ALIQVAM INSTAR SACELLI CONSTRVCTAM adhuc superesse, INSIGNI SEPULCHRO,' &c. And afterwards in SANDYS, 'A LITTLE CHAPEL; within, a TOMBE.'—It is impossible for identity to be more strikingly exemplified by the coincidence of writers, of different countries, visiting the same object, at different periods. And this tomb Leo and Sandys both mention as the reputed TOMB OF ALEXANDER. Could Denon be ignorant of this? It matters not if he were,—the inhabitants gave the same account of it to him.'

§ 'In this passage I have endeavoured to translate the French as literally as it is possible to render it into English; preferring the introduction of *Gallicisms* rather than deviations from the original text for the sake of elegance.'

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the upper end, and covered, both internally and externally, with hieroglyphics. One of the symbols we cannot but mention with astonishment. It represents the figure of a man placed horizontally, upon his back, (with the beetle, the emblem of the Deity, at his head) surrounded by a serpent: and strongly resembling the Indian representation of the sleep of Veeshnu. In the hieroglyphic, the serpent has *four* heads: in the Indian painting, *five*.

In its composition, to use the terms of Professor Hailstone's letter to Dr. Clarke, (Append. No. 3) the sarcophagus is an indefinite concretion of fragments, in which jasper and hornstone form the most prevailing species. 'The basis of it seems to be a greenish argillaceous substance resembling chlorite earth, connecting small grains of pellucid quartz and minute fragments of a black schistus rock.' Its beauty is incomparable.

Till the invasion of Egypt by the French, it had been long jealously preserved in a small octagon temple within the great court of the mosque of St. Athanasius in Alexandria, where the avarice or enthusiasm of the Moslems, during the period of the late invasion, is said to have represented it as the tomb of ISCANDER, *the founder of their city;* and whence, Dr. Clarke asserts, it was borne away, amid the howling and lamentation of its deluded worshippers.

The earliest mention that we find of a sarcophagus like that which we have described, at Alexandria, is by Benjamin of Tudela, a Spanish Jew, who lived about the middle of the twelfth century. But the one *he* saw, only answered to that of the Museum, as far as the *hieroglyphics* were concerned: for it was *upon the sea-shore; its dimensions were considerably greater;* and the TRADITION *of the country* was, *that it once belonged to a monarch whose memory had not survived the deluge.*‡ In short, the first mention of the tomb at the Museum was made by Leo Africanus, who visited Alexandria in 1491, above twelve hundred years after the existence of the real tomb of Alexander had been last mentioned. Marmol, the Spaniard, who followed him early in the sixteenth century, also mentions it; but his work was almost a verbal copy of Leo's: he says, the sepulchre was honoured by the sectaries, who *believed it* to contain the body of Alexander

‡ 'Sur le bord de la mer, il y a un tombeau de Marbre, où sont graves toutes sortes d'oisseaux & toutes sortes d'animeaux, *le tout avec des inscriptions anciennes que personne ne connoit.* On croit avec quelque vraisemblance que c'est d'un ancien Roi avant le deluge. *La longeur de ce sepulchre est de 15 empans, & la largeur de six.*' Benj. de Tudela. Ed. Amst. 1. ch. xxii.

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the Great. So that at that period the sarcophagus must have been closed. This curious chest is also mentioned by the generality of subsequent writers; but none of them appear to have considered it as the receptacle of any particular person whose name had been transmitted. And several men of higher authority and greater character than Marmol, expressly declare that it was in vain they inquired for the tomb of Alexander. Furer, who went to Egypt in 1565, though minute in regard to Alexandria, is silent on the subject of the tomb. Boucher, who published his *Bouquet sacré* in 1613, is equally so; and Vansleb, who performed his voyage in 1672 and 1673, appears to have been as unconscious of its existence as either of them. Pococke says, 'As the Mahometans have a great regard for the memory of Alexander, so there have been travellers who relate that they pretend to have his body in some mosque; *but at present they have no account of it.*' (Description of the East, vol. i. p. 4.) Norden's words are yet more pointed; and Dr. Clarke has not thought it necessary to arrange them with his *Testimonies*. He states, that 'The tomb of Alexander, which, according to the report of an author of the fifteenth century, subsisted still in his time, and was respected by the Saracens, *is no longer to be seen; even the tradition of the people concerning it is entirely lost.* I have sought without success for this tomb; I have in vain endeavoured to inform myself about it.' Van Egmont, it appears, had heard of the sarcophagus we are now considering, but he heard of it only as a chest, which, according to the tradition of the Turks, no man could approach. He further tells us that the Jews, whose situation and intercourse must have rendered their access to common traditions easy, and who were very particular in their account of the mosque, 'with regard to the dangerous chest,' acknowledged themselves 'entirely ignorant.' Niebuhr makes no mention whatever either of the tomb or the tradition. Bruce confesses himself to have been as unsuccessful in his inquiries as Norden. Irwin, who saw the chest, and considered it as an 'interesting' object, only says, that 'from a rail which inclosed it, it appears to have served some religious purpose;' and Sonnini, whose attention was minute, not only in regard to the sarcophagus, but the temple that contained it, (which he tells us was erected by one of the *Caliphs*) merely expresses a hope that, when the hieroglyphic language shall be understood, 'we may, perhaps, *learn the origin of the sarcophagus*, and the history of *the puissant man whose spoils it contained.*' Denon and Dolomieux's visit to this singular relic, has been already no-

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deed, and we have now to state, in few words, the means by which Dr. Clarke ascertained, to his own satisfaction, that the sarcophagus of the Museum was the real depository of Alexander.

'I arrived at Alexandria (says Dr. Clarke) by day-break; yet, even at that early hour, the Commander in Chief had been some time on horseback, inspecting the lines. At his return, he received me with the greatest kindness; and, as the capitulation had begun, he sent me immediately into Alexandria, supplying me with horses, forage, a passport, and every thing that might expedite and facilitate my inquiry, and cause the monument, of which I had received information at Cairo, to be surrendered. I had also his permission to receive the Rosetta stone, and to copy its inscriptions; fearful lest any accident might befal it, either while it remained in the possession of the enemy, or in its passage home. His Lordship had already obtained an impression from the stone, made upon paper by some Member of the Institute, which he kindly allowed me to use; but the characters so impressed were too imperfectly marked to afford a faithful representation of the original.§ Thus provided, I left the British camp, and prepared to enter Alexandria.'

'We had scarcely reached the house in which we were to reside, when a party of the merchants of the place, who had heard the nature of our errand, came to congratulate us on the capture of Alexandria, and to express their anxiety to serve the English. As soon as the room was cleared of other visitants, speaking with great circumspection and in a low voice, they asked if our business in Alexandria related to the antiquities collected by the French? Upon being answered in the affirmative, and, in proof of it, the copy of the Rosetta Stone being produced, the principal of them said, 'Does your Commander in Chief know that they have the Tomb of Alexander?' We desired them to describe it; upon which they said it was *a beautiful green stone*, taken from the mosque of St. Athanasius; which, among the inhabitants, had always borne that appellation. Our letters and instructions from Cairo evidently referred to the same monument. 'It is the object' they continued, 'of our present visit; and we will shew you where they have concealed it.' They then related the measures used by the French; the extraordinary care they had observed to prevent any intelligence of it; the indignation shewed by the Mahometans at its removal; the veneration in which they held it; and the tradition familiar to all of them respecting its origin. I conversed afterwards with several of the Mahometans, both Arabs and

§ This invaluable monument was afterwards delivered up in the streets of Alexandria, (Mr. Cripps, Mr. Hamilton, and myself, being present) by a Member of the Institute, from the warehouse in which they had concealed it, covered with mats. The officer who surrendered it expressed at the same time his apprehension lest the indignation of the French troops should cause its destruction, if it remained there. We made this circumstance known to Lord Hutchinson, who gave orders for its immediate removal; and it was given in charge to Colonel Turner, under whose care it came safe to England.

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Turks, on the same subject; not only those who were natives and inhabitants of the city, but also dervises and pilgrims; persons from Constantinople, Smyrna, and Aleppo, who had visited, or who had resided at Alexandria; and they all agreed in one uniform tradition, namely, ITS BEING THE TOMB OF ISCANDER (*Alexander*) THE FOUNDER OF THE CITY OF ALEXANDRIA.

'We were then told that it was in the hold of an hospital ship, in the inner harbour; and being provided with a boat, we there found it, half filled with filth, and covered with the rags of the sick people on board.'

On this narrative we shall make but few remarks. Dr. Clarke, it appears, had received his traditionary information of the tomb, not at *Alexandria*, but at *Cairo*. Scarcely had he reached the house in the former city, in which he was to reside, when a party of merchants, as if they had seen his particular errand in his person, made the tomb of Alexander 'the object of a visit.' Yet the traditionary tale itself, though confirmed, not only by 'natives and inhabitants of the city,' but 'also by pilgrims and dervises, by people of Constantinople, Smyrna, and Aleppo,' had totally eluded the sagacity of the French, who had been for so long a period in complete possession of the city. If the tradition was so common, why was it communicated only to a solitary traveller?

In regard to the *actual tomb*, such as it has been described to us by the classic writers, our evidence is considerably clearer.

After two years spent at Babylon in making preparations for Alexander's funeral, the body began to move towards Damascus on its way to Egypt. It was conducted by Perdiccas, whose intention was certainly to deposit it in the temple of Ammon, in the sands of Libya. But when Ptolomy received intelligence of its approach, he went in person to meet it, accompanied by an army, as far as Syria. Under pretence of rendering funeral honours to the body, he prevented its being carried agreeably to its original destination, and conveyed it to Memphis, where it remained, till the sepulchre was finished in Alexandria, in which he intended to place it. Pausanias, Quintus Curtius, Diodorus Siculus, Strabo, and other writers, all confirm the truth of its being ultimately carried to Alexandria, where the place of its deposit was consecrated by ceremonies of the most sacred kind. From Strabo we learn that Ptolomy Lagus had inclosed it in a covering or coffin of gold: but that another of the Ptolomies, Cybiosactes, about the 65th year before the Christian æra, had taken it away; and that in the place of the gold

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coffin, a *glass one* had been substituted. It was no doubt in this receptacle, when CÆSAR made the first of the imperial visits to the corpse: a visit which Dr. Clarke has mentioned very slightly; perhaps because Cæsar seems, according to Lucan's description, to have descended to a sort of catacomb.

> Cum tibi sacrato Macedon servetur in *antro*,
> Et regum cineres extructo monte quiescant;—

though in this case, a poet may not be altogether satisfactory authority.

Augustus, nearly three centuries after Alexander's death, made another visit, and the attentions which he showed the corpse, are described with remarkable minuteness by Dio Cassius and Suetonius. The latter expressly says that the body having been taken from its shrine, was viewed by Augustus with the utmost veneration; that he scattered flowers over it, and (as Alexander had himself done to the tomb of Cyrus,) adorned it with a golden crown. With the exact period when the shrine was next disturbed, we are not acquainted; but Suetonius tells us that Caligula, though he did not carry his reverence so far as to make a pilgrimage to the tomb, wore the breast-plate of Alexander which had been taken from it. Severus, about the 202d year of the Christian æra, made the third imperial visit: and ordered the shrine, which had till then been open, to be closed. Caracalla's visit in the year 213, affords the last mention of it. The Alexandrians had formed a hope that it would have been again opened to their adoration; but having offered sacrifice in the temple, the emperor only placed a purple vest, some rings, a rich girdle, and a few other costly offerings, upon the tomb. Such, at least, is the account left us by Herodian; and as Dr. Clarke thinks that the 'passage, in the original, affords very satisfactory evidence of the sarcophagus, or *stone coffin*,' (p. 64) it is but fair that we should transcribe it.

— ἐκεῖθεν δ' ἰλθων εις το Αλεξανδρου ΜΝΗΜΑ, την τε χλαμυδα την ἑφερεν αλουργη, δακτυλιους τε ους εἰχε λιθων τιμιων, ζωστηρας τε και εἰτι πολυτελὲς ἑφερε, περιπλων ἑαυτου, ἐπιθηκε τῆ ἐκείνου ΣΟΡΩΙ.

'The distinction' (Dr. Clarke continues) 'made by Herodian, between the *monument*, ΜΝΗΜΑ, and the *immediate receptacle of the body*, ΣΟΡΟΣ, is remarkable. Homer uses the word ΣΟΡΟΣ in this sense.* In Dioscorides,† cited by Scapula, the words ΣΟΡΟΙ ΣΑΡΚΟΦΑΓΟΙ allude to a particular kind of stone, which had the property of cor-

* 'Iliad Ψ'. 90.'

† 'Dioscorid. lib. v. c. 142.'

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roding dead bodies, and hastening their natural decomposition; whence stone coffins became afterwards designated by the general term *flesh-eaters* or *sarcophagi*. Plutarch also uses the words ΛΙΘΙΝΑΣ ΣΟΡΟΥΣ, *stone coffins*.'*

That σορος means a *chest*, or *sarcophagus*, we readily allow; but that it means a chest of any particular material, we deny upon the best authorities. Plutarch, under such an impression, would have been wrong in saying ΛΙΘΙΝΑΣ σορους.

From the time of Caracalla's visit we have no farther mention either of the body or the tomb of Alexander.

'The time' (says Dr. Clarke) 'was fast approaching, when a revolution, affecting the whole of the Roman empire, by producing a total change of religious sentiments in Alexandria, materially affected the safety of the tomb. It was at the beginning of the third century when Caracalla paid his memorable visit to that city. The persecution of the Christians was then preparing the overthrow and destruction of the heathen idols; and that century had scarcely elapsed before the full tide of religious fury burst upon the temples of the Pagan world. Their complete subversion is believed to have taken place about sixty years after the conversion of Constantine.† 'In this wide and various prospect of devastation, the attention of the spectator is called to the ruins of the temple of Jupiter Serapis, at Alexandria.'‡ The archiepiscopal throne of that city was then filled by Theophilus,§ described by Gibbon‖ as 'the perpetual enemy of peace and virtue; a bold, bad man, whose hands were alternately polluted with gold and with blood.

'In consequence of the insults offered by that prelate to the Pagan temples, the greatest disorder took place in Alexandria. An appeal was made to Theodosius, to decide the quarrel between the Heathens and the Christians; and the consequence was an imperial mandate for the destruction of the idols of Alexandria. The idols themselves were speedily demolished; and doubtless the body of Alexander was not spared when the statue of Serapis was destroyed. But the strength and solidity of the shrines and temples, that had inclosed

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* 'Plutarch. in Num.'

† 'Gibbon, Vol. III. p. 70.'

‡ 'Ibid. p. 82. This deity was brought by the Ptolomies from Sinope on the coast of Pontus. The Egyptians at first refused admittance to the new god (Macrobius, Saturnal. lib. i. c. 7); but a prodigious temple, called the *Serapium*, one of the wonders of the world, (Rufinus, lib. ii. c. 22.) was afterwards erected in honour of it. The colossal statue of this deity was composed of a number of plates of different metals, and it touched on either side the walls of the sanctuary. It was believed that the heavens and the earth would return to their primitive chaos, if the figure of the god were profaned by violence. A soldier was, however, bold enough to aim a blow, with a battle-axe, against the cheek of the idol, which, falling to the ground, was afterwards demolished.'

§ 'Gibbon, ibid. p. 83. Tillemont, Mem. Eccles. Tom. II. p. 441—500.'

‖ 'Gibbon, ibid.'

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their idols, presented obstacles to their demolition which were not so easily overcome.'

From this period, the close of the fourth century, to the time when Leo Africanus first saw the sarcophagus which is now at the Museum, all is darkness. Chrysostom, indeed, who was made patriarch of Constantinople eight years after the imperial mandate for the destruction of the idols in Alexandria, gives us reason to believe that the *tomb* and the body were *destroyed together*. The passage is remarkable; and if we may rely upon *his* words, the question is at once decided.

Που γαρ, εστι μοι, το ΣΗΜΑ Αλεξανδρου; δειξον μοι, και ειπε την ημεραν καθ' ην ετελευτησε. Των δε δουλων τε Χριστου και τα σωματα λαμπρα, την βασιλιδοτατην καταλαβοῦσα πολιν· και ημεραι καταφανεις, σεμνην τῇ οικουμενῃ ποιουσαι.

'Where is now the TOMB of Alexander? Shew me! Tell me the day of his death? But the sepulchres of Christ's servants are so splendid, that they occupy a renowned and regal city; and their days are so illustrious and famous, that they are celebrated as festivals over the whole world.' Chrysost. Opera. tom. x. p. 625.

Had the tomb of Alexander been at that time in existence, the triumphant exclamation of Chrysostom would have been the height of folly.

But here it is but reasonable to inquire, why the different oriental historians have been silent on the subject; since 'almost all the nations of the east have added to the number of Alexander's biographers.' One work, however, the *Lebtarikh*, or *Marrow of Histories*, written in Persian about the year 1570, is cited through the medium of the Bibliotheque Orientale of D'Herbelot; it states

'That Alexander the Greek built the cities of *Alexandria* in *Egypt*; of *Damascus* in *Syria*; of *Herat*, which was formerly Aria or Artacoana, in Khorassan; of *Sarmacand*, in the province of *Maveranahar*, which was the *Sogdiana* of the ancients; and that his body was carried after his death to Alexandria, in a golden coffin, which *his mother caused to be changed for one made of* EGYPTIAN MARBLE.'

The commentary which Dr. Clarke has given on this curious passage, deserves the reader's best attention. Here, says he,

'Even the nature and country of the substance is ascertained: and with regard to the circumstance related of Olympias, it may be observed, that as the body was brought to Egypt in the year 321 before Christ, and she was not put to death till the year 316, a sufficient interval is afforded for the construction of the sarcophagus.'

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So that what Dr. Clarke appears to be contending for, through the whole work, *the construction of an outer sarcophagus* BY PTOLOMY, is for a moment, at least, forgotten, that the sarcophagus mentioned in the *Lebtarikh*, may be reconciled with the tomb at the Museum. But let the reader again look back to this extract from D'Herbelot, and he will find that in the acceptance of its 'testimony,' he must reject the more decisive authorities, both of Strabo and Suetonius, who inform us that the first (gold) coffin remained till within almost half a century of the Christian æra. It was taken away by Cybiosactes, the very last of the Seleucidæ, who lived above *two hundred and fifty years after* OLYMPIAS *was put to death.*

Here we may notice, once for all, that in the dissertations both of Dr. Clarke and Mr. Henley, there are not only a few inaccuracies of remark, but an occasional twisting of classical authorities that is not perfectly allowable.

At p. 55, speaking of the sarcophagus at the Museum, as the actual tomb, Dr. Clarke observes,

'The body, whether protected by its golden or glass covering, according to the custom of all ancient nations, and particularly of the Egyptians and Greeks, reposed in a huge sarcophagus of stone, the materials and the workmanship of which have been so pointedly described by the historian as worthy the glory of Alexander.'*

But what are the real words of Diodorus? literally these, that the shrine or depository that was prepared, both in magnitude and workmanship, was worthy the greatness and the glory of Alexander. We give them in the Greek.

Κατασκευασεν ουν ΤΕΜΕΝΟΣ κατα το μεγεθος και κατα την κατασκευην της Αλεξανδρου δοξης. Diod. Sic. lib. xviii. c. 28.

And in a former page we find a similar assumption, which the word ΤΕΜΕΝΟΣ by no means warrants.

'The notion of a gold and glass coffin has involved the history of his interment in some error, by being confounded with the SARCOPHAGUS *which Ptolemy, according to the custom both of the Greeks and Egyptians, prepared for its reception.*'

Hesychius's definition of Τεμενος we here subjoin: πας ο μεμερισμενος τοπος τινι εις τιμην, η ιερον και βωμος, η απονεμηθεν θεω η Βασιλει. So Julius Pollux, speaking of the temple of Diana. And Dr. Clarke himself informs us, p. 54, note 9, that τεμενος means a *sanctuary*, or *sacred inclosure*, any thing that incloses what is deemed sacred.'

* 'Diod. Sic. lib. xviii. c. 28.'

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Such are the leading facts on which our opinion has been formed, And when we consider that a king, the rites of whose funeral were Grecian, would hardly have his coffin covered with the superstition of Egypt; that no mention whatever occurs among the classic writers of any thing that can be interpreted into a *stone sarcophagus*: that the oriental historians are completely silent on the subject: that a period of more than twelve hundred years elapsed, between the visit of Caracalla to the tomb of Alexander, and the time when the chest in question was *first seen* by Leo Africanus: that after all, the chest which Benjamin of Tudela saw, of which so different a tradition was preserved, might be the same, deposited in a mosque under the influence of Saracenic avarice; when we find from the testimony of the most respectable travellers, that the tradition of the inhabitants has *not*, as it is stated by Dr. Clarke, been uniform: and finally, that Chrysostom, so early as the year 397, asks, not where is now the *body*, but the very *sepulchre of Alexander*; το Σημα Αλεξανδρου; under all these circumstances we must candidly confess that we cannot, upon the authorities already brought together, acknowledge the sarcophagus at the Museum to be the tomb of Alexander.

The pains that have been taken to establish the point are very great; the learning which the work contains, is both various and extensive; the plates are truly elegant; the publication cheap: but we have seldom seen an union of splendid talents so fruitlessly employed.

ART. VIII.—*Philosophical Transactions of the Royal Society of London. For the Year* 1804. *Part II.* 4*to.* 10*s.* 6*d.* Nicol. 1804. *(Concluded from Vol. III. p.* 181.*)*

Art. 9. 'ANALYTICAL Experiments and Observations on Lac, by Charles Hatchett, Esq. F.R.S. Read, April 12, 1804.—Lac is very well ascertained to be the production of the insect called Coccus or Chermes lacca, of which it forms the nidus or rhomb. It is thus like the wax of bees, a production of animals from vegetables, and it may be a question, whether it ought to be considered as belonging to the former, or to the latter grand division of nature. The lac is originally formed by incrustation upon small twigs of trees, and in this state is called stick lac; the other varieties of this substance, the seed lac, the lump lac, and the shell lac, are all obtained from the stick lac by different processes.

In order to separate the lac into its component parts, Mr.

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Hatchett employed the successive agency of water, alcohol, muriatic, and acetic acids. By these means he obtained the following results:

Stick lac is composed of		Seed lac contains		Shell lac	
Resin	68	88	5	90	9
Colouring extract	10	2	5	0	5
Wax	6	4	5	4	
Gluten	5 5	2		2	8
Extraneous substances	6 5				
	96	97	5	98	2

It is very justly remarked, that these proportions probably vary in different specimens, and may affect the character of the lacs, and also that the presence of a larger quantity than usual of gluten may produce in sealing wax the defect so often observed of becoming blackened when heated. For gluten will not melt with heat as the other ingredients, at least as the wax and resin. How the extract is affected by heat, we know not, but we should be willing to attribute a share of this blackening to it. At any rate this is a good hint, and may improve in time the manufacture of sealing wax. From these analyses it would appear that stick lac is not so well fitted to be the basis of that article as seed or shell lac, for in the former, both of the noxious ingredients, the extract and the gluten, are eminently abundant.

Upon these different component parts of lac, Mr. Hatchett has tried the effect of the various chemical agents in common use. This part of his paper we cannot abridge, and will not extract. If the reader cannot bear with the curiosity we have excited, he knows at least where to gratify it.

The paper is concluded by three pages of general remarks. After observing that lac much more nearly approaches to the character of vegetable than to that of animal substances, its various uses are detailed. These indeed are more numerous even in England than most of our readers probably ever heard of. It is so satisfactory a thing to disperse knowledge, whether useful or not, that we will indulge our beneficent propensities by mentioning the different purposes for which lac may be employed.

It may be made into rings, beads, and other female, and we should suppose, male ornaments. It is formed into sealing-wax, and thus it appears it can be used as a japan, and it can also be manufactured into different coloured varnishes. From it come lakes for painters, and dyes for dyers, and grinding stones for lapidaries. Moreover a sort of *Spanish wool*, for

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the ladies is made of it, which we hope they find of great service to them. Mr. Wilkin's Hindu ink, however, promises more advantages than may appear at first sight. For having now a method of dissolving lac in water, the solution may be mixed with various colours, and these, whether gummy or not, adhere to paper with such force that a wet sponge does not remove the colour until it abrades the surface of the paper itself. We agree entirely with Mr. Hatchett that this fact is of very high importance, and may be turned to the most advantageous purposes, and conclude our observations upon this paper by assuring its author that we have received very unusual satisfaction from the perusal of it.

Art. 10. 'On the Integration of certain differential Expressions, with which Problems in Physical Astronomy are connected, &c. By Robert Woodhouse, A. M. F. R. S.' —The chief object of this Memoir is to exhibit a method of computing the integral of $dx\sqrt{\frac{(1-e^2x^2)}{(1-x^2)}}$ in all values of e and x: and to show, that the various methods by which the computation of the integral has been effected, may all be reduced to one method, and are, in fact, dependent on the same principle. As subordinate objects, the author demonstrates several remarkable properties subsisting, between the arcs of the same ellipse, and the arcs of different ellipses, between circular and elliptic arcs, and between elliptic and hyperbolic arcs; and he effects his demonstrations by translating his analytical language, or by putting into the language of geometry, those formulas, which either expedite, or are essentially necessary for arithmetical computation; he shows, moreover, how from his forms, the development of $(a^2+b^2-2ab.\cos.\theta)^m$, that occurs in estimating the perturbations of the planets, may be effected with ease and accuracy.

Throughout this paper Mr. Woodhouse employs the notation which he adopted in his work on Analytical Calculations*; this notation is, in one respect, very useful to him in the present memoir, when he represents the differential of similar quantities, such as f, f', f'', &c.

After deducing the series for the ellipse that ascend by the powers of the axis minor and of the eccentricity, the author proceeds to the transformation of $dx\sqrt{\frac{1-e^2x^2}{1-x^2}}$ by making

* See Critical Review, June, 1803, p. 186.

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$$y = x\sqrt{\left(\frac{1-x^2}{1-c^2x^2}\right)} \text{ and}$$

$$c' = \frac{c^2}{(1+\sqrt{1-c^2})^2}$$

and to this substitution in fact, as he shews afterwards, the substitutions of Legendre in the memoirs of the academy, 1786, and of Messrs. Ivory and Wallace, in the Edinburgh acts, are reducible. When the above substitution is made, the resulting expression properly reduced, is

$$dx\sqrt{\left(\frac{1-c^2x^2}{1-x^2}\right)}(df) = \frac{c^2}{4}(1+c')dx' - \frac{1-c'}{2}\cdot\frac{du'}{\sqrt{(1-u^2)1-c'^2u'^2}}$$

$$(dF) + \frac{1}{1+c}\cdot du'\sqrt{\left(\frac{1-c'^2u'^2}{1-u'^2}\right)}(df')$$

$$u' = \frac{2.y}{1+c'}$$

Now it is evident that df' may be transformed into a form precisely similar, and since $dF' = \frac{1+c''}{2}.\ dF''$, df may be made equal to this form,

to wit, $\alpha'.du' + \alpha''du'' + \beta''dF'' + \gamma'df''$

or continuing the process, to

$$\alpha'du' + \alpha''.du'' + \alpha''.du''' + \beta'''dF''' + \gamma'''df''',$$

or finally to

$$\alpha'du' + \alpha''.du'' + \text{\&c.} \quad + \mu dF^{(\mu)} + \nu df^{(\nu)}.$$

There is no difficulty whatever, then, in computing f, since by continuing the process, $e^{(\mu)}$ shall become so small that two or three terms of the series for $F^{(\mu)}$ and $f^{(\nu)}$ will be sufficient for their computation.

The author shews that from the above transformation, Fagnani's theorem, and similar theorems, together with the theorems that announce properties subsisting between the arcs of different ellipses, may be immediately deduced:

thus taking the integral from $x = 0$ to $x = 1$

$$f = \beta' F' + \gamma' f'$$

$$\text{and } f' = \beta'' F'' + \gamma'' f''$$

$$\text{but } F' = \frac{1+c''}{2} F'' \text{ hence eliminating } F'$$

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we have an equation of this form

$f + nf' + m'f'' = 0$, (m . m' denoting constant coefficients)

similarly $f' + nf'' + n'f''' = 0$

$f'' + pf''' + p'f^{iv} = 0$, consequently

by a simple process of elimination, we easily obtain

$$f + qf'' + q'f''' = 0, \text{ or}$$

$$f + rf''' + r'f^{iv} = 0,$$

&c. &c.

Since f, f' &c. are the analytical expressions for the arcs of ellipses, the above formulas translated into geometrical language, become theorems announcing curious properties subsisting between the peripheries of ellipses, whose excentricities vary according to a certain law.

Fagnani's theorem, the author shews, may be immediately deduced from the first formation.—When the process for expressing f by similar quantities $f^{(\nu)}$ &c. is continued, so that, $e^{(\nu)}$ is a very small quantity, there results a commodious form for f, which was first given by Mr. Wallace in the Transactions of the Edinburgh Society; this our author deduces, and shews that it is peculiarly adapted to the computation of f when e is any value between 0 and $\sqrt{(\frac{1}{2})}$; he then investigates and exhibits a series adapted for the computation of f, when e is between 1 and $\sqrt{(\frac{1}{2})}$, and the more commodious, the more nearly e equals 1: this series for the whole integral $\left(f(1)\right)$ of f is as follows;

$$f(1) = 1 - b\left(\frac{b \,.\, 1 + {}'b}{2 \,.\, 2} + \frac{b \,.\, {}'b \,.\, (1 + {}'b)\,(1 + {}''b)}{2 \,.\, 2 \,.\, 2 \,.\, 2} + \&c.\right)$$

$$+ \frac{2b}{2^2} \,.\, {}'P \,.\, {}'Q \,.\, l\left(\frac{1 + \sqrt{(1 + \beta)}}{\sqrt{\beta}}\right)$$

$$b = \sqrt{1 - c^2},\quad {}'b = \frac{1 - \sqrt{1 - b^2}}{1 + \sqrt{1 - b^2}},\quad {}''b = \frac{1 - \sqrt{1 - {}'b^2}}{1 + \sqrt{1 - {}'b^2}},\ \&c.$$

$$'P = (1 + {}'b)\,(1 + {}''b) - (1 + \beta)$$

$$'Q = \frac{b}{2} + \frac{b \,.\, {}'b}{2 \,.\, 2} + \frac{b \,.\, {}'b \,.\, {}''b}{2 \,.\, 2 \,.\, 2} + \&c.$$

After the demonstration of this series, the author gives, as

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a consequence from what has preceded, a remarkable theorem for the circle; it is this

$$\frac{\pi}{2} = \frac{2}{2^n} \times \text{h. l.} \left(\frac{1 + \sqrt{(1+\epsilon)}}{\sqrt{\epsilon}}\right)$$

ϵ being the nth term of the series of quantities e', e'', e''', &c. and e being $= \sqrt{(\frac{1}{2})}$.

In page 259, Mr. W. rectifies the hyperbola by means of two ellipses, or, in his own language, and conformable to his own notions, he reduces the integral of $dx\sqrt{\frac{e^2x^2-1}{x^2-1}}$ (e, x, greater than 1) to the integral of $dx\sqrt{(\frac{1-e^2x^2}{1-x^2})}$ (e, x less than 1). On this occasion he remarks,

'Amongst these, $dx\sqrt{\left(\frac{e^2x^2-1}{x^2-1}\right)}$ merits some attention. In an analytical point of view, there is nothing remarkable in the reduction of such a form to $dx\sqrt{\left(\frac{1-e^2x^2}{1-x^2}\right)}$, and other quantities that can be integrated; but with certain conditions, $sdx\sqrt{\left(\frac{e^2x^2-1}{x^2-1}\right)}$ represents the arc of an hyperbola; consequently, announcing the analytical result in geometrical language, the hyperbola may be rectified by means of an ellipse; which property is to be reckoned curious, I conceive, because the ellipse and hyperbola are sections of the same solid cone; for, otherwise, I do not perceive why it is more curious, that an hyperbola should be rectified by means of an ellipse, than that any other curve, whose arc $= F$, (F an integral dependent on $sdx\sqrt{\left(\frac{1-e^2x^2}{1-x^2}\right)}$ should be rectified by means of an ellipse.'

The last part of the memoir is occupied with the development of the quantity $(a^2 + b^2 - 2ab \cdot \cos.\ \theta)^{\frac{2m+1}{2}}$ which, it is known, has by different methods, been effected; by Clairaut, Euler, Lagrange, and La Place. This problem Mr. Woodhouse completely resolves, and shews that by aid of the formulas given in the present paper, the solution may, in its arithmetical part, be easily effected, whatever is the ratio between the mean distances of the planets. The series for $f(1)$, which we have given, involving b,

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$'b$, $''b$, &c. is very convenient when the mean distances are nearly equal, and accordingly in the case of Ceres and Pallas, the two newly discovered planets.

The science and skill displayed in Mr. Woodhouse's paper, which we have thus analysed, can be appreciated only by the higher mathematicians. The notation which the author adopts, will prevent his solutions from appearing in the form most pleasing to the English eye, but as it is adopted on the continent, and is used with such success by the mathematicians of France, it will be of some service to see the whole extent of their method, and there are few persons in this country so well qualified to appreciate its advantage as Mr. Woodhouse. A comparison between the mathematicians of this country and France, during the last century, would be highly worthy of his pen; for yet, notwithstanding the high encomiums paid to the French, and the voluminous works issuing from the Parisian press, we are inclined to think that they have rather increased the forms, than added much to the stock of science. Our author will enable us to see this matter in the clearest point of view, as he is one of the few mathematicians of Cambridge, and when we say Cambridge, we cannot add many for the rest of England, who have studied with diligence and attention the late French writers on the differential calculus, or what we more properly call fluxions.

Art. 11. Observations on Basalt, and on the Transition from the vitreous to the stony Texture, which occurs in the gradual Refrigeration of melted Basalt; with some geological Remarks. In a letter from Gregory Watt, Esq. to the Right Hon. Charles Greville, V.P.R.S. Read, May 10, 1804.—It is not often our lot to proceed to the examination of the works which are presented to our inspection with the sensations which we have felt at the perusal of this letter. The author of these ingenious observations is now numbered with the dead. There is something sacred and solemn in a production such as this, where deceased merit appears in the engaging form of youthful and ingenuous modesty. It would have been a painful duty indeed, and one from which we should have altogether shrunk, had it been needful or advisable to employ any severe or galling censure. Happily, however, there is in this case no struggle between the unprejudiced determinations of the mind and the natural feelings of the heart. There is no sentence in this letter which can call for any stronger expression than that of simple dissent; while, on the other hand, are numerous passages, on which we most readily, and we believe, most justly bestow a very high portion of praise.

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Geologists in general are now well acquainted with the result of Sir *James Hall*'s experiments upon the gradual refrigeration of melted Basalt. It was fully ascertained by that gentleman, that that mineral, which a moderate heat converts into glass, is again reducible to the stony texture, by attending only to place it in such circumstances as are favourable to crystallization. This experiment was undertaken with a view to satisfy the minds of those geologists who would not admit the former actions of heat upon Basalt during the operations of the globe, precisely because heat changed it into a glass. We think no objection was ever more satisfactorily or elegantly answered, and we regret that Sir James has not pursued his subject a little further, and shewn us the effect of regulated heat upon other stones, as the granites, and that variously mixed class of hornbleude, quartz, &c. of which so many immeuse rocks are constructed.

The consideration of these experiments suggested to the mind of Mr. Watt the propriety of repeating them upon much larger masses of Basalt than had been formerly employed. No less than seven hundred weight was fused in one of the common reverbaratory furnaces used in iron foundries. It was remarked that not above one half of the quantity of fuel was required to fuse the Basalt that would have been necessary to melt an equal quantity of pig iron. The higher melting point of the iron does not alone seem sufficient to account for this difference. The specific heats of these two bodies, at least of glasses in general, and of pig iron, are considerably different from each other, the highest number belonging to the glass. Whence a greater quantity of fuel should be required to raise the temperature of the glass a certain number of degrees, than to raise that of the iron, the same number, contrary to any thing we can learn from the present experiment. From which one would suppose that the latent heat absorbed by the iron during its long course of softening and ultimate fusion, is very considerable, and greatly exceeds that of the glass formed from Basalt. It is evident, that there is a good deal of conjecture in this, and that it is not easy to employ any experiments upon bodies at so high a temperature to support opinions upon the nature or operations of caloric. It is therefore with much diffidence, and merely as a hint, that we have ventured to throw out the foregoing reflections.

The form of the mass of refrigerated basalt which was allowed eight days to cool, was considerably irregular, and accommodated to the shape of the furnace. It was nearly three feet and a half long, two feet and a half wide, about four inches thick, at one end, and about eighteen inches at

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the other. This diversity of thickness occasioning an inequality of the action of the heat, and of the refrigeration of the mass, enabled Mr. Watt to observe some very curious circumstances in the arrangement of bodies passing from the vitrious to the stony state, which are likely to afford considerable assistance and direction to geologists in the formation of their theories.

The stone which was employed by Mr. Watt is that called commonly Rowley Rag, and by Mr. Kirwan, Fennilite, and is a species of amorphous basalt. Before proceeding any further in our account of this paper, we cannot refrain from endeavouring to impress the mind of our readers with the same prejudice in favour of the author that the perusal of the following passage excited in us; 'I shall now endeavour to describe the various products of this operation: and I shall also submit to your consideration, some remarks which appear to me, to arise naturally from the phenomena I have observed; premising that, except where my opinions are supported by the unequivocal demonstration of facts, I offer them with the utmost deference to the decision of more experienced and judicious mineralogists and geologists.' Whether this be a specimen of that art which knows how to select those forms of expression which are most pleasing to the ears and the minds of men, or of that modesty of nature which shrinks from the pert assertion of arrogance, we most cordially approve of the effect produced, and recommend the imitation of this style of writing to those authors whose abilities are shaded by their constant and undeviating self-confidence.

Mr. Watt observes, the first tendency towards arrangement in the vitrified basalt, to be by the formation of minute globules, which are nearly spherical, but sometimes elongated and thickly disseminated through the mass. In the process of cooling, they fill up every vacuity, and finally present the appearance of an homogeneous body, neither resembling glass nor basalt. If the union of the globules has been imperfect, the fracture of the mass is in rhomboidal; if otherwise, the fracture is even or flat rhomboidal, the colour dark brown, the aspect greasy and resembling some varieties of jasper.

If the mass be now rapidly cooled, this is the substance formed; but if the temperature be more gradually reduced, further changes take place, and the arrangement of the particles appears to proceed. The texture becomes more stony, and the colour deepens even to black, these changes being affected sometimes by gradual transition, but oftener

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by the formation of secondary spheroids in the heart of the jasper like substance. These spheroids are larger than the former, their diameter being occasionally two inches, and limited only by contact with other spheroids. They are radicated with distinct fibres, well defined, and easily separable from the mass; often the fibres may be detached in concentric coats. No penetration of the conlimitous spheroids takes place; but they are mutually compressed, and at the line of separations the sides are invested with a rusty colour. When several spheroids come in contact in the same level, they are mutually compressed into prisms, and one spheroid surrounded on all sides by others, is formed into an irregular polyhedron.

The transition from this fibrous state is rapid, for it was observed that the centre of the spheres became compact before they attained the diameter of half an inch. As the fibrous arrangement extends, this compact nucleus extends also, and finally occupies the whole mass, which is now stony and tenacious, softer than the glass, opaque, with a few brilliant points, and black.

The next alteration which a favourable temperature induces, consists in a tendency to a more granular texture. The brilliant points increase in size and number, and arrange themselves in regular forms. Thin crystalline laminæ pervade the mass, and project into the cavities. Into this latter form it is conjectured, with considerable probability, that the whole mass would have been converted had the temperature been equalized. We have thus endeavoured to give a short view of the facts observed in these experiments, as briefly as we could, and often using the words of the author. It must be obvious, that by these observations, which are in a great measure entirely new, a considerable portion of light is thrown upon the subject of crystallization in general, and on the formation of mineral substances by the processes of fusion and refrigeration. Nor is the merit of the ingenious writer less in the sagacity with which he has seized the phenomena, as they arose before him, than in the use he has made of them to explain the various difficulties in chemical science.

Mr. Watt's first remark on his facts is, that probably each of the changes is accompanied by an emission of heat, as is argued from the crystallization and condensation which are here both observed. Now if this be granted, the centre of each spheroid losing its heat first, which is gradually propagated along the mass to the external substances, then the recurrence of the circumstances which induced the first parti-

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cles to arrange, will cause other particles to arrange also, which will form round the nucleus. This will be repeated, and concentric coats formed till the whole glass is converted into the same substance. By these means the concentric layers are accounted for with considerable probability. But the radiation is also to be taken into consideration, and this, which is almost a constant attendant of concentric layers, Mr. Watt imagines to be produced by the radiation of emitted heat, or of moisture in cases where the solution is aqueous. This is certainly very inferior in probability to the theory of the concentricity: indeed, we do not see any thing like a reason for such an assumption. It seems an over-strained hypothesis, which can thus assign the position of particles to such a motion of caloric as radiation, which in all likelihood never occurs in the substance of solid bodies. Even the concentric layers can hardly have altogether arisen from this source, since, if it had been so, the bodies formed would only have been spheres when the mass was spheroidal, and equally exposed to cooling causes on every side: but when the mass was irregular, they would have accommodated their shape in some measure to the circumstances of the situation in which it was placed. No doubt it is justly affirmed that if the first globules be allowed to be formed in the manner described, the other spheroids may be explained by the same means. But this is our very dispute. Nor do we see why if radii diverge from a centre, the compactness of the sphere must diminish, any more than we understand how, according to Mr. Watt's view, the particles of each coat are arranged in immediate contact with each other, leaving no spaces for penetration. We presume this is not meant in the strict sense, and that absolute contact is not alluded to, but merely relative approximation. But a great difficulty seems to be how the nucleus, extending itself to the peripheries of the spheroids, does not assume the same texture as before. For any thing we can see, the emission of heat, as well as all the other circumstances, are equally favourable for the fibrous and concentric structure. But Mr. Watt attributes this difference to the greater state of aggregation, which, though a possible, is a wholly unproved assertion, unless it shall appear that no radiated substance in nature is harder than the refrigerated basalt.

In a note we observe an idea stated by Mr. Watt, that when crystals are generated in glass, the molecules of which they are formed have doubtless been only suspended in the vitreous medium, and that this union is determined by crystalline polarity, and appears to him perfectly distinct from

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the simple aggregation which changes a fluid into a solid, whether it be homogenous or compound. Now, we doubt this extremely, or to speak plainly, we do not believe it to be a just account of the matter. We do not perceive the necessity of thus subdividing the acting powers of nature: Frustra fit per plura. Besides, how is it possible to account for the solidification of water by simple aggregation, when that substance is perfectly ascertained to swell during its freezing. Surely, aggregation ought to have the effect of diminishing its bulk instead of increasing it. It seems to us essential to call in the help of some other property, and we do not know any so likely to answer the purpose as that called polarity. Of this, it is true, we understand very little, but we are very sure of its existence in many cases, and it seems more philosophical to allow all consolidations to take place on the same principles if possible, than to fritter down the process into several ill-defined and indistinct divisions. In effect, the particles of all solid bodies must have a tendency to one particular form more than to any other. The elasticity, so frequently observed, seems to arise from this property. If we differ in these particulars from this gentleman, we hope that we do so with that diffidence of which he sets so becoming an example, and with that respect which the merits of this paper so much demand.

It is very justly remarked, that the succession of changes of structure of the refrigerating glass is very much at variance with the commonly received opinions, and in this view these observations may prove of much consequence to science. This sort of contradiction, however, arises from the inaccurate ideas attached to the word fluidity. At first sight, it seems a very plain thing to distinguish a fluid from a solid. But it will be found difficult to contrive any definition which shall determine in all cases what is a solid and what a fluid. The extremes all may discern, but the two sets of bodies intermingle and are confounded where they approach to each other. In this view therefore it is difficult to say at what point of fluidity or of temperature, the crystalline arrangement of the particles should become permanent. But it seems likely to happen whenever the attraction of aggregation, between the parts already united, becomes greater than the attraction between particles not united will become during the process of cooling, and this balance will be determined by the fluidity of the mass and the density, shape, and position of the particles. The observations in this paper are peculiarly useful in directing attention to the ascertaining of this point, and in affording a beautiful example of well con-

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ducted experiment. There is something very singular in the progressive increase of the magnetic influence during the refrigeration and arrangement of the basaltic mass. We hope that it will afford another ray to illuminate that dark and unpenetrated region of science.

Mr. Watt remarks, the analogy between his experiments and the formation of Reaumur's porcelaine from common glass, and of opaque and stony masses from various slags and vitrified substances. All these bodies seem to be such as part with their latent heat gradually and pass through a long series of changes during their progress from perfect solidity to complete fusion. Similar phenomena may be noticed in the formation of calcareous stalactites, which are confessedly of aqueous origin, from which it appears that fluidity though necessary to this process, may arise either from fusion or solution.

In the following pages of this letter, Mr. Watt enters into some very ingenious and highly interesting speculations upon the appearances recorded in the former part. To these we fear it will be hardly possible to do justice in our present limits. We strongly recommend the perusal and consideration of them to every scientific chemist. Some account of them, however, we shall now attempt to give, although the abridgment of such details of minute reasoning is peculiarly arduous.

After noticing the experiments of Berthollet, instituted to prove that the attraction of masses of matter is as their quantities, Mr. Watt remarks, that the consequent crystallization in any mixture of the most abundant material will not comprehend the whole of its molecules, since the proportions of the ingredients are speedily altered. It is ingeniously observed that the most infusible crystals need not be first formed; for they may remain suspended in the more fusible bodies, and various powers of attraction and polarity concurring, that the more infusible crystals may be impressed by the more easily melted. This being equally true in crystals of aqueous as of igneous production, affords considerable illustration to all systems of geology, and removes formidable difficulties especially from the argument of the adherents of fire.

There appears throughout these discussions a laudable impartiality and nearly a freedom from the trammels of hypothesis. Mr. Watt is induced to remark, that though the possibility of the igneous origin of basalt is synthetically demonstrated, yet the converse of that proposition is equally probable. The mind of this gentleman seems to have hung in suspense, impressed on the one hand by the numerous

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instances of strata indurated, and of beds of coal coaked by the heat emanating from basalt, and on the other by the frequent petrifactions found in the contested mineral. We do not think any arguments would answer the frequent appearance of organized exuviæ in basalt, and we wish Mr. Watt had stated his authority, or his own observation. Fluid basalt, erupted from the internal regions of the earth, may be supposed to intermingle with strata at its edges, and occasionally to sweep along with it, and before it, part of the organic remains which it meets in its course. But it is impossible in this way to account for any very general diffusion of these substances in basalt, and the theory of its igneous origin could not have been listened to for a moment had not these appearances been extremely rare, and basalt in general believed to be a mineral not containing animal or vegetable substances.

It is suggested with considerable probability, that the disposition of basalt to divide into globular masses in decomposing, may be explained by the formation of the spheroids, observed in these experiments, but upon the large scale. This idea is strengthened by the separation of such globular masses into concentric coats, but it is not so easy to imagine the reason of the total disappearance of the radiated structure. Proceeding upon these grounds, Mr. Watt conceives that if a valley were filled with a mass of fluid basalt, the earth will slowly receive its heat and moisture, and dispose it to the formation of a layer of immense spheroids in contact with the ground. But since no penetration can ensue between these spheres, they will become mutually compressed into the hexagonal form, and the resistance of the earth prohibiting their advance downwards, they must extend their dimensions upwards, and thus form prisms whose length may be indefinitely greater than their diameters. The radii in large spheres, nearly approaching to parallelism, might shoot into the central mass till their structure was deranged by the influence exercised by the atmosphere on the upper surface of the basalt. The same causes that determined the concentric fracture of the fibres of the spheroids would produce convex articulations in the lower joints of the prisms, and as their centre was more remote, the articulations would approach to planes. If the centres were not equi-distant, the forms of the pillars might vary, and the lower part of the prisms would be most compact from the greater compression of the fibres in the level of the generating centres.

All this ingenious reasoning is considerably illustrated by

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a reference to facts. Basaltic columns seem always to have been formed in the internal mass, and are faced by amorphous trap. When two ranges of columns appear, Mr. Watt attributes that to a second inundation of basalt. The columns are most compact at their bases, and their articulations are convex. It remains as a curious object of observation whether these divisions are nearer the plane figure as they retire from the centre, and whether below that point they are inverted. But in basaltic veins, where the cooling cause is equally powerful on both sides, the phenomena agree surprisingly with the inferences of Mr. Watt's hypothesis. For wherever columns appear in such situations, they are horizontal, and two sets are formed for the most part.

Mr. Watt concludes his letter by some observations on the formation of columns by mere contraction, which he conceives to happen totally on different principles from those which he has endeavoured to establish. We have spent so much time on this excellent paper that we have not room for any further discussion of its merit, and we take our leave of it by expressing our full sense of the valuable observations, and the most ingenious and profound deductions contained in it, of which it has been our desire to give a clear abridgment and an impartial opinion.

12. 'Analysis of the magnetical Pyrites; with Remarks on some of the other Sulphurets of Iron,' by Charles Hatchett, Esq. F. R. S.'—This magnetical pyrites was found in Caernarvonshire, and being submitted to the ordinary operations of analysis by Mr. Hatchett, afforded 36.5 grains of sulphur, and 63.5 of iron in the hundred, the iron being nearly or wholly metallic. This proportion of iron is greater considerably than non-magnetic sulphurets yielded to Mr. Hatchett, but nearly approaches the composition of artifical pyrites by Mr. Proust's analysis. This artificial substance was examined by Mr. Hatchett, and found to be acted on by the common magnet.

A proportion of carbon is necessary to enable iron to retain the magnetic power, and Mr. Hatchett observes, that a certain quantity of sulphur, or of phosphorus, produces the same effect. Too much of any of these ingredients extinguishes wholly the magnetic influence. It seems to us a rash conclusion to attribute to the co-operating power of these combustible substances, this magnet-forming effect. At least the inference is by no means clear when we consider, that of all bodies iron is the most difficult to obtain in a state of purity, and that it is altogether uncertain, whether it has been ever yet observed

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totally free from mixtures. Now it seems reasonable to inquire whether the effect of the carbon and sulphur, in producing the disposition to retain the magnetism, arises from any direct influence of their own, or if it is owing only to their power of absorbing and carrying off oxigen from the contaminated iron. Till this be determined, we shall not rely with implicit faith on the deductions of Mr. Hatchett.

13. 'Remarks on the voluntary Expansion of the Skin of the neck in the Cobra de Capello, or hooded Snake of the East Indies, by Patrick Russel, M.D. F.R.S. with a Description of the Structure of the Parts which perform that Office, by Everard Home, Esq. F.R.S.'—In this paper is contained a satisfactory account of the anatomical structure of this snake, which is enabled to raise and depress its hood by a peculiar formation of its ribs, and several sets of muscles, well described by Mr. Home; for further particulars regarding which, we refer to the paper itself, which is illustrated by appropriate figures.

14. 'Continuation of an Account of the Changes that have happened in the relative Situation of double Stars, by William Herschell, L.L.D. F.R.S.'—The last volume of observations made by Dr. Maskeyline, gives the proper motions of thirty six principal stars; of these, α geminorum, and the motion of that star being different from that which Dr. H. supposed it to be in his former paper, he here reviews his former arguments, in order to ascertain the result of the new motion. The new observations are afterwards minutely recorded, and we hope that this indefatigable astronomer will continue his researches on this interesting subject.

15. 'Observations on the Change of some of the proximate Principles of Vegetables into Bitumen; with analytical Experiments on a peculiar Substance which is found with the Bovey Coal, by Charles Hatchett, Esq. F.R.S.'—Mr. Hatchett, that indefatigable analyser, again appears before us, endeavouring to account for the changes of arrangement of the principles of vegetables. After mentioning several instances, neither scarce or rare, of the change of wood into a coaly substance, he gives a long analysis of a piece of Ireland schistus, which appears after all to differ very little from the Tufa of Geyser, though Mr. H. will have it to be of a different family, because it contains 82 parts of silica, and 12 of alumina, whereas Tufa is composed of 98 of silica and 1.5 of alumina. We would not dispute about names, but really it is not worth while to draw distinctions so very fine.

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There is no rule for the accurate formation of minerals as there is for that of organised matter. This schistus contains leaves of elder, &c. between its laminæ, of which the principles are partly newly arranged, but some resin and vegetable extract is retained. In all this we see nothing very remarkable. Nor can any reasonable doubt be entertained of the vegetable origin of Bovey coal, as well as of most other coals. Mr. Hatchett gives an analysis of that coal, and finds in it little or no immediate vegetable compound. The only considerable novelty in this paper is an account of a yellow bitumen, found with the Bovey coal, which Mr. Hatchett describes, analyses, and names Retinasphaltum, from its component parts.

16. 'On two Metals found in the black Powder, remaining after the Solution of Platina, by Smithson Tennant, Esq. F.R.S.'—It has been found difficult to invent an appropriate name for this age of the world. Nobody presumes to call it either the gold or the silver age: the brazen age sounds very impudent, and it cannot be expected that we should sign our own condemnation, by assuming cheap and rusty iron for our symbol. There can be no doubt, however, of our title to call this the age of metals. For surely, a Greek or Roman, whose sober wishes were satisfied with six or seven of these precious substances, would look with dismay on the long-drawn line of names which now claim the title of metallic. For our part, we do not love to see honours become too plentiful, and we shall record with more pleasure the downfall of half a dozen of the semi-metals, than we now bear witness against this proposal to add two new ones to the list.

M. Descotils had observed the presence of a new metallic body in platina. Mr. Tennant confirms the experiments of that gentleman, and calls his new metal Iridium, from the variety of colours which it gives while dissolving in the marine acid. The other metal he styles Osmium, of which the most remarkable properties are its volatility and its smell. The French, we observe, have thrown out some jeers upon this naming of bodies before their existence is fully ascertained, but we do not pretend to join in their jocularity, of which they deserve at least as much to be the object as Mr. Tennant does, and for the very same thing. Little can be said of such experiments as these till they are repeated by others, but the name of Mr. Tenant must always command a certain degree of respect.

17. On a new Metal found in crude Platina, by William Hyde Wollaston, M.D. F.R.S.'—In this paper Dr.

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Wollaston gives an account of his examination of the soluble parts of crude platina, in which he has discovered a substance which he names Rhodium, and arranges with metallic bodies. In the platinic ore, Dr. W. has also observed the existence of palladium, which, in the present state of our knowledge, must, we conceive, be regarded as simple. We have been much disappointed in the result of M. Chenevix's inquiry into the nature of that body. But while he, by his own confession, has only made palladium four times out of some hundred experiments instituted for the purpose, while he is unable to shew how it can be again produced, and while his experiments have failed in the hands of other philosophers, we cannot help suspending our belief. There are thus in crude platina no less than five metals of which four are absolutely new, Iridium, Osmium, Rhodium, and Palladium. Our scepticism, we confess, waxes strong, and we hope Mr. Chenevix, whose ingenuity and abilities we admire, will soon enable us to announce the analysis of some of these new substances.

The indefatigable secretary has recently read a paper tending to confirm his former experiments.

ART. IX.—*A Tour through the British West Indies, in the Year* 1802 *and* 1803, *giving a particular Account of the Bahama Islands. By Daniel M'Kinnen.* 8vo. 5s. pp. 272. White. 1804.

'A superior knowledge of human nature is not to be acquired, but by the largest and most extensive observation of the human species. To study human nature to purpose, a traveller must enlarge his circuit beyond the boundary of Europe. He must go and catch her undressed, nay quite naked, in North America, and at the Cape of Good Hope. He may then examine how she appears cramped, contracted, and buttoned up close in the strait tunic of law and custom, as in China and Japan; or spread out and enlarged above her common size in the loose and flowing note of enthusiasm, among the Arabs and Saracens; or lastly, as she flutters in the old rags of worn-out policy and civil government, and almost ready to run back naked to the deserts, as on the Mediterranean coasts of Africa.'

Such are the opinions put into the mouth of Mr. Locke in a supposed dialogue with Lord Shaftesbury, on the uses of foreign travel; and though the above flowery and figurative style is far from being characteristic of that great philosopher,

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yet the remarks contained in it, are judicious and true. What advantage is likely to accrue to a traveller in the Bahamas, or to society, from a narration of those travels, it would perhaps be difficult to determine. If a gentleman, induced by idleness, business, taste, or any other cause, thinks proper to make the tour of the above islands, we can have no objection; but why, upon his return to England, he should employ a printer to spoil sundry reams of paper, and invite the public to re-trace with him the ground he went over, is a question not easily to be answered. We once imagined that Mr. M'Kinnen's intention was merely to throw some light on the topography of those countries, and as such, thought his work wonderfully imperfect; but in his preface he is of opinion that 'as the topics to which the first chapters of this work relate, are not altogether trite, they may afford some amusement to the general reader.' Here we must beg leave to differ from him; it will be allowed that we are very general readers: but we can by no means felicitate ourselves on the amusement we have derived from the perusal of the present work. We think therefore, that he would have done better in adhering to his original plan, with which he also makes us acquainted in his preface. The reader is there informed that the observations from which this tour was composed, were at first intended to have been addressed in a letter to Lieutenant-general Nugent, to whom, it seems, 'topographical communications are grateful.' (Pref. p. IV.) We wish the General all possible entertainment from the perusal of these pages, and should not have envied him the selfish pleasure of being the sole possessor of them in manuscript.

Mr. M'Kinnen sailed from England for Barbadoes in the summer of the year 1802. From Barbadoes he proceeded by St. Vincent, St. Lucia, and Martinique to Dominica; thence by Guadaloupe to Antigua. From the latter island he returned by Guadaloupe and Desirada to Barbadoes, and proceeded to Jamaica. This constituted the first part of his tour; and though it treats of places which, as the author observes, are so well known, that it were presumption to add any thing to what has already been written about them, yet is this the most interesting part of his book. It is enlivened by occasional, but short descriptions of the towns which he visited, of the face of the country, and of the state of society. But his observations on these subjects are very meagre. Still when he left Jamaica on a voyage through the Bahamas, we are deprived even of this desirable variety. He gives us little more than a simple narrative of how he passed from the

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Caicos to the Heneagas, from the Heneagas to the Hogsties, thence to Ragged Island, Mayaguana, and the French Keys. A single specimen of his style and powers of description will suffice.

'Long Island, as far as I could judge from a distinct view of it in passing along the northern coast, bears a very strong resemblance to that which I had just left. It was our original intention to have kept on the south side, which is more broken into keys, and affords, I believe, some convenient harbours; but the wind inclining to the south, we apprehended a shift to the westward, and, what is termed by the sailors in this climate, a round-about, which might have greatly embarrassed us in the shoal water of the Bahama Bank, and upon a lee-shore. This island is so named from the great length of its figure, near 100 miles, compared with its breadth, which at a mean scarcely can exceed three miles. It was called *Yuma* by the Indians; of the import of which name in their language I can form no conjecture: but two islands, the one *Exuma*, lying on the west, and the other Atwood's Keys, or *Sumana*, on the east, are probably derivatives from it: also some islets lying south-east on the margin of the Great Bahama Bank are called by the name of the *Yumettas*.' p. 191 and 192.

In this uninteresting manner the author carries us past Long Island and Exuma, till at length he arrives at Ruma Key; and gives a description similar to that just quoted, of every island in the cluster, together with dry and detailed information of its shape, soil, appearance at a distance, of the number of acres devoted to the cultivation of sugar, how many slaves, and how many white inhabitants are to be found in each; the names which were originally given them by the Spaniards; the supposed origin of their English denominations; and in short every thing that is uninteresting, he tells us in the most uninteresting manner, and nothing else.

The only subject on which Mr. M'Kinnen ever enlarges, except the above, is *slavery*, for which he has almost the assurance to be an advocate.

'I observed (says he) as we entered the harbour, a Guinea ship at a small distance with a cargo of newly arrived slaves, who crowded to look through the port-holes, and hailed the sight of land with a chorus of wild and joyful music, which was singularly affecting to persons who knew how to sympathize with them in their emotions. I was present afterwards as a number of them landed and paraded the streets two by two. There was certainly nothing in their looks that indicated despondence or apprehension; on the contrary, they were well pleased, and seemed to anticipate agreeable change of situation. The ship which brought them over was clean and well ventilated; and they were treated with apparent mildness. Amidst

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as every benevolent mind may feel for the adject condition of human nature in many essential respects, it is a consolation to think, that whilst a great deal remains undone, something has been effected by the philanthropy of our country for the protection and comfort of this humble race of men.' P. 8.

We read in page 62, that the greater part of the congregation of a church in the town of St. Johns is composed of the children (blacks) 'of a charity school emanating from the 'bright example' of the mother country, and cherishing 'even in the midst of slavery the spirit of an exalted 'faith !!!'

The account of the slaves in p. 68 is very favourable.

'I have never witnessed a more lively or grotesque scene than they afford on Sunday, the day of market, and also the day of mirth and recreation, when the whole negro population of the island seems in motion. The clothes in which they appear, and the property they display on these occasions, would induce one to believe that the rigours of slavery, on many estates, are not a little softened by the liberality and benevolence of the masters; and, indeed, notwithstanding the absolute and unlimited nature of their legitimate authority, a sentiment of honour amongst the planters protects the slave in the enjoyment of the little *peculium* he may acquire, as efficiently as the most sacred laws; while some of the negroes are perhaps richer than many peasants in the heart of Europe.'

Again, page 218—

'I was witness to the sale of a pretty numerous cargo, which was conducted with more decorum, with respect to the slaves, than I had expected. They were distributed mostly in lots from five to twenty in each; but some of the boys and girls were disposed of separately. On the neck of each slave was slung a label specifying the price which the owner demanded, and varying between two and three hundred dollars, according to age, strength, sex, &c. This cargo was composed, as generally happens, of slaves from different nations, and speaking languages unintelligible to each other. Some apprehensions prevailed, notwithstanding all the expedients which had been used to convince them to the contrary, that they were brought over to be fatted and *eaten*. I had an opportunity of observing two or three the day after the sale in the hands of benevolent masters purchased for domestic servants, who seemed much delighted with their kind treatment as well as change of situation. Instead of being naked, they were clothed (in this climate as usual) in woollens; their food was much superior to what they had ever known before; they found themselves lodged in habitations abounding in comforts, some of them indeed superior to their comprehension; and in the streets they beheld many of their own colour, whose appearance, friendship, and hilarity had the most powerful influence in rendering them contented and happy in their new scene of life.

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I shall not presume to touch upon a subject of so much gravity and importance as the slave-trade, which has engaged all the eloquence and almost exhausted the attention of parliament: but whilst I applaud the philanthropy which still advocates the abolition of this traffic, I must remark that I have found the opinion of many liberal and enlightened strangers in the West Indies undergo some relaxation on becoming acquainted with the actual situation and character of the negroes. Whether most of the persons of this description with whom I conversed felt the bias of some personal interest, or the contagion of an opposite opinion by associating with the proprietors of slaves, or whether on a familiar view of what is vicious it becomes less obnoxious to our feelings, I cannot pronounce. But with respect to myself, I must frankly confess that at times I found an inclination to pardon something of supposed criminality of transporting them from Africa, on comparing their destitute and wretched state when first imported with their condition under the treatment of good masters. Still it was at a moment when I forgot the unfeeling and often capricious cruelties exercised by superintendants and people of colour (their worst domestic tyrants), instances of which cannot be controverted or ever excused by those who have seen them and felt "*les angoisses que fait éprouver à une ame fiere et sensible le spectacle d'une injustice.*"§ Yet, whatever may be the horror we justly feel at the idea of their perpetual bondage, it will be recollected that they are not often endowed with that spirit of independance and dignity of sentiment which render it insupportable to a generous mind. On this principle *Las Casas* felt justified, it is said, in relieving the slavery of the high-spirited Indian nations by promoting the introduction of negroes. The cause of humanity, however, has been very little indebted to him by this expedient: for the Indians in the islands have nearly perished, and the negroes continue slaves.

We know that in the review of a book of travels, the reader will expect amusing extracts: in the present instance we scarcely know where to find one. Our employment is like that of the bee:

Grata carpentis thyma per laborem Plurimum.

The only part to which we can refer him (for we must not extend our quotations) as conveying any thing like entertainment, is the account of John Teach, nicknamed Black-Beard, a noted pirate, of New Providence, in the reign of George I. P, 241, et seq.

Upon the whole, we cannot think that our author has derived much of that benefit from his travels, which an acquaintance with foreign countries is so well calculated to produce. If he has, he fails sadly in conveying his informa-

§ Condorcet.

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tion to his readers. Still we must in candour allow that he has written his tour with modesty and perspicuity, and often with neatness; and let us in charity suppose that its want of interest is attributable to the subject, rather than to the writer, though even in this case we must disapprove of that undaunted resolution of writing on all subjects, which is now so universally predominant; even supposing an author to be possessed of talent, yet when the topic on which he proposes to treat seems to promise neither amusement nor instruction, we shall ever be the foremost to applaud a discreet silence.

ART. X.—*An Essay on the Inspiration of the Holy Scriptures of the Old and New Testament. By John Dick, A.M. one of the Ministers of the Associated Congregation, Shuffle-street, Glasgow. 2d Edition.* 8vo. *pp.* 316. Williams. 1804.

THE controversies which have been agitated among Christians, in reference to the contents of the holy scriptures, have chiefly respected their interpretation. On one side, it has been maintained that this or that doctrine is expressly taught in the sacred volume, or may be deduced by legitimate reasoning from it; while on the other it is contended, that the interpretation is erroneous, or the deduction unwarranted and fictitious. In these cases, however, both parties have been contented to seek for the meaning of the sacred writer, in the presumption that when obtained, it must be the guide of their conduct, and a divine authority from which there could lie no appeal.

But the daring spirit of controversy has sometimes disdained to be confined within these narrow bounds. The pride of philosophy, and the madness of fanaticism, have, each of them, in their day, arraigned the sufficiency of the scriptures; and have claimed, the one for his wanton speculations, which he dignifies with the name of reason, the other for the fumes and exhalations of a disordered understanding, and a corrupt heart, which he calls inspiration, to be heard against and *above* the *word of God*.

The anabaptist, in the early times of the reformation, proceeded to the height of his enormities by very rapid degrees. He commenced his career with the affirmation that all his dogmas were supported by the express testimony of scripture. He next claimed as his own the assistance of the spirit in the interpretation of the divine word. To his adver-

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sary, the bible, he affirmed, was *a sealed volume*; that he was delivered over to a judicial blindness; that *seeing* he might *see* and *not perceive*; but that to himself, by the power of the Holy Ghost, the eyes of his understanding were enlightened, the mysteries of God were revealed, and the law and will of God, which had been hidden for ages, were re-opened, and brought as it were to life again. Nor did they always stop here. When pressed by testimonies of scripture, too explicit to be evaded, and too insignificant to need or permit the interference of any auxiliary means of interpretation, fired as they were with a furious zeal, and bound together by an engagement, to conquer or to die, they did not dread to take one step further, to decide all controversy at once, and to lay claim to new original revelations; and thus did the scripture become, in comparison of the *word* and *light within*, what they did not scruple to call it, a *dead letter*, a *letter that killeth*, a carnal teaching. The founders of the sect of quakers, and other enthusiasts, who sprang up amongst us during the times of Charles I. and of the Commonwealth, walked but too faithfully in these footsteps. And though their notions, in this respect, as in many others, have, by time, been much *reformed* and sobered, yet we read in a work on the principles of religion among friends, printed within the present year, a caution that "there is not only a possibility, but a danger of placing too much dependence upon the scriptures, by preferring them to that divine principle of light and life afforded to man, of which they testify."* And we find the same writer, with too much of the ancient hardihood of his sect, in his argument against the sacrament of baptism, venturing to arraign the infallibility of an inspired apostle, St. Peter.†

Other Christians, who profess continually to be distinguished above their brethren, by bringing religious subjects more than others do, to the test and hazard of their own reasonings, have proceeded to like conclusions with regard to the inspiration and divine authority of the scriptures: but with this difference, in the order and method of their proceedings. Enthusiasm does his work speedily; and strikes off the forgeries of his brain at a heat. In process of time, he is wont to become more sober; to grow ashamed of his follies; and his later years are generally spent in a comparative supineness, or in endeavouring to undo his work, to steal back again, if he can, by contrivance and tergiversation,

* Tuke's Principles of Religion. p. 29.
† Ibid. p. 106.

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to the common practice, and the ordinary doctrines; or by ambiguous expressions, and interpretations, to preserve a compromise between his own better knowledge and his partial, filial sense of the intoxication and the nakedness of his forefathers. On the other hand, the operations and pretensions of cold-blooded reason are cautious at first, and only by slow degrees become more hostile, more presuming, and adventurous. Socinianism began her course rather by flattering words to soothe and gratify the ear of human reason, than by hazarding any direct imputations against the authority of scripture. But in later times, having interwoven herself in a close and long-continued alliance with the pride and self-sufficiency of a minor philosophy, she has made much further progress, and has ventured into a more extensive and offensive warfare. In our own day, we have seen a controversy which began with an endeavour to ascertain the opinions of primitive Christian antiquity, for the express purpose of applying them to the explanation of what the scriptures contain in reference to an important doctrine, an investigation instituted, therefore, and proceeding upon a mutual acknowledgment of their divine and unquestionable authority; this controversy thus beginning, we, in our own day, have seen ended by the champion of socinianism, with unreserved declarations on his part, that the apostles were, like other men, liable in their writings to mistake and error, and that therefore, their teaching on the point in debate, whatever it might be, was not necessarily final and decisive. Since the time of Dr. Priestley, we have seen the rationalizing spirit erect her head yet higher, and vaunt herself against the powers and possibilities of heaven. We are told of a certain doctrine, not only that it is not *true*, but that it is *impossible*, and that no testimony, not even that of an angel from on high, could make it credible.

But even independently of any consideration of the daring efforts of enthusiasm, or of a sceptical philosophy, the question of the inspiration of the scriptures has many other and important claims upon the attention of the theologian. For example, even in the day that is passing over us, the investigations in connexion with Mr. Marsh's inquiry into the origin of three of our four gospels, cannot, it is certain, be adequately pursued, without frequent respect had to the theory of inspiration.

There is another reason which would render a well composed work upon this subject, a peculiarly acceptable offering towards the service and promotion of sound theology; and that is, the various and discordant opinions which have been main-

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mined, not merely respecting the leading principles and grand outline of this doctrine, but also respecting many subordinate particulars, the nature of its modifications, and the kind of evidence which is applicable to the proof of its existence.

One writer remarks, that 'there appears to be no intelligible distinction between original revelation and inspiration.'* Another tells us, that 'within the last fifty years their limits have been defined by many German writers on this subject.'† And a third, almost a century ago, instructs us, 'Discrimen quod interrevelationem et inspirationem intercedit, haud perfunctorie est observandum.'‡ Michaelis affirms, that no protestant can appeal on this subject to the testimony of the church;§ while Dr. Benson declares, that the inspiration of any book 'is a fact, with which we have *no other way* of coming acquainted but by the testimonies of the ancients.'‖ Many who avow that they believe the scriptures to be *authentic*, do yet deny them to be inspired, while with Dr. Doddridge, the *authenticity* of the scriptures is the 'main argument' of their inspiration. Some affirm that facts and doctrines cannot be inspired, unless the words in which they come handed down to us be also from inspiration; while many more, who maintain the divine infusion of the former, do yet judge, that the sacred writers were left each to his own proper style and language in the conveyance of them.

The size of Mr. Dick's book, which is fully competent to the removal or solution of all these difficulties, the zeal and power with which he writes, and the share of public favour which, it should seem, his performance has already obtained, (for this which lies before us, is, it will be observed, the *second* edition) gave us hopes, that we should find in it, a fuller and more satisfactory treatise than the literature of our country can yet boast of upon this subject. Notwithstanding these promising appearances, we are sorry to say, that our expectations have been disappointed. There is one fundamental mistake, which runs through the whole volume, which destroys its beauty as a work of taste, and its utility as the charitable and well-intended exertion of duty from a Christian minister.

If there be any principle agreed upon more than others, by all the best writers upon the subject of inspiration, it is

* Powell's Discourses. p. 62.
† Marsh's Michaelis. v. i. p. 323.
‡ Buddei Theol. Dogmat. p. 97.
§ Marsh's Michael. v. i. p. 76.
‖ Watson's Tracts. v. iv. p. 476.

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ness, that the theory of it is a matter which concerns none but Christians; that the divine origin of our religion is to be presupposed in the controversy; that the truth and genuineness of the scriptures are taken for granted; and that he who questions the received doctrine of their inspiration, is by no means to be coupled straightway, and associated with infidels and unbelievers. The unbeliever has, no doubt, often given to the world his sentiments upon this subject, as well as upon many others, into which he has pleased to intrude himself, and with which he may justly be said to have no manner of business or concern; and yet, in so doing, he has his own purposes to serve. He does it in the temper of one who assumes a feigned character, with the charitable intention of puzzling the poor Christians whom he despises, or for the no less charitable purpose of setting them together by the ears. But it is the duty of a sound theologian to place the subject again upon its true foundations; to rescue it out of his hands; to remind him that there is a previous question to be settled, before we can consent to become parties with him in a friendly conference, or a hostile conflict upon this argument. It is the duty, we say, of an able logician, to decline to agitate the divine inspiration of a book with one who has not previously embraced the belief that its contents are valuable and true. He must be remanded to spatiate at large in the wilds of infidelity, and must return to us again, as a Christian, before we will stoop to exchange a word with him respecting the influences of the Holy Spirit upon the heart, or the pen of a prophet, evangelist, or apostle. Let him first be brought to acknowledge that they do not *deceive the people*, and then we may think it the proper time to inquire with him, whether *all scripture be given by inspiration of God.*

Michaelis observes, 'It is possible therefore to doubt, and even deny the inspiration of the new testament, and yet be fully persuaded of the truth of the Christian religion: and many really entertain these sentiments either publicly or in private, to whom *we should render great injustice, if we ranked them in the class of unbelievers.*'* Accordingly, the learned Commentator on Michaelis reminds us of the words of Erasmus, *Non est necesse, ut quicquid fuit in Apostolis, protinus ad miraculum vocemus*; and that Grotius, whose treatise De Veritate Christianæ Religionis, is considered as one of the best defences of the truth of Christianity, has the following passage, *A spiritu sancto dictari historias nihil*

* Marsh's Michaelis, v. i. p. 72.

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*fuit opus, satis fuit scriptorem memoria valere.** Dr. Powell also, whose remarks on the subject of the inspiration of the scriptures are very justly rated exceedingly high by Dr. Hey, is very explicit and clear upon this head. 'But (says he) here let it be *first* observed, that every question concerning the inspiration of scripture, is a question among *Christians only*, not between them and unbelievers. Till a man is convinced that our religion came originally from God, he is not concerned *to* inquire about the conveyance of it to after-ages.'† Or, if Mr. Dick be disposed to pay more deference to the judgment of his own countrymen, a respectable professor of that division of the empire, would have taught his ideas to flow in a juster order. 'To those' (says Dr. Hill‡ 'who consider the books of the new testament,' (and therefore, by parity of reason, those of the old also) 'as authentic, genuine records, in which the disciples of a divine teacher deliver a system of truth, it is an interesting question, whether they are *inspired* writings.'

In defiance of (or shall we say from want of considering) these high authorities, and the reasons upon which they are grounded, Mr. Dick sets out in his preface, and continues the same connection through many other parts of his treatise, with uniting together infidelity, and the doubt or disbelief of the inspiration of the scriptures. (See p. 2, 74, 168, 217, 288, n.) and yet in other places, he makes mention of Dr. Priestley, as one against whose notions his work is directed, (p. 27, 75.) Indeed we do not remember, that any other modern writers are cited by name, and assailed by Mr. D. excepting that gentleman and Mr. Hume.

It will not be supposed, we believe, that we entertain any partiality for the theological romances of Dr. Priestley. But the dread of such an imputation shall not be suffered to withhold us from protesting against the conduct of Mr. D. in associating Dr. P. with professed unbelievers, without any reserve, or the insertion of any caution to his readers to observe that a very small part indeed of his imputations and arguments is applicable to that writer. It becomes therefore, our duty to remark that the very reasonings which are adopted by Mr. D. in this work on inspiration, have been many of them repeatedly, and with great clearness and ability, urged by Dr. Priestley, in his controversies against the unbeliever. It is a very pernicious violation of the practice and temper of

* Marsh's Michaelis. p. 378.
† Powell's Disc. p. 245.
‡ Theolog. Instit. p. 97.

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that charity, one of whose most beautiful characteristics is even 'that she seeketh not her own,' when a writer does thus exceed his due claims, when he aggravates the materials of dissention among Christians, as if they were not large enough already, and, in the character of one zealous for the interests of religion, exposes the name of a brother to the harsh censures and judgments of ignorant and undiscerning men.

But, in matters like the above, we have observed, that the ingenious and inconsiderate aggressor does himself seldom escape unhurt. The blow which charity sustains, is in some way or other repaid or reverberated to him who inflicts it. Accordingly, in our judgment, Mr. Dick's character as a writer and a reasoner must suffer materially by the union of which we have complained.

In the first chapter Mr. Dick's notions on the nature of inspiration, and of the sense in which he means to assert and prove that the scriptures are inspired, are laid before the reader to a considerable extent, and in a way in which we are not disposed to find much to blame, inasmuch as the whole is, in the place where it stands, hypothetical or enumerative, and can only be received in as far as it shall be substantiated and established by the proofs which are afterwards to follow. It is our business, however, to remark, that Mr. D. asserts to the sacred writers the union (though with some disapprobation expressed of the terms by which they are wont to be designated) of the three denominations of inspiration (with one or two of which most authors on this subject have been contented) viz. that by *superintendance*, by *elevation*, and by *suggestion*. He maintains also the inspiration of the words and language of scripture without any exception or reserve; he considers the sacred writers as the amanuenses of the Divine Spirit, and accordingly, is a strenuous advocate for that which is called *plenary inspiration* in the highest and fullest sense of that term.

Who then would believe that a writer, who lays down propositions like these, should, when he comes to the body of his work, which ought to contain the demonstration of them, engage his reader in little else than an exposition of the arguments which may be met with in almost every treatise on the evidences of christianity, where they are brought forward in proof of the divine origin of our religion, and to establish the credibility of the evangelical history? Yet this is precisely the case in the present volume. Many proofs of that kind are stated, and we will allow are well stated, by Mr. Dick. But how they are to convince us of the inspiration of the scriptures, particularly in that extensive meaning of the

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term which he contends for, we are utterly unable to understand. Were Dr. Priestley alive, he would, we believe, as we do, accede to the justness of the generality of Mr. D.'s premises; but we have no difficulty in declaring that he would be fully justified in rejecting the conclusions, in impeaching the pertinency of Mr. D.'s arguments, the correctness of his ideas, and the soundness of his logic.

We cannot go through the whole of Mr. D.'s reasonings; but, that we may not incur the charge of prefering a complaint unaccompanied by any evidence of its truth, it will be necessary that we refer to some portion of them. The seventh chapter is entitled, 'Objections against the inspiration of the Scriptures;' and it extends from the 217th to the 286th page. This chapter, like the entire volume, sets out with that unfortunate connexion which has been already so much the subject of our censure. 'From the source of prejudice,' (it is said) 'flow all the *objections* against revelation, which occur in the conversation and writings of *infidels*. Right reason has little, or rather no concern in suggesting them. Some of *these objections* it will now be proper to consider.' p. 219. After this sentence, it may not much surprise our readers to hear what the objections are which here meet their reply. They are, in the words of Mr. Dick, these which follow. 'The first argument against the inspiration of the scriptures, is founded in this general principle, that the light of nature is sufficient to teach us our duty, and to conduct us to happiness.' p. 220. 'Secondly, it is asserted that the scriptures do not contain a divine revelation, *and therefore are not inspired*, because they have been communicated to so small a portion of the human race.' p. 230. 'Thirdly, it is objected that the scriptures are not a revelation from God, and by consequence are falsely believed to be inspired, on this ground, that a revelation is incapable of being proved to any but those to whom it is immediately delivered.' p. 236. 'Fourthly, the supposed contradictions in the scriptures furnish another argument against their inspiration.' p. 248. 'Fifthly, it is objected that the scriptures contain doctrines mysterious, and contrary to reason.' p. 262. 'Sixthly, it is asserted that the scriptures cannot be inspired, because many things in them are unworthy of God.' p. 271. And 'the last objection respects the style of the scriptures. It is not so dignified, so elegant, so conformable to rule, as we might expect the style of a divine writing to be.' p. 280. Now, if we concede, which we do willingly, that this last objection of Dr. Middleton and Lord Shaftsbury, with perhaps one or two of the others, the fourth especially, are inde-

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trials with which Mr. Dick's subject necessarily led him to be engaged; yet of several more, if we compare them with the title of the chapter, and with the statement which this author has given us in the beginning of his work, of his notions of inspiration, we may well be tempted to ask, 'how they come to be here?'

We should perhaps better lay before our readers the extent of those grounds which have induced us to form the judgment which we are delivering respecting Mr. Dick's performance, by presenting them with a favourable extract from his work. The passage we have in view would shew that he has considerable powers of writing, and therefore, tends to render the fundamental error into which he has fallen still more a subject of regret, in the present instance, and a more significant and instructive warning for those whom in future it may concern. But the preceding length of this critique must be our apology for merely refering our readers to what is contained between pages 178 and 182, inclusive. Those who read with attention that part of Mr. Dick's work, will be prepared, we trust to agree with us, that the case of Mr. Dick ought to convey to those authors who may stand in need of it, an useful and salutary caution. Let them beware then, lest in the excess of their zeal, they grasp at too much and blend together subjects which ought to be kept separate. The first aim of one by whose teaching the good of the community will be effectually promoted, is always to get clear views of his subject, and in his treatment of it, not to wander into others which may have an obscure relation to it, but to keep his eye steadily fixed on the principal object. The evil which is propagated from the press to no small extent in all branches of literature, and not the least in theology, arises from a violation of these principles, more than from any other cause. When the terms in controversy are neither clearly defined, nor the definitions steadily persevered in, how can it be but that the disputants must go on in endless strife and altercation? Truth and error become inextricably mixed together, and the evil operation of the latter, instead of being corrected and neutralized by the former, is greatly increased and aggravated from the mixture.

ART. XI.—*Miscellanies. By Richard Twiss. 2 Vols. 8vo. 1l. 1s. Egerton. 1805.*

THE first article in this collection (that upon Matrimony) Mr. Twiss informs us, is taken from an essay, written in Ita-

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lian, by Antonio Cocchi, M.D. who died at Florence in 1758, aged 68. According to Dr. Johnson's opinion, given in his account of the book, entitled the Life of Benvenuto Cellini, Dr. Cocchi, who gave the Italian editor an excellent preface, was one of the politest scholars in Europe. He may have been so, but we fancy an English public will not be disposed to agree with him in his arguments against matrimony, nor with his translator, Mr. Twiss, if these also are his own sentiments. He pleads indeed Dryden's excuse for translating the sixth satire of Juvenal; and as Dryden professed not to have the same bad idea of the character of the English women that Juvenal had of the Roman ladies, so neither does Mr. Twiss extend the satire against the Italians to this country. But we like not arguments against matrimony in any shape; the age is free enough already, without the aid of authors, who would endeavour to reason it out of one of its restraints.

The story of the new-married couple is well related; the substance of it is the correction of a violent wife's temper, by a due exertion on the husband's part of his just authority. It is translated or imitated from the essays of Justus Van Effen, who *flourished*, according to Mr. Twiss, at the latter end of the 17th century, and wrote a Dutch Spectator. The story of the rich Blockhead, not so good as the former, is also taken from Justus Van Effen. The next essay is on trade; an excellent subject for a Dutch composer; yet there is nothing remarkable in its matter; for the manner Mr. Twiss is answerable; nor in that either is there any thing remarkable. As a prose-writer, Mr. T. has neither striking merit, nor gross defects. As a poet, it seems he only pointed out the originals, which his friends have translated into English verse. But of the poetry anon. Peter Pindar, it seems, is one of Mr. Twiss's friends, and gave him the paraphrastic translations of many of the mottos, and a few poetical pieces, which are left to the reader's discrimination.

The next tale is entitled, 'Refined Senses,' and is a very pleasing one. A certain emir is supposed by his piety so far to have gained the favour of Mahomet, as to be granted any prayer he chose to offer to the prophet. After revolving the vanity of power, wealth, and pleasure in his mind, he determines upon asking Mahomet to strengthen and expand all his senses, so that each individually should be equal to those of any other creatures. His prayer is granted; and from the excessive delicacy of his perceptions, he is rendered miserable. He discovers that a stranger has gained admittance into his harem. After a pilgrimage to Mecca, he is

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restored to his former happy bluntness of sensation. There is more imagination in the above than we should have expected to find in a Dutch author.

The next article, concerning the Inquisition, we conceive to be Mr. Twiss's own, by its not bearing the signature of E. It does credit to his feelings as a man, but we think, as a Christian, he is a little too frequent in the use of the name of the Deity. There is an improper attack too, which we cannot suffer to escape, upon the sacred office of the clergy, who, though they do not, it is said (p. 158,) in other places, as in Spain, burn and torture their fellow-creatures, yet they bawl, and storm, and tease the people every where.

The three succeeding articles, upon Calumny, Prying, and Meddling, upon Quarrels, and upon Drunkenness, are again from the Dutch. That which follows is original, upon Daintiness and Squeamishness. All these contain good common-place reflections, wear-and-tear notions that will never be worn out as long as the world shall last. The essay that follows is curious. It is a translated extract from a German book, entitled an 'Account of the Origin, Progress, and present State of the Russian Hunting, or Horn Music.' Petersburg, 1796. Dedicated to the Emperor Paul Petrowitsch.

This music was invented and brought to perfection by John Antony Maresch, who was born in Bohemia in 1719. He attended Count Bestuchef to Petersburg in 1748; and there, being patronized by the Empress Elizabeth, he invented this new species of music, which is played upon the Russian hunting horn, made in the shape of a parabola, of thin brass or latten. A perfect band requires forty persons. We shall transcribe the account of this extraordinary performance. In 1773, this band performed an entire opera at Moscow, and in 1775, the opera of Alceste. In 1777, it had risen to such a pitch of perfection, as to execute with the same precision as any other orchestra, though with much greater effect, the overtures of Henry IV. le Deserteur, la belle Arsenie, &c. &c.

'The perfect Russian horn-music may be compared to that of a great organ, but with the advantage of being capable of increasing or diminishing the tone, whereas an organ can merely blow its tone with the same strength. At a distance, the tone of the hunting-music assimilates to that of the Harmonical glasses when near. In calm whether, it may be heard at four or five *wersts* distance: and in a still night, from an eminence, or by the water-side, even as far as seven *wersts* or a German mile. [*That is at least five English miles every way, or in a circle of thirty miles in circumference. Four wersts are exactly three English miles.*]'

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The remainder, except the Maxims of this first volume of Mr. Twiss's Miscellanies, is borrowed from Van Effen; much of a piece with the preceding essays, one of the middling and indifferent efforts of the art of writing. The names of the articles are, 'the Coquette,' 'an Old Woman,' and 'Romances;' old subjects by no means newly treated.

The Maxims and Apothegms which conclude the volume, are collected from many books in various languages; and like most maxims and apothegms, very wise and very tedious.

Two hundred and forty-two pages of the second volume are devoted to Chess and Draughts; which, after Mr. Twiss's *two volumes of Chess*, published in 1787 and 1789, must be confessed, even by chess-players, to be a pretty ample quantity of matter devoted to the illustration of the moves of party-coloured bits of ivory! From Palamedes to Phillidor, Mr. Twiss collects every allusion to his favourite game from every author who probably ever wrote upon it. Fox's Book of Martyrs, and Poor Robin's Almanack for 1699, and 'all such reading as we never read,' are brought to bear upon this chosen point. We shall be satisfied with a quotation from Fielding's Covent Garden Journal.

'The same labour, and perhaps the same genius which brings a man to perfection at the game of chess, would make a great proficiency in the mathematics.'

The next article is that of 'Entertaining Chemical Experiments,' communicated by Mr. Frederick Accum. We shall select one for the use of the ladies.

'EXPERIMENT 9.

'HOW TO GILD A RIBBON CHEMICALLY.

'Take a silk ribbon, wet it thoroughly with phosphorised ether (prepared by letting ether stand over phosphorus for some weeks) and dip it into a solution of muriate of gold, which will gild it; and the gilding is so permanent that it will bear washing. Mrs. Fulhame, to whom we are indebted for this experiment, has availed herself of this property by gilding a whole garment,' &c.

Splendid Mrs. Fulhame! in her garment of gold, and her &c. she must look like the Queen of Sheba!

Galvanism succeeds Chemistry, and Natural Courtship follows Galvanism; the one being an old, the other a new way of exciting electricity. The natural courtship is after the Dutch fashion.

Mr. Twiss now calls in his auxiliaries, the poets. We cannot exactly say,

> That expletives their feeble aid do join,
> And ten low words creep on through one dull line;

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But yet, we cannot say much for the poetry. It consists of translations or imitations from six Spanish, and two Portuguese sonnets; from three German fables, and from the same in Dutch; from a Provençal sonnet, and an ancient French love song, with the original prefixed to each translation or imitation. The Dying Father, by Horace Twiss, as a trifling *jeu d'esprit*, is one of the best attempts.

An account of the Dutch game of Kolf, which the author calls 'a kind of ground billiards;' some scientific notices upon billiards; a geometrical problem, big with Montucla and Pythagoras; arithmetical curiosity; an old amatory ballad set to a new tune, with additions upon the darling game of chess, and a cursory mention of the two volumes of Koch, the modern German chess authority, containing near nine hundred pages, and concluding with Vida's poem, translated into German blank verse, by the Rev. Johann David Müller—this ollapodrida, Irish stew, or Dutch concert, closes the Miscellanies.

Mr. Twiss is certainly well versed in the curiosities of literature and of science. His taste for such studies we think is curious; and to those of a similar fancy, his writings must be very entertaining; but they are only φωνᾶντα συνιοῦσιν, and to the public, perfect gibberish.

MONTHLY CATALOGUE.

RELIGION.

ART. 12.—*Reflections on Duelling. By Rowland Ingram, B.D. Master of Giglewick School, and late Fellow of Sidney College, Cambridge.* 8vo. *pp.* 104. 2*s.* 6*d.* Hatchard. 1804.

THE benevolence which suggested these reflections is by no means disgraced by the intellectual powers of their writer. The unreasonableness and unlawfulness of the baneful and prevailing practice of duelling are shewn by considerations drawn from the law of the land, from the precepts of the gospel, from the acknowledged principles of morals, and from the absurdities and evil consequences which attend it. The whole tract displays very considerable abilities; but we cannot commend the style in which it is composed. We do not deny that it manifests good talents and industry; and Mr. Ingram perhaps thinks it *fine*. But, let him labour his style less, and he will become a much better writer. It gives us sensible pain when

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a scholar, like Mr. I. does not seem enough impressed with a sense of the superior graces of attic composition. We may apply to Mr. Ingram's work, what was said in allusion to his own by a predecessor of Mr. I. in the same argument: 'When evil customs are continued, there ought to be continual new remonstrances against them; for the old or former ones are generally forgotten or neglected, though in themselves they may be better.' (Dr. Cockburn.)

Art. 13.—*Postscript to the Letter to the Rev. G. Burder, occasioned by his Appendix to his Sermon on lawful Amusements.* 8vo. 1s. *pp.* 39. Hatchard. 1805.

A REPLY by Mr. Burder, contained in an appendix to a 2d edition of his sermon on lawful amusements, has given occasion to this postscript to the letter to that gentlemen, which was noticed in our review for February. The postscript, like the letter, is composed with much spirit; and points out some glaring misrepresentations and several marks of a malignant and uncharitable temper exhibited by Mr. B. in his appendix on the letter-writer's reasonings. The general argument also, the tendency of which is to claim a distinction between the *use* and *abuse* of amusements, is stated afresh, and enforced by additional observations. We think that the postscript as well as the letter may be read with profit by Mr. B. and his partizans. Yet there are passages to which we cannot give our assent. The praises bestowed on the writings of Mr. Fellowes are far beyond our opinion of their merits.

The following paragraph is worth preserving, and will be accounted valuable by the collectors of this kind of *specimens*.

'The minister who preached on that occasion declared that "heresy is more dangerous than *vice*; for, if a wicked man is sound in "the faith, there is some hope of him." There is one important fact here that ought not to escape us. Those men who preach up *faith alone*, when pressed upon the pernicious and unscriptural tendency of that doctrine, shelter themselves by asserting that faith cannot be without good works. But here the doctrine is avowed in its true colours, and *they admit* that *faith may* exist without *good works*, when they tell the world, that if a WICKED MAN, is *sound in the faith*, there is some hope of him.'

Art. 14.—*A Reply to the Dissenter's Reasons for separating from the Church of England; in a Letter to John Gill, D.D. Editor of them, by the Rev. Spencer Cobbold, A.M. late Fellow of Gonville and Caius College, Cambridge.* 8vo. *pp.* 46. 1s. 6d. Rivingtons. 1804.

IN this tract we have a very pleasing example of a triumph effected by sound judgment and good argument, exerting themselves in the way of strict duty, and in a meek and christian temper, over misrepresentation, error, and bigotry. Mr. Cobbold having learned that a large parcel of the 'Dissenter's Reasons' had been imported

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into his neighbourhood, to be dispersed there, for the purpose of detaching the affections of the people from the established church, came forward, without loss of time, to lay before his parishioners, in an appeal from the pulpit, the evil tendency, the fallacies, and the falsehoods of that pamphlet. For the sake of a more permanent effect, the substance of his discourse is now printed, though in a different form. After insisting briefly upon the evils of schism, Mr. C. proceeds to examine, one by one, the reasons of dissent, or in other words (for the propositions in the mind of this dissenter seem to be considered as identical) the objections against the church of England which are alleged in Dr. G.'s tract. Mr. C.'s success in this conflict is fully correspondent to the interest excited in his favour by the notices which induced him to engage in it, and by his sober, charitable, and rational zeal. Seldom will there be found so much excellent matter compressed into so little room. We commend the work to the *laity* of our church, as a little manual which may be very useful in protecting them against the attacks to which they are in these days exceedingly exposed. They will find in Mr. Cobbold a well informed, orthodox, acute, and respectable defender. We recommend it to the *clergy* as an example and a model of professional exertion, such as cannot fail to leave a present complacency upon the mind of its author, and is, we doubt not, well pleasing in the eyes of Him who encouraged his apostle of old by these words of exhortation, 'Be not afraid, but speak, and hold not thy peace; for I am with thee.'

We recommend it generally, with our good wishes, to those *who are not of our own communion*. It is well calculated to produce salutary effects upon them also. It may not perhaps alter the minds of many towards us, so far as to induce them to lay aside their differences, and to enter with us again into the house of the Lord; but it may, in many bosoms, cherish better thoughts of us, it may remove prejudice and ignorance, it may instil feelings of charity and moderation. In generous minds it will produce a still further effect. It will excite in such bosoms, among the dissenters, emotions of honest indignation, or of regret and shame, when it displays the frivolous pretences, and the unfounded charges which have been urged by the most zealous champions of the dissenting cause in justification of their separation from the church, and thereby propagating and extending through the world the incalculable evils resulting from religious disunion.

ART. 15.—*Letters on the Atonement. By Charles Jerram, A.M.* 8vo. *pp.* 124. *2s. 6d.* Rivingtons. 1804.

THE claims which Mr. Jerram prefers for our commendation are very similar both in kind and measure to those which we paid due respect to, in the preceding article. The particulars in which the two writers most differ will appear to many to be in favour of Mr. Jerram; Mr. Cobbold's labours are directed principally to the defence and maintenance of the cause of the established church of this kingdom, assailed in many distinct arguments; while those of Mr. J. are exerted

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ed in the elaborate support of one fundamental doctrine of our common Christianity. The objection to the received tenets respecting the atonement, which gave rise to Mr. J.'s defence of that doctrine, appeared in one of our monthly periodical publications, and Mr. J.'s reply occupied a part of the same pages. He has rendered a material service to the cause of religion in this work: and we rejoice therefore that he has here given it a distinct and separate publication.

After a satisfactory reply to the several objections of his adversary, Mr. J. proceeds, in his second letter, to establish the truth of the doctrine of the atonement by direct scriptural testimonies and by several arguments derived from the Jewish ritual and sacrifices. The remaining part of the work is occupied in shewing, that the doctrine previously established is not abhorrent from the divine character, as made known to us by scripture and reason; but rather is in strict correspondence with the known wants of men, and the revealed justice of God.

The whole of this important subject is treated by Mr. J. with great good sense, and in a way honourable at once to his talents and his piety. Mr. J. is chargeable with none of those unscriptural and we might say *blasphemous* doctrines with which enthusiasts in their headlong zeal have too often loaded and disgraced this article of our faith. The merits of Christ are asserted, without any imputation on the mercies and love of his Heavenly Father. The writer signifies his occasional obligations to Mr. Hay of Leeds, and for some observations in his notes, to Dr. Magee.

POETRY.

ART. 16.—*Tobias, a Poem, in three Parts. By the Rev. Luke Booker, L.L.D.* 8vo. 3s. 6d. Booker. 1805.

WE were somewhat alarmed by the contents of a short prospectus, prefixed by Dr. Booker to his poem, in which he holds out a menace, that if another edition of this work should be called for, it is his intention to publish at the same time a sufficient number of additional pieces to form a *handsome volume!* How much would the public be obliged to us, if our intercession could prevent this author from putting his threat in execution! Our respect, however, for the academical honour of L.L.D. induces us to offer our most earnest advice to the Dr. to be content with, or rather to repent of, what he has already published, and to assure him that a continuation of his labours can neither tend to increase his reputation nor his emolument. However, Dr. B. with great modesty, hopes in his preface, that he shall be corrected by candid and discerning criticism, whose strictures he shall receive with thankfulness. We will therefore, with that candour which the author desires and deserves, point out certain improvements, which must be made, before the contents of his intended volume can be at all correspondent with the promised beauty of its outside.

The narrative, then, of the present poem, which is in itself sufficiently interesting, ought to be less detailed, and the more trifling events omitted; the striking incidents with which it abounds, ought rather

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to be strengthened than weakened by the manner in which they are related; the ideas, the similes, the illustrations, should have been more novel, and more poetical; the language more dignified, choice, and correct; the epithets less numerous, more select, and more appropriate. 'Age' should not be called 'old reverend age,' nor 'ruin,' 'old ruthless ruin.' Bad imitations of Milton should have been avoided, as well as affectations of quaintness; also all antiquated words, which occur with a wearisome frequency; we mean such words as 'thriftful,' 'vernant,' 'delightsome,' 'munitions,' 'commingle,' and a thousand others. Lines of eight syllables should have been studiously guarded against, such as v. 442, part 2, and lines of fourteen syllables, as v. 205, part 3. The description of the future glories of Jerusalem in part 3, (though not improperly introduced, as the author is fearful) should have been shortened. Tobias and Sara should not have been made to fall so violently in love with each other at first sight, in part 2. Still less, after a courtship of half an hour, should the lover have asserted, and solemnly called the Supreme Being to witness the truth of the assertion:

> 'Impell'd by pure affection—not by lust
> That marks the bestial race—thy loveliest work
> Thus fram'd for wondering man, I grateful take.'

Such are the numerous and glaring defects in Dr. Booker's poem of Tobias; its merits are few; they are, we think, concentrated in the two following respectable lines:

> 'Honour plants
> Around his tomb her amaranth, and bids
> His memory be immortal.'

Art. 17.—*Fables; vol. 2d, containing Cambuscan, an Heroic Poem, in Six Books; founded upon and comprizing a free Imitation of Chaucer's Fragment on that Subject. By Richard Wharton, Esq.* 8vo. *London.* Payne *and* Mackinlay. 1805.

How well qualified Mr. Wharton is to continue the strain Chaucer began, not as an awkward imitator of his ancient style, but as a true inheritor of some portion of his poetical spirit, the following passage will amply testify.

> 'As when declining autumn's sickly breath
> Flings o'er the grove the yellow hue of death,
> None mark the leaves as one by one they fall,
> But grieve and wonder when they miss them all;
> So, in this revel, each succeeding day
> Stole from their banquet unobserv'd away;
> Nor did they count each morning as it rose,
> But started at the feast's lamented close.'

Cambuscan, book IV.

The story of Cambuscan is well conducted and interesting to the end; and abounds in passages equal to the above in just and natural description. It is indeed infected in a few instances with the taint

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of the modern style of poetry; but upon the whole has less of false glare, and ambitious ornament, than any late production of this corrupted age of literature. From its freedom, generally speaking, from these defects, it deserves the praise we have given it, as well as from its more than negative merit, which we have already duly noticed; but as it is deficient in fire of imagination, and nervousness of language, we can by no means allow that merit to be sufficient to rate it among the first order of poems.

ART. 18.—*An Imitation of the eighth Satire of Juvenal, addressed to the rising Nobility and Gentry of the United Kingdoms.* 1804. 8vo. *pp.* 168. Cadell.

When we lately recommended imitations instead of translations of Juvenal to our ephemeral race of poets, we by no means pledged ourselves to countenance unsuccessful attempts like the present. This unintelligible hodge-podge scarcely contains the most distant allusion to its original, and could not even be accepted, by a severe examiner, as collateral evidence that such a satirist as Juvenal ever existed. 'Detached parts of Kearsley's Peerage versified,' would have been its more proper title.

The author calls his unqualified abuse of many noble personages 'free verses;' but we shall not stain our page with any specimens of his political freedom; his political liberties call for strict coercion.

Page 92 gives us the following original information concerning the feats of Tydeus at the Trojan, (vice Theban) war; and a new signification of the word 'progenies.'

'The sire of Diomede the Trojan's fear,
The great progenies of the house of Vere.'

Certainly this writer is well qualified, both as a grammarian and a classical scholar, to imitate Juvenal.

P. 86. 'As Athens rested on the dog's clipp'd tail.'

We are kindly referred to the notes, but the author's stores of information seem to have stopped payment here, as nothing is said upon the subject.

We should have thought

'To people *Plato*'s realms with frequent dead,' P. 101,

an error of the press, had we not found

'And *Atrepos* in fear suspends the thread.' P. 121.

But a truce to the mythology of this scribbler; let him read Tooke's Pantheon. We have two other books to recommend to his notice, which, by his own plain acknowledgment, have as yet 'the advantage of him,' or which if he is not a stranger to, we wonder he should so much disgrace their acquaintance, viz. Lowth's English Grammar, and Johnson's Dictionary. They would have told him, that, '*toil'd* crusade,' P. 2, was not English; any more than 'soul-song eloquence;' P. 87; that his absurd, alliterative combinations of incongruous words only made him as ridiculous in transcribing, as they

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did Mason in inventing them; that 'deathdauntless fires,' and 'war-wrought wall,' P. 6, and P. 7, were downright nonsense; and that such lines as the following would do discredit to a ballad-monger at Hockley in the Hole. P. 41,

> 'E'en country justices to plunder turn,
> And melt their neighbour's butter in their churn;
> His worship *works* the farmer to the dregs,
> And pilfers fowls, their chickens and their eggs.
> O that like Bourke a *chicken* he had met,
> West Country born to give a *Somerset*.

Alas! for Juvenal; there seems to be a vile conspiracy against him, endeavouring to make the good people of England believe that he wrote the poorest things imaginable, and clothed his common thoughts in equally vulgar language. But we assure them, notwithstanding what Messrs. Rhodes, Marsh, and Co. have positively asserted to the contrary, that it is not the case; and we again encourage the ambitious and able candidate for the prize of poetical distinction to shew the world what Juvenal really was; as we have already numerous examples of what he was not.

ART. 19.—*The Battle of Largo; a Gothic Poem, with several miscellaneous Pieces.* 12mo. Highley. 1804.

The author of this eight-footed poem 'frankly confesses that his object, in printing it, is chiefly to ascertain the value of his talent, such as it is, and to determine the degree of importance which he ought to attach to the faculties of taste and imagination in the future cultivation of his mind.' We will candidly tell this author that we think he has got much to learn with regard to the purity of language; he uses 'wavering' instead of 'waving,' and many other improper, for many other proper words. But he has a flow of verse, and we would not discourage him from the further cultivation of his talent. We praise him for not making a book, by the help of useless notes. That catchpenny ostentation of learning, which is the vice of the age, cannot be too strongly reprobated. And learning, after all, it is not, for Bayle and Moreri, and the manuscripts of the British museum, supply its stores. In two words, it is the grossest cheatery. The lesser pieces in this little volume, are not unpleasing. The last is copied, but not successfully, from that charming, patriotic song of Burns, which, had he written nothing else, would have stamped him for no inconsiderable poet.

> 'Tho' rich be the breeze in their gay sunny vallies,
> And cold Caledonia's blast on the waves,' &c. &c.

We shall select a stanza from the song called the 'Scorn of Scotland,' which is the most spirited trifle in the book.

> 'And did he threat invasion?
> Then let the tyrant come!
> Has he forgot Old Egypt,
> Nor heard of baffled Rome?

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'The Danes of yore invaded,
They scaled the sea-beat steep,
Their relics lie at Largo,
Their ships are in the deep,' &c. &c.

But though the comparison between the French and the Danes, may be poetical, God forbid that there should be any real resemblance between the success of the invaders. Let Apollo twitch the ear of this poet, and tell him that when

'The *amber* moon serenely shone,
Silvering the raven plumes of night,'

it made him talk egregious nonsense.

ART. 20.—*A Poetical Epistle to James Barry, Esq. containing Strictures upon some of the Works of that celebrated Artist; with an Appendix. By Francis Burroughs, Esq.* 8vo. Carpenter. 1805.

WHATEVER Mr. Barry's abilities as a painter may be, and indeed they are unquestionably great, whatever Mr. Burroughs' own taste and science as an admirer of the productions of the Italian school may be, certainly there are some doubts of the correctness of his French pronunciation, of his Greek metrical, and English grammatical knowledge. P. 33.

Apart in Christian conclave, duly set, (*vice* sit)
Our pious Butler, Pascal, and *Bossuet*.

The familiarity also with which he speaks of his dear friends, the Italian painters, reminds us of our countryman Jarvis, who, on completing one of his paintings, cried out in rapture 'Poor little Tit!. (meaning Titian) 'how he would stare!' Mr. Burroughs, in like manner, converts the more respectful title of Leonardo de Vinci into the friendly abbreviation of 'Lennardo.' Like Parson Adams's son Dick, in Joseph Andrews, when he read the story of Paul and *Lennard* to Lady Booby, 'Call it Leonard,'—said parson Adams to his son—'Call it—Leonard.'—say we to Mr. Burroughs. 'Hold your tongue,' said Lady Booby to Parson Adams—'Don't interrupt the child.'—'Hold your tongue,'—says Mr. Burroughs to us—'Don't interrupt me.' We obey, out of the kindness we have for him; but hope he will be equally kind to us in return, and never let us hear his voice again. We had almost forgotten to mention that in this pamphlet, which consists of 132 pages, there are eighty of notes; and that besides these, there is an unnecessary introduction, and a gratuitous apologue, purporting to be explanatory of an unmeaning frontispiece that libels the figure of Minerva.

MEDICINE.

ART. 21.—*The Anatomy of the Human Body. Vol. IV. Containing the Anatomy of the Viscera of the Abdomen, the Parts in the Male and Female Pelvis, and the Lymphatic System. By Charles Bell.* 8vo. 15*s*. Longman. 1804.

WE were not aware that this volume had appeared, when we announced volume iii, in our last number. The same general

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commendations which we gave to that volume, apply equally to the present. The structure and connections of the parts within the pelvis, a knowledge of which is of infinite importance in some operations, are rendered extremely perspicuous by a number of vignette views or *plans* of those parts, as well as by accuracy of description. The volume contains ten plates, chiefly relative to the viscera of the pelvis; and concludes with an appendix, comprising a description of the venous system, and the anatomy of the teeth.

ART. 22.—*A Treatise on the Lues Bovilla; or Cow Pox. By Benjamin Moseley, M.D. &c. second Edition, with considerable Additions.* 8vo. 5*s.* Longman. 1805.

IT were not very easy to characterise this serio-comic pamphlet. Waggery, ridicule, and sarcasm, transcripts of newspaper advertisements, of the addresses of committees and institutions, and of the evidence given before the House of Commons, and lastly, some cases, most uncircumstantially related, in which small pox is said to have occurred after cow pox, constitute the motley composition. It might have borrowed its name from Sadler's Wells, and have been entitled 'Fun and Physic.' It contains, however, some notable discoveries. In the first place, we must henceforth lament the imperfections of Sauvages and Cullen, for the cow pox is the parent of a host of diseases 'totally new,' the symptoms of which 'differ, *in every particular*, from established nosological definition.' p. 94. 'The cow pox itch is a new distemper; and though it is *unlike* the common itch, (why then call it Itch?) and indicates an entirely different mode of treatment, from its appearance, yet it yields, as that does, to sulphur and mercury. This is not generally known.' Very true. In the next place, pustules have been seen, such as never appeared before; as large as cherries, and filled with matter, some green, some yellow, some blue!' P. 93. Moreover, no disease has been found to be so singularly tormenting. 'I have seen *children* die of the cow pox,' says the author, 'without losing the sense of torment even in the article of death! I saw *one child*, in Chelsea, that died in the 16th day after inoculation; who shewed evident signs of severe anguish on being touched in the slightest manner, at the very moment she expired.' P. 95. Had Corporal Trim been present, how happily would he have illustrated this transition. Exquisite sensibility one instant, and annihilation of it the next. But this is not all. 'Several children have died from diseases, brought on by the cow pox, when no ulcerations had appeared; and others have lost their nails, and ends of their fingers, *several months* after inoculation.' In short, the doctor's common place book, is a sort of common sewer of cow pox relics; full of 'foul humours' and 'bodily defœdations.' And besides, like Solomon in the Stranger, he has letters from Constantinople;—his 'accounts from the country are full of dismal histories of ulcerated arms, and mortifications, of which *one* person lately died.' P. 92.

But we would be serious. All this may be admitted in an essay

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designed *ad captandum vulgus*, in which vague allusion, appeals to prejudice, and ridicule may consistently enough supply the place of accuracy of detail, of philosophy, and of argument. But we have received our principles upon evidence alone, and are ready to abjure them only when that evidence is countervailed. We admit the contrariety of analogy, which was originally felt by numbers in the profession, with whom extensive experience has prevailed. But the prejudice was unconquerable with Dr. Mosely. 'I thought then (in 1798,) as I do now, that *experience is not necessary*, to know that cow pox cannot be a preventive of the small pox.' *Pref.*—This is giving the lie to Bacon and to Newton, and trampling inductive philosophy under foot. We believe indeed, that the investigation of the cow pox has not been complete and final; and fear that it has often been conducted carelessly; and it will be well if the investigators examine more minutely the statement of Dr. Mosely, that other eruptive diseases have a partial power of preventing the occurrence of small pox. But we cannot forget that, on a question of *fact*, analogy, ridicule, and general assertions, are but as a feather in the balance, when poised against the leaden weight of the results of experiment and induction.

NOVELS.

ART. 23.—*Love and Gratitude; or Traits of the Human Heart, Six Novels, translated from Augustus La Fontaine; prepared for the Press by Mrs. Parsons, Author of Mysterious Warning, &c. &c. 3 Vols. 12mo. 12s.* Longman. 1805.

MRS. Parsons had much better exercise her original talents than translate Augustus la Fontaine. Augustus la Fontaine's works, in our opinion, are stamped with that insipid mediocrity which one can neither admire nor laugh at. The very titles of these novels are mawkish and disgusting: 'Love and Gratitude,' 'Love and Greatness of Soul,' 'Love and Esteem,' 'Love put to the Test,' 'Love and Probity,' 'Love and Vanity;' which is the last. Vanity of vanities, all is vanity. Really, to an English ear, that is accustomed to 'Love and Magic,' 'Love laughs at Locksmiths,' &c. this is but dull unprofitable chat. For the style take the following specimen:

'Poor Firmin, however, had received no transient impression, it rushed violently into his heart,—the image of the beautiful lady was engraven on his soul. He thought, he talked of her incessantly; and when he came to the eulogy of her charms, he made use of such exaggerated expressions, he talked so loud and with such uncommon vivacity and fire, that his parents and the old bailiff were quite astonished.

'Poor Firmin!' Poor Fontaine.

ART. 24.—*The Adventures of Cooroo, a Native of the Pellew Islands. By C. D. Lambert. 8vo. 5s.* Scatcherd. 1805.

ROMULUS and Remus, the two famous wild men of antiquity, and Orson, of modern days, have been justly the admiration of all

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mankind*;' but we prognosticate that the fate of Cooroo will be far otherwise.

It may be remembered that at the departure of the Antelope, which was wrecked off the Pellew Islands, one of the crew, named Blanchard, chose to remain. This man had observed among those of the natives, who assisted him in the construction of a dwelling, a lad, named Cooroo, who by an uncommon assiduousness evinced an attachment to him. It occurred to him, therefore, that he might with little trouble cultivate the mind of this youth, who would become attached by habit and gratitude, and that he should thus attain the object of his wishes, a companion. Blanchard soon found that he had not cultivated an unfruitful soil; Cooroo imbibed his instructions with a facility that surprized him, and in less than two years, he was not only an agreeable companion, but a grateful friend.—Cooroo, however, soon after lost his preceptor, who was murdered by the neighbouring savages. For some time he was inconsolable, but recollecting that Blanchard had in a similar situation found pleasure in a companion, he therefore determined to select among the youths of his own age, one whom he thought most likely to answer such a design. He chose Boolam for his friend. One day as they were taking an excursion at sea, they fell into deep discourse: but proceeding inconsiderately, they lost sight of the shore, and during the night fell asleep. From this period the adventures of Cooroo commence.

We will not pollute our pages with a detail of the occurrences which befel this semi-barbarian: but we think it must have been difficult to extract so little amusement from the ample materials which such a subject might afford. Amidst the vast variety of objects which the wide world displays, the fancy of the writer should have directed his unenlightened hero to such as would have improved his understanding; instead of which he takes every opportunity of introducing him among the lowest dregs of society, and only makes him not a complete beast by availing himself of the 'potestas quidlibet audendi.' Delicacy would be shocked were we to transcribe some of the scenes in which Cooroo is exhibited: yet Mr. Lambert dedicates his work to a lady. This lady, we presume, had not seen the manuscript, or she would hardly have lent her name to countenance such a mixture of vulgarity, indelicacy, and absurdity.

ART. 25.—*Alfred and Galba: or the History of two Brothers, supposed to be written by themselves. For the Use of young People. By J. Campbell.* 12mo. 2s. Williams *and* Smith. 1805.

GREAT as is our veneration for the religion we profess, and great as we hold the advantages resulting from a religious education to be, yet such is our opinion of the work before us, that we cannot help thinking it will defeat the design which it is intended to promote.

To imbue the minds of children, with the continual necessity of

* Swift.

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singing hymns and doxologies to 'Jesus,' upon every trifling incident of life, will either give them a rooted disgust for devotion in general, or, by making too deep an impression on their infant faculties, will totally disqualify them for those active social duties, in the fulfilment of which consists the essence of true religion.

The whole tenor of this history sufficiently indicates that it is the effusion of a *godly* member of some conventicle, where faith, and singing, and praying, are reckoned the most acceptable service.—When such an opportunity occurred of making his two heroes spend their sabbath in the due performance of these exercises, we were surprized the author did not avail himself of it. For this oversight he may, perhaps, incur the censure of sanctified fanaticism; but he will probably exculpate himself by saying his history is represented only as a dream; of this he takes care to inform us both in the first and last page; but then it is the dream of a distempered imagination, 'ægri insomnia,' and as such, Mr. C. would have done well, either to keep it to himself, or if he must print, to publish it among the catalogues of dreams, which attract the eyes of superstitious credulity, on the booksellers' stalls in Exeter Change.

DRAMA.

ART. 26.—*The Venetian Outlaw, a Drama, in three Acts, as performed at the Theatre Royal, Drury Lane. Translated and adapted to the English Stage by R. W. Elliston.* 8vo. 2s. 6d. Baldwin. 1805.

THIS piece is a translation of 'Abelino le grand Bandit,' or, 'l'Homme a trois Visages,' which was performed at the theatre of the Duke of Brunswick. The foreign dress, (Mr. Elliston says) was quaint and spiritless, but he has endeavoured to adorn it. We conceive that the chief ornament which Mr. E. has added, has been his own representation of the character of Vivaldi, and that to his merits as an actor must be attributed its success on the English stage, for with all its new decorations, the translation is a most 'inveterate likeness' of the tame original. The language is meagre, and the rapid succession of interesting situations, is not so well managed as might have been expected. The romance of Abelino, translated by Mr. Lewis, is in every person's hands, and we think that if Mr. E. had taken that work as the basis of a new drama, with the assistance of his friend Mr. Cherry, (whose ready talents he acknowledges) he might have produced a much more interesting and spirited performance. Let any of our readers compare the scene as exhibited in the drama, p. 30, &c. with the interview between Abelino and the Doge as related in the romance, and they will be convinced of the propriety of our remark. In the former, by the conversation which has preceded, the Doge and the audience are prepared for a surprize, and consequently the dramatic effect is considerably diminished, if not entirely lost.

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ART. 27.—*The Will for the Deed. A Comedy, in three Acts, as performed at the Theatre Royal, Covent Garden. By Thomas Dibdin.* 8vo. 2s. 6d. Longman. 1805.

'MANIFOLD,' says Swift, 'have been the judgments which Heaven, from time immemorial, for the chastisement of a sinful people, has inflicted on whole nations: the plague, a pestilence, or famine, have often proved destructive calamities. Yet it has pleased Heaven to visit this country with a contagion more epidemical and consequently more fatal; we mean the woeful practice of *punning*:' of the enormity of which abomination, Mr. Dibdin, in this comedy, affords a striking instance. In order to deter him from this evil practice, we refer him to the third volume of Swift's works, P. 227, where he will meet with some true and dreadful examples of God's revenge against punsters. Let him beware of the fate which attended poor George Simmonds, the Turnstile shoemaker, and amend his evil ways.

ART. 28.—*The Cabinet; a comic Opera, in three Acts; first performed at the Theatre Royal, Covent Garden, on Tuesday, Feb. 9, 1802. By Thomas Dibdin.* 8vo. 2s. 6d. Longman. 1805.

CONSIDERING the present degeneracy of the stage, this piece is entitled to the approbation which it has received. It is indeed the only opera which has been at all tolerable since the appearance of the Duenna, with the exception, perhaps, of Abroad and at Home. Mr. Dibdin's Cabinet, like the ancient cabinets of France, is under the direction of the fair; consequently, it abounds with intrigues, plots, and gallantries. The story upon which it is founded, is taken from the old ballad called the Golden Ball.

ART. 29.—*To Marry, or not to Marry, a Comedy, in five Acts, as performed at the Theatre Royal, Covent Garden. By Mrs. Inchbald. 2d Edition.* 8vo. 2s. 6d. Longman. 1805.

TO Marry, or not to Marry? This indeed is a question of much importance, considering the days in which we live.; a question on which much deliberation is necessary before a final decision be made. The hero of this piece, Sir Oswin Mortland, lived to the age of nearly forty years, an avowed woman-hater; he is very angry that his old uncle Darnley should talk to him of love and marriage, yet 'as his temper cannot bear continual irritation, he will at length comply with his request, to get rid of it for ever;' he, therefore, determines to marry Lady Susan Courtly, solely in compliance with his uncle's humour: 'for she is the same to him as her whole sex; he has no partiality to any one.' But before the day is fixed for the solemnization of his marriage, one Hester Ashdale, alias Lavensforth, not quite seventeen, meeteth his misogynous eye, which, after a short conversation, undergoeth a very considerable change; it becomes absolutely *oculus putris*; his heart too leapeth from the freezing point to fever heat in a moment; from Lapland to the torrid

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gone; and Sir Oswin, after a few directions from the author—after a pause—after walking about in disquietude—a struggle—being impressed with surprize—alarmed—starting with horror—Sir Oswin, quantum mutatus! takes her hand, and holds her tenderly in his arms; being discovered in this delicate situation, he appears absorbed in thought; and being questioned as to his reflections, he answereth, 'that though he liveth in this old world, a new one seems to have broken upon him;' yet after all his studies, his researches, his meditations, his zeal for the public good, he regrets his hard fate that he should be in love; but comforts himself that 'if it must be so, it must, and he may as well submit:' he then bids welcome to '*all the tumultuous* passions at once, and declares that till he knew his little Hester, he never knew one *rapturous sensation !!!*' This indeed is mighty fine! It probably afforded ample scope for the talents of the actor; but such beings as the above have no existence in nature; they live only in the head of Mrs. Inchbald, who makes up by art and stage-manœuvres, for what she has denied of nature to her hero. We were much surprised that an audience could tolerate such rhapsodical indelicacies, and can only attribute the applauses which it received to the exertions of Kemble. As a composition, it is inferior to most of Mrs. Inchbald's other performances, which have been chiefly distinguished by their not over-stepping the modesty of nature.

MISCELLANEOUS.

ART. 30.—*The Life of C. G. Lamoignon Malesherbes, formerly first President of the court of Aids, &c. Translated from the French by E. Mangin.* 12*mo.* 2*s.* 6*d.* Longman. 1804.

In a very unassuming form, this little volume presents a favourable indeed, but, we believe, a pretty just account of one of the most honest statesmen which France has ever produced. Malesherbes was appointed counsellor to the parliament of Paris at the early age of 24. In 1750, he succeeded his father as first president of the court of aids, and, during 25 years that he filled this office, exerted himself with great firmness to oppose the exactions of Farmers-General, and the despotic measures of court sycophants in every form. So troublesome was this court found by Lewis XV. that in 1771 it was abolished, and Malesherbes banished to his own country seat. In 1774, the court was restored by the well meaning Lewis XVI. and Malesherbes reinstated. In 1775, he was appointed minister of state, in which office he exerted himself with unceasing courage to reform abuses, to foster learning, and to redress the wrongs of the subject. At last, in 1776, after having in vain attempted to extend religious toleration to the French protestants, by giving legality to their marriages, &c. he resigned the helm. In 1786, he was again invited to the royal councils, and was again obliged to retire in consequence of the bold truths which he ventured to tell. At the trial of the unfortunate Louis XVI. he offered himself fearlessly as one of his advo-

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cates, and was accepted. But his efforts to save his royal client only recoiled upon his own head, and Malesherbes soon after, with his daughter and his son-in-law, fell a sacrifice to revolutionary cruelty at the advanced age of 72; like many others, he at first hailed the revolution as the restitution of liberty, 'but the terrific events which ensued, dispelled the delusion.'

We could make several extracts with pleasure from this little piece of biography; but our limits permit us only to recommend the whole, as an exhibition of one of those rare characters, whom neither the 'vultus instantis tyranni,' nor the 'civium ardor prava jubentium' can deter from truth and justice. We cannot, however, deny ourselves the insertion of one anecdote of Louis XVI. A little before his trial, having requested Malesherbes, who it seems was a *philosopher*, to speak to a priest to attend him in his confinement, he added: "This is a very strange errand for a philosopher! for I know you are one; but if you should suffer, as I have done, and be doomed to die as I must die, I wish you the same sentiments of religion with myself: they would console you much more than any *philosophy*.'

ART. 31. —*Exercises on the Globes; interspersed with some Historical, Biographical, &c. Information. By William Butler. 3d ed.* 8vo. Longman. 1804.

The didactic part of this little introductory work is well arranged and perspicuously expressed, and no small pains have evidently been bestowed in garnishing it with anecdote, miscellaneous information, and poetical extracts. The latter might, perhaps, here and there, be better selected: The name of Blackmore, for instance, struck us as not likely to improve the taste of the rising generation of females. Upon the whole, Mr. Butler deserves well of the public for having prepared the cup of useful elementary knowledge, and at the same time tipped its rim with honey.

ART. 32.— *A practical Treatise on Brewing, adapted to the Use of private Families, and Publicans who brew their own Ale; with proper Directions for conducting each Process with certainty. The Directions are selected from Experiments made with upwards of* 150 *Brewings, wherein is shewn the Use of the Thermometer and Hydrometer, &c. &c. &c. By A. Shore, who has been Butler to Sir T. Broughton, Bart. near* 20 *years.* 12mo. 6s. Longman. 1805.

Our knowledge of the art of brewing is not sufficient to enable us to follow this author through the different processes of mashing, &c. His experience, we doubt not, qualifies him to give directions on this useful subject: but we think that more of those private families and publicans, to whom he recommends his treatise, would have been inclined to profit by his instructions, had he sold them at a more reasonable rate, and not charged six shillings for a thin duodecimo, printed on wretched paper. We are induced to suspect that

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this brewer must have conceived too ardent an affection for the liquor he had made; that, like Pygmalion of old, he became enamoured of the work of his own hands, and after the exhaustion of many a quart, exclaimed, intoxicated at once with vanity and ale, 'What science is like unto the science of brewing: who shall pay too dear for a knowledge of it!'

ART. 33.—*Observations on the South Carolina Memorial, upon the Subject of Duelling; in a Letter to a Friend. By Posthumus.* 8vo. 1805.

This pamphlet does not appear to have ever been published, and it would have imported but little, if it had never been written. It is intended as a defence of duelling in general, and of Colonel Burr's conduct, in the affair with the late General Hamilton, in particular. Considered in this partial point of view, people on this side of the Atlantic will be but little interested in it; and as a literary performance, it has no intrinsic merit to recommend it to notice.

CORRESPONDENCE.

Our respect for the Rev. Mr. Girle induced us to be sorry at receiving his letter at the beginning of the present month. In expressing what he terms our 'three-fold admiration,' we were perfectly aware of the authority by which the story in question had been confirmed; but we are not in the habit of giving credit to absurd tales, because sanctioned by the testimony of a person who was once high-chancellor of Cambridge. We never doubted, moreover, that his performance had been actually preached; but need we remind him that many a composition is delivered from the pulpit, which has had but little title to the name of a 'sermon?' As to the last page of his letter, it is equally devoid of argument and wit; Mr. G. surely could not have imagined that the case he here brings forward, is parallel to that of which he complains. We beg leave to assure him that he does not appear to have the least turn for humour, and that unsuccessful attempts at facetiousness can be productive only of ridicule.

Mr. Law is informed that one of the books he speaks of, was sent to the Critical Review, before it came into our hands, and was not delivered up to us by our predecessors.—The 'Roman History' shall be noticed as soon as possible.

In informing 'Philofatos,' that 'the admission of letters on miscellaneous subjects is *not* consistent with our plan;' we must at the same time request of him to pay the postage of his letters, whenever he may wish to ask any questions in future.

ERRATUM in our last Number.

P. 133. l. 41. for *violentior* read *valentior*.

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THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. V. AUGUST, 1805. No. IV.

ART. I.—*Original Anecdotes of Frederic the Second, King of Prussia, and of his Family, his Court, his Ministers, his Academies, and his Literary Friends: collected during a familiar Intercourse of twenty Years with that Prince. Translated from the French of Dieudonné Thiebault, Professor of Belles Letters in the Royal Academy of Berlin.* 2 *Vols.* 8vo. 14s. Johnson. 1805.

THE author, in his preface to this work, remarks, that 'there is no age with which we are so well acquainted as that of Louis XIV. for none has been so abundant in memoirs, and these in an extraordinary degree minute.' He seems to have resolved, that if the Court of Frederic II. is not equally well known, mankind shall not ascribe their ignorance to his want of industry or observation. He appears to be one of those who regard it as no mean degree of merit to be acceptable to great men; and to the cautious and vigilant accommodation of his behaviour to the habits and prejudices of Frederic, he appears to have been chiefly indebted for the 'twenty years of *familiar intercourse*;' which furnished him with such promising opportunities of marking the shades of his character. Mr. Thiebault assures us that the king never arrived at Berlin for several years, without sending a messenger to say that he expected him at the castle at such a time, and that these visits generally lasted two or three hours. In the early part of his residence at Berlin, he was summoned in this manner for seven or eight days successively; by degrees less frequently; at no period was he completely free from such interruptions, and during his abode in the Prussian dominions, no year passed without several interviews with the king. P. 12, 13. VOL. I.

To these opportunities, the author has added a degree of

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zeal and enthusiasm which never permitted him to lose sight of his object: he assures us himself that after he had once formed the resolution of compiling these memoirs, 'the idea never abandoned him; that it was scarcely ever absent from his thoughts; and that he devoted to it the leisure time of every day.' He further professes a faithful and religious adherence to truth throughout his work, and declares that he has related nothing, but from his own personal knowledge, or from the accumulated testimony of others, whose veracity could not reasonably be suspected.

These circumstances must be allowed to have been extremely favorable to the production of an agreeable and entertaining miscellany. We have derived considerable amusement and instruction from the performance, and we believe that most of our readers, whose curiosity shall tempt them to a perusal of these volumes, will lay them aside with reluctance and resume them with satisfaction. We cannot however ascribe to the author that sprightly ease, that happy vivacity of narration, which confers its most powerful charm on a collection of anecdotes. He certainly is not in any eminent degree master of the rare and difficult art of telling a story gracefully. He frequently diffuses himself in feeble and childish garrulity; and his busy anxiety to collect every fact, to store every apophthegm, and to paint every look and gesture which may illustrate the history or the character of the personages whom he introduces to the public, has frequently crowded his pages with particulars utterly destitute of interest; with sayings, the spirit of which evaporates in repetition, and with situations of which no description can convey an adequate idea to any but the beholder.

It is necessary to explain, that the author has not confined his attention to the monarch: he has extended his observation to a wider circle, in general however selecting such incidents as may bring the individuals into contact with the king. Frederic stands in the centre of the group, which it is the author's design so to dispose, that the situation of the subordinate figures may assist in bringing forward more clearly to the view, the posture, the lineaments, and features, of the prominent and principal subject. The work is accordingly divided into five parts: the first exhibits the ordinary conversation of Frederic, his private and domestic life, his opinions, his studies, and literary compositions. The second furnishes an amusing account of the members of the Royal Family. The third relates to the ceremonies, the manners and festivals of the court, the characters, and the fortunes of those who fluttered in its sunshine; and some

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account of the ambassadors who represented the different courts of Europe there, during the author's residence in Prussia. The fourth professes to unfold the civil and military government of Frederic, and to introduce us to his favorite ministers, and officers, and the last is occupied with a display of his academies and schools, and of his philosophical and literary companions. Our extracts will be selected from those parts of the work which relate to the principal personage. It is well known that Frederic loved to indulge in the delights of easy and familiar conversation; he was not however willing to taste of its bitterness: and if, in his convivial hours, he seemed to forget that he was a king, it was, as Mr. Thiebault judiciously observes, with a secret reservation that no one else should forget that circumstance. It has been justly remarked that he owed great advantages to the difficulties of his early life: among which may be reckoned the necessity of becoming familiar with the accents of truth, which are seldom permitted to reach the ears of princes. But who can long resist the influence of habit and situation? When Frederic became king, it was soon found, that if he loved the truth, he was more willing to discover it by his own investigation, than to receive it from the communications of others; and his notorious impatience of contradiction was at least as much the effect of the pride of royalty, as of the consciousness of superior understanding. His colloquial tyranny however frequently exerted itself in another manner, still more painful to the sufferers, because less easily avoided: he had a most ungovernable propensity to sarcasm. A man by remaining silent or reserved, may, without forfeiting his independence, secure himself from the danger of irritating by opposition, one with whom it is not permitted him to converse upon equal terms. But when a king condescends to raillery, what is to save his victim from the horror of derision? who can refuse to laugh at the sallies of a monarch? and who will listen to the repartee, which is to rob the royal jester of his triumph? Those who were unfortunate enough to cope with Frederic, in his witty moods, soon found that the contest must end like those engagements on the Arena, which disgraced the Roman purple. The imperial gladiator was of course uniformly successful, and his wretched antagonist was honored with mutilation, or death, by the hand of the master of the world.

It is not much to the credit of Frederic that he never expended his wit more freely or with greater satisfaction than on the subject of religion, though it should also be mentioned that the licentiousness of his ridicule was generally confined

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to those whose sincerity he imagined to be doubtful. If he was ever betrayed by his humour into indecent mirth with those whose piety was genuine and unfeigned, he could temperately suffer himself to be reproved.

'I recollect,' says the author 'one of his bravest, most devoted, and most skilful, or rather the most fortunate of his generals, who was a rigid catholic and never attacked the enemy without first making the sign of the cross in the air with his sword: this general being in a single instance joked by the King concerning his practice, found means to silence him effectually, and ensure himself his respect, by saying, "Sire do not meddle with such subjects; these are matters that in no way relate to your service, that cannot be prejudicial to it, and with which you have no concern. Provided I do my duty strictly, and serve you with zeal, of what importance are my religious practices to you, and what advantage would you derive from turning your most faithful servants into ridicule?' VOL. I. P. 29.

The wantonness with which he indulged his passion for the ridiculous, is curiously exemplified in the following ludicrous anecdote:

'He was fond of exercising himself in walking after dinner, particularly in the months of July and August, the time of his drinking the waters. The extent of his walk was generally from one of his castles to the other; and though the distance is considerable, and he had somewhat the appearance of general weakness, it occasioned him no fatigue. As he used this exercise for purposes of health, he sought to derive from it only amusement, which generally led to the sportive and sarcastic humour I have before described. None of his courtiers liked to be his companion on these excursions. Once, for a whole year together, I know not why, it was the count de Schwerin who was almost every day summoned for this purpose; he has since been appointed from a general to be master of the horse. He was of low stature and corpulent: having never accustomed himself to any but horse exercise, and being near seventy years old, he could with difficulty keep pace with the king, his face all the time running down with perspiration. M. de Schwerin was not of a character to dissemble the inconvenience these walks occasioned him, and his ill humour was an admirable subject for the jesting propensity of the king. One day the king led him further than usual, and proposed returning without stopping to rest. When they were within about a mile of their journey's end, they discovered a sedan behind some bushes, and Frederic, in a tone of the most provoking raillery, obliged him to get into it; when no sooner were they proceeding than the king beset him with such a multitude of questions that the unfortunate M. de Schwerin, the better to hear and answer them, did nothing but put his body out at one or the other of the windows, and at length reached home more fatigued with this sort of exertion than if he had finished his journey on foot. The title of *your excellency*, which the

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king on this occasion did not fail at every moment to repeat, did not restrain the count from betraying his dissatisfaction, which had nearly terminated in a rupture, and procured him at least the advantage of passing a few days in tranquillity.' P. 137 to 139. VOL. 1.

We cannot refuse to our readers another story, which shews with what sarcastic solemnity, what caustic irony, he was capable of insulting the most established religious opinions.

'In one of the towns of Silesia, was a chapel celebrated for the extraordinary devotion paid to the Virgin. Her statue which adorned the altar was ornamented with the gifts of her votaries, many of which consisted of the most valuable jewels. This soldier, when he was not under arms, passed whole days in one of the corners of this chapel, edifying his spectators by his self-collectedness, his earnestness, and his devotion. By degrees, people were accustomed to seeing him, and would have thought it a sort of crime to watch his motions; so that finding himself at length for the most part without witnesses, he robbed the statue of every thing valuable about it. When the theft was discovered, every one was suspected; not even the pious soldier escaped. He was examined, and one of the most costly of the stones was found in his possession.

He was immediately brought to trial, and the false devotee was found guilty of robbery and sacrilege, notwithstanding his persisting to declare that the kind and holy Virgin, touched with his zeal, had miraculously made him a present of the diamond. The sentence was laid before the king to be signed previous to its execution. Frederic assembled the most celebrated catholic theologians of Silesia, to pronounce upon the following question: 'Is it possible, according to the doctrine of the catholic christians, that the Virgin should miraculously have given away what had been made a present to herself?' The theologians, though they laid great stress upon the improbability of such a miracle, in reality so little agreeable to the spirit of the church, could not, however, prevail on themselves, considering the question in a general point of view, to withhold their affirmative: on this, Frederic annulled the sentence; but added, that as he had no power to forbid the Virgin from giving away what belonged to her, he should forbid his soldiers, on pain of death, to receive any thing she might in future offer them.' P. 87. and 88. VOL. 2.

Among the peculiarities of this work, we were considerably amused by the miraculous naivetè, with which the author frequently states his reasons for introducing any particular anecdote; the unsuspecting earnestness and solemnity with which he discloses his doubts and perplexities, whenever any ambiguity presents itself in the character he is discussing; and the anxious and frequent self-interrogation with which he prepares himself for their solution. It costs him more

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than two pages of this cross-examination to state the question, whether Frederic was a man of sensibility? 'In the early part of my residence at Berlin (says he) I often asked myself the question, has Frederic really a feeling heart? Has this king, said I within myself, been endued with that most precious of the gifts of men, or has nature withheld it to balance the profuseness of her other gifts? Has she not refused him that involuntary sentiment, &c.&c. that mild and exquisite affection, &c. &c. that animating principle, &c. &c. Delightful source!' &c. &c. Such were the reflections of Mr. Thiebault, when the death of the young Prince Henry, brother to the hereditary prince, relieved him from the misery of doubt, and enabled him to ascertain, that the heart of the king was accessible to the same sympathies, with those of meaner mortals. The circumstance which he relates on this occasion, is interesting, and deserves insertion, since it gives the stern inflexible Frederic a more powerful claim to our affection than he is generally allowed to possess.

'This prince, eighteen years of age, had just finished his education: the king had given him a regiment of cuirassiers, of which he had set out to take possession, and at the head of which he was to have returned to Berlin in order to go through the military manœuvres of the month of May. While on the journey, he was seized with the small-pox, and died about the seventh day, in a small town. His loss was deeply and generally lamented. The talents conspicuous in this young prince, his application to study, the acquirements that had resulted, the mild and benevolent qualities that formed his character, had excited such hopes in the public mind respecting his future virtues, that it is not surprising that it should share in the deep affliction of the royal family. The king having come to Berlin some months after, sent for me and said: "You know, Sir, of the loss experienced by both the state and myself, in the death of a young prince of whom it was but just to form the most flattering expectations. This misfortune to me has been particularly great; each day I retrace the valuable qualities which excited the love and esteem of every one; but I have not contented myself with shedding unavailing tears; I have considered it as a duty to save from the tomb what was most excellent, and justify the affliction I manifest by a faithful exposition of the cause that excited it. It appeared to me that the portrait of his youth might present a useful example to those whose birth places them on the same ladder with himself, and no less to every individual capable of a noble emulation. To that end, I have sought how to make my misfortune beneficial to society: I have accordingly composed an eulogium on this beloved and lamented relative. I wish this eulogium, Sir, to be read in a public sitting of my academy, and I have fixed on you to be the reader. I do not, however, consider this as a finished production; it is capable

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of many improvements; but I no sooner take up my pen to this effect, than I see before me nothing but my nephew, and find myself incapacitated for the task. Besides, the manuscript is already so full of erasures, that there is scarcely room for the alterations I wish to make. I have therefore to request of you to make me a fair copy in a legible hand-writing, and to make the spaces sufficiently considerable to allow of my interlining what I think necessary. But you are not acquainted with my hand-writing, rather, let me say, with my scrawling, and will not perhaps be able to decypher it. For this reason, I will read it to you, that you may the more easily divine what I intended to say; first premising that, in addition to the request I have made, I further expect from your zeal a note of the faults you shall detect in it both in respect to language and the rules of oratory."

'He then took up his manuscript, which lay on a small table at which he always sat, and which was covered with books, a writing-desk, paper, and frequently several snuff-boxes. He began the reading in a posture and manner that shewed he was determined to remain the master of his feelings. It was plain to perceive by the tone of his voice that he made efforts to strengthen it, as if to fortify himself against the impressions of grief. His enunciation was slow, and he made long and frequent pauses. The struggle, however, was short. When he had got to the second or third page, his voice faltered, and his eyes filled with tears; he could not proceed without stopping, and he had often recourse to his handkerchief. But it was in vain that he wiped his eyes, and coughed or spit; all his endeavours did not carry him to the end of the fourth page before his eyes, gushing with tears, could no longer see, and his voice, suffocated and extinct, could no longer pronounce a word: at length, yielding to the sobs he found it impossible to repress, he held out the manuscript to me without being able to utter a syllable. I took the manuscript, contemplating, with a sort of respect and consolation, this great man, like the rest of his species, accessible to the most sacred and most endearing affections of humanity. After a minute or two of silence, having regained the power of speaking, he said, "You understand what I desire of you; you may now leave me. I wish you a good evening." VOL. I. PP. 44, 45, 46, 47.

'My problem,' says the author with honest exultation, 'was now resolved;' and three pages more of anxious discussion enable him to pronounce the following important and profound result: 'A feeling heart, a head capable of imposing on it due restraint, these two terms may be considered as the key to all the actions he (Frederic) performed, that were in any degree remarkable!' P. 50.

With this, however, it is equitable to contrast another circumstance, of a very different complexion, that exhibits a combination of insensibility and meanness, from which all

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the solicitude of Mr. Thiebault, will scarcely clear the name of his royal patron.

'Frederic obliged his young nephew, afterwards William II. to make different campaigns towards the end of the seven years' war. It is related of this prince, that he had his horse killed under him by a cannot shot as he was galloping after his uncle. The king, happening to turn his head, saw the prince and his horse falling into a sort of ditch, and exclaimed, still galloping. 'Ah! the Pince of Prussia is killed! Let someone take off the bridle and the saddle of his horse!' VOL. 1. P. 210.

Every thing that relates to this great man, excites the curiosity and stimulates the diligence of Mr. Thiebault. That nothing might be wanting to inform posterity of the minutest particulars relating to this illustrious robber, four pages are devoted to a display of the culinary department of the royal household. Frederic, though a philosopher, possessed no hostility to the pleasures of the table. 'He had twelve cooks consisting of Germans, French, Italians, *English*, and Russians, who had large salaries. They all found constant employment, each kept to his separate department; and each knew his task.' P. 134. VOL. 1. 'Another point of *importance*,' (says Mr. T.) 'should here be added: The king was extremely fond of kernelled fruits, and took care to have his table well provided with them as long as they remained in season: some of these were constantly placed on the brackets in his sitting-room, and he frequently ate them as he paced up and down for exercise, and no doubt they contributed equally to his health and pleasure.'

Of the opinions and sayings of Frederic, dispersed throughout these pages, there are many, we believe, which have never before met the public eye. They confirm, however, the sentiments which every one has already formed of his character. They all of them shew a mind, active, penetrating and suspicious, of the most vigilant curiosity and inflexible firmness. His prejudices were sometimes narrow and illiberal. The most justifiable of these however, was his aversion to French mistresses, to which may reasonably be ascribed the precipitate dismissal of a Madame Valmore, who received orders to quit Berlin in twenty-four hours, because she was supposed to be engaged in an intrigue with Prince William.

"I am willing," said the king, "to shut my eyes to deviations of this kind, when they have for their object only German women, such as La Honcke; they can be but little dangerous; they will get all they can from their lovers, but will not meddle with politics; they are

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too ignorant and lethargic for this: but with French women the case is different; they have a decided taste for intrigue, and gallantry with them is often the vehicle that enables them to cabal the more successfully; I will have none of these in my territory; let her be sent away immediately."

'The apprehension entertained by Frederic concerning the French ladies was founded on his having studied the history of France, and in particular that of the mistresses of our kings. He one day conversed much at large on this subject with M. de Lahaye de Launay, when he proved that almost all these mistresses had been enemies to the glory of their lovers. Of all the mistresses of Louis the Fifteenth he excepted only Madame de Chateauroux. "This mistress," said he, "persuaded the king to head his army in person: she made him sensible that this was his duty, and she gave this advice at the risk of losing his affection. She was truly worthy of being the mistress of a king; and you see I have her portrait in my cabinet. All the others are public plagues, and" &c. P. 219. VOL. I.

With Madame de Chateauroux, he might also have excepted the fair Agnes Sorelle, the spirited and magnanimous mistress of Charles the Seventh, who threatened to abandon him for some more worthy lover, if he did not renounce the cowardly determination of retreating before his enemies; and thus inspired him with that resolution which ended in his coronation at Rheims, and the expulsion of the English from his dominions.

'Madame de Valmore,' continues Mr. Thiebault 'was not the only person he sent away with the same celerity. I remember, in 1767, he sent off a whole company of French players, in public waggons, in the depth of winter, because he had been informed of some amorous intrigues carried on by the actresses, particularly by two sisters, one of whom was very young.' P. 219. VOL. I.

Although we are fully aware that we are beginning to transgress the limits we had assigned to our notice of this work, we cannot forbear to copy some remarks of the king on the merits of the famous actor Le Kain, which display a singular propriety of judgment, and acuteness of discrimination.—

"The first time I saw the acting of Le Kain I did nothing but compare him with nature, such as she most frequently presents herself to our senses: I found no resemblance; and accordingly I considered him as an unfaithful, extravagant, and dangerous performer. The second time I saw him, I perceived that he exercised an art, and that this art consisted of rules he had closely studied, and with considerable skill had made them his own. I however could not divest myself of the notion that he followed those rules too strictly, and that he left nature at too great a distance. I am now, as it appears to me, arrived at the true point of view to pass a sound judgment on his per-

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formance. Poetry should always take its subject from select nature: this principle should invariably govern dramatic writers, and among these, most particularly writers of tragedy; so that an actor cannot without a violation of the likeness, imitate ordinary nature, such as it every where meets our eye. Still further, the action brought by the poet on the scene is not an action that occurs in common-place society, or in the bosom of a family; it is transposed to a grand theatre, and passed under the eye of nations. What ornament does it not require? And the actor, if he has calculated what is suitable to the scene, will take care not to overlook so important a consideration. We should next inquire if the actor is on the same floor as that from which he is viewed by the spectators? He is not. We see him as it were at a great distance, and in perspective, should he not therefore proportion his action to the circumstance? In Le Kain every thing takes a gigantic form, or rather an heroic and colossal form. No doubt he is on a pedestal! His action could be no way different from what it is without becoming awkward, injudicious, inconsistent, and unfaithful. My final declaration therefore is, that he is a great and admirable actor; and I will add, the first I have seen of this description in the walk of tragedy. Till I saw Le Kain, I knew not what it was to play tragedy; and I shall read the pieces in which I have seen him perform again with the greater pleasure." P. 448 and 449. VOL. I.

'Mr. T.'s account of the body of Prussian law known by the title of *Code Frederic*, is brief and scanty. We learn however the names of the compilers; and are told that the new digest, though now the oracle of Prussia, was at its promulgation received with murmurs and discontent. It is painful to find, that the anxious endeavours of the royal legislator to abridge the circuity of litigation, and to simplify the process of his tribunals, was attended with very incomplete success. Though he proscribed the seductions of eloquence and banished attornies for ever from his courts, he had the mortification to find, that the exclusion of chicanery was more than could be accomplished by human wisdom or vigilance.

His account of the constitution of Prussia is somewhat obscure: and it is not without difficulty that we have traced the following imperfect and broken outline. The interior administration and government of the country is entrusted to a body or college called the grand directory, of which the ministers of every province are members, and to which they are bound to transmit a regular account of the affairs of their department. These ministers are further charged with the execution of all orders issuing from the grand directory. For the reception of these reports, and for the issuing of these orders, a variety of offices is established, by the denomi-

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nation of chambers, to each of which is allotted a particular department of the public business. The minister of the war department, the minister for religious worship, the minister *for post horses*, and the minister of finances, are *ex officio*, members of the directory. This body is only an organ of the supreme executive power: The king is constructively present at all their deliberations, and all their acts and decisions run in his name alone.

With this body the minister for the foreign department is wholly unconnected: all his communications are made immediately to the king, and, like the chancellor, and the ministers of the courts of law, he exercises his functions independent of any but the royal authority.

The financial system of Frederic was simple in its construction, like that of every other nation whose commerce is limited. The vigorous integrity which he exacted from his ministers in this department, may not perhaps be universally admired in this *liberal and enlightened age*; and the fate of the Baron de Gœrne may possibly find a powerful degree of sympathy in some of the departments of the public expenditure of Great Britain. This minister had, by permission of Frederic, purchased a valuable fief in Poland, which was to be paid for by instalments; unfortunately the first of these became due at a time when the baron was unexpectedly unprovided: and, what was still more unfortunate, it occurred to him that he might without any serious guilt appropriate to this purpose certain bonds of the Maritime Company, with the full intention, however, of restoring them, the moment his exigencies were at an end. He had soon reason to lament this unhappy mistake: 'On the following Sunday, M. de Rannin, governor of the city, came about sunset with an escort of thirty men to the residence of M. de Gœrne, to take his excellency into custody; at the same time taking from him his knife, scissars, buckles, and every thing that could be made the means of doing himself violence. A guard was placed in his hotel, and two grenadiers in his chamber by day and night. He was soon brought to trial: his sentence, which was rigorously executed, condemned M. de Gœrne to be stripped of all his titles, degraded from the rank of nobility, and confined in the castle of Spandaw for life; the whole of his property confiscated, and that a crown per day should be allowed him for his subsistence.' P. 129. VOL. 2.

It is scarcely to be expected that we should follow the author regularly to the end of this irregular work, which exhibits a motley and miscellaneous collection of monarchs

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and princes, generals and ambassadors, poets, academicians and philosophers, priests, aëronauts, post-boys, and furniture rubbers. In the midst of this group Mr. Dieudonné Thiebault makes no inconsiderable figure; the reader is indulged with very liberal reports of his conversations with the king, of the caution and solicitude with which he avoided every topic that might irritate the impatience, and contradict the prejudices of his majesty, and of the admirable dexterity with which he succeeded in uniting the most respectful demeanor to his master, with a due attention to his own dignity and independence. Throughout the whole performance, there is a spirit of the marvellous simplicity which sometimes sinks towards childish credulity. In particular we could not forbear to smile at his serious expressions of alarm, lest the safety of social order should be exposed to incalculable dangers by the recent invention of balloons; which he apprehends would furnish highwaymen and smugglers with the means of escaping the *vigilance* of government, and the vengeance of the law! his modesty however forbids him to claim the exclusive merit of this valuable and sagacious prediction. 'I am persuaded,' says he, 'that the same considerations did not escape the mind of Frederic: but he kept them to himself; and they no doubt influenced him in his dislike of that discovery.' P. 77. VOL. 1.

Of the translation of this work we cannot speak but in terms of marked censure. It is executed throughout with unpardonable carelessness, and is disfigured in many passages with the most daring gallicisms. It would be needless to particularize the numberless disgraceful sentences that we have in view, neither shall we attempt to pronounce what share of the guilt belongs to Mr. Thiebault and what to the person by whom he has been done into English.

ART. II.—*The Spirit of Discovery, or the Conquest of the Ocean. A Poem, in five Books: With Notes, historical and illustrative. By the Rev. W. Lisle Bowles.* 8vo. 9s. Cadell *and* Davies. 1804.

MR. Bowles, in his preface, deprecates all unfairness of criticism, and begs that opinions upon the faults of his poem may be conveyed in no other language than that of a gentleman: and in this he is right: for the former is inexcusable, and the latter unnecessary. Personalities of every kind are entirely out of place in a critique which is intended to meet the public eye, as it is the work, not the man, with

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which we are concerned. Nevertheless, such is the poverty of human language, that most of the expressions of praise or dispraise usually applied to books, are primarily applicable to authors. We have perpetual occasion to tell our readers, that a performance is dull or stupid. But as dullness and stupidity are, strictly speaking, qualities of persons, not of books, we thus incur the imputation of being so unmannerly as to attribute these qualities to the writers themselves. To those of our readers who disapprove all asperity of reprehension, we would recommend two further considerations. In the first place, of what value is even just praise from him who does not blame (and that too with energy) where blame is due? secondly, is not a polite *inuendo* often more effectual to stamp the demerits of a work, than an unreserved display of its beauties and defects? Professor Porson, in his letters to Archdeacon Travis, adduces a passage from Gibbon, in which the bitterest sarcasms are wrapped up in the most courteous form of words imaginable; and we believe it holds good in critical disquisitions as well as in the gossip of the tea-table, that the true style of defamation is that in which 'more is meant than meets the ear.' In a word, judging from our own feelings, we cannot but think that the majority of authors would beg with Ajax rather to perish in the light of day, than die by inches under the cruel candour which 'just hints a fault and hesitates dislike.'

Having premised thus much to prevent misinterpretation, we are now compelled by truth to state our opinion that Mr. Bowles's poetry, hitherto published, though it may boast beauties of a very superior order, though it manifest a large portion of genuine feeling, a copiousness of poetical language far above mediocrity, with a richness and versatility of fancy sometimes approaching even to juvenile luxuriance, is yet tinged with one fault—the very worst, of which a sentimental poet can be guilty, since it most effectually bars up the avenues that lead to the heart—a fault, which is not the less culpable in itself, because it forms the prevailing feature of nine-tenths of the poetry of the present day—we mean, affectation. In vain shall genius and fancy spread out their nectared sweets, where this baleful power presides. She comes down, like a harpy, upon the banquet, scatters her sickly egotisms and forced compounds, and turns every thing she touches to loathing. It has often fallen in our way to read poetry replete with original and beautiful conceptions happily expressed, in short, possessing every claim to our highest admiration—save one. Marks of affectation perpetually occurring, all that pleasure which we otherwise should

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have enjoyed, was swallowed up in one mingled sentiment of indignation and regret. It would be difficult to single out the modern English poet in whose performances more or less of this leaven is not to be found. Mr. Hayley's poetry (for we say nothing of his prose) has as little of it as any modern poetry which we at present recollect, and, though remarkable for a heavy mediocrity, yet in this respect it is not very culpable. In our opinion, a tolerably chastised taste working after a just model, even though it possess no other recommendation, is at all events deserving of some degree of praise in the present times; and it was with these sentiments strongly impressed upon our minds, that we treated the Triumph of Music with such lenity in a former number. But to return to our subject—this love of affectation is not imputable so much to our poets, as to their readers, or to the vitiated taste of the age in general. The native language of simple feeling is exhausted or obsolete: something new is required; and accordingly we seek for novelty in quaintness. In a word, what Johnson observed of the philosophy of his day may be applied, *mutatis mutandis*, to the poets of our own: 'truth is a cow which will no longer yield them milk, and so they are gone to milk the bull.'

To a large class of readers, we doubt not, this will appear a hard saying, and especially so to the 'irritable race.' And yet there is nothing new or unusual in this fate of the muses. Poetry, like states and like man himself, has her progress, her acmé, and her decline. The characteristic of poetry in its first stage is, for the most part, wildness; in its second, simplicity; in its third, correct elegance; in its fourth, excessive refinement and meretricious decoration. Ossian will exemplify the first; our old ballad-writers the second: Pope, Goldsmith, Gray, &c. the third; Darwin, together with

'Southey, and Coleridge, Lloyd, and Lamb and Co.'

and a hundred others, the fourth. At last, sick of superfluous ornament, and greedy after something new, we look back very naturally to the point whence we set out, and place before us the earliest poets as the models of all excellence, because they are, in manner as well as in time, the most remote from ourselves. Hence, the ballad style comes once more into vogue, and a spurious wildness and false simplicity take their turn. But alas! a copy will ever betray some secret mark by which it will be known to be but a copy. A superinduced simplicity always wears a certain simper in her smile and a lisp in her speech, which distinguish her from her original. And thus we arrive at the fifth and

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last stage of poetry, the characteristic of which is affectation of simplicity—a sort of 'second childishness,' very different from the first, and well deserving to be rewarded with 'mere oblivion.'

In making the above remarks we have not had our eye on Mr. Bowles in particular, but on the whole croud of modern sonnet-mongers and ballad-mongers in general, the *cruda elegidia* of the day. The reason of our introducing them on the present occasion is, that in Mr. Bowles our regret has been the greatest, not because in him this false taste is most conspicuous (on the contrary, several occur this moment to our minds who have carried it much further), but because in his case there has been more to lose than in the generality. His genius was made for better things. The vulgar face daubed with artificial red and white may pass by without exciting any emotion beyond disgust; but true native loveliness disguised by paint, moves the deepest regret. We ought, however, in justice, to add, that Mr. B. in awakening this 'longer and louder strain,' has in part emancipated himself from this error, or at least its effects are not so conspicuous as in his sonnets, &c. being somewhat shaded by the dignity of the epic veil. Nevertheless it still breaks out here and there. But of what use is it to adduce passages of this nature in detail? to readers of a pure unadulterated taste, it is needless; while to those who fancy that they have a fine relish for every kind of sentimental frippery, it will be labour thrown away.

In an extended performance, like that before us, it is evidently the critic's office to consider its merits principally as a whole, and afterwards (if it deserves this attention) to descend to its component parts. In the former view Mr. Bowles's chief praise will be found to consist in variety. His theme, at first sight, bears (like the ocean of which it treats) the appearance of unfruitfulness and uniformity. But by scattering here and there a little fiction, a little sentiment, and a little morality, he has infinitely diversified it, and (what is more) his morality, sentiment, and fiction appear to flow naturally from his subject; not, as is often the case, to be pressed into its service. The story of Anna D' Arfet, whose tomb is discovered in the island of Madeira by Zarco, is a striking instance of this kind of beauty. After being tossed about in stormy and trackless seas, the representation of scenes of social tenderness comes to the heart with double effect. The dazzled eye reposes with greater pleasure upon the 'soft green of the soul.' Indeed the tale itself is told with all that plaintive sweetness with which Mr. B. knows so well

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how to touch the keys. But though it is itself a diamond of the first water, its grand excellence consists in the skill with which it is *set*. It is impossible, however, to read this episode without regretting the unmusical roughness of the hero's name, which the poet has not much mended by placing it in the most conspicuous part—the beginning of a verse:

> 'Accomplish'd, gen'rous, gentle, brave, sincere
> *Robert a Machin.*'

Another instance, not less happy, of diversification, is the apostrophe to Great Britain, at the commencement of the 3d book, which we shall extract.

> 'My heart has sigh'd in secret, when I thought
> That the dark tide of time might one day close,
> England, o'er thee, as long since it has clos'd
> On Ægypt and on Tyre: that ages hence,
> From the Pacific's billowy loneliness,
> Whose tract thy daring search reveal'd, some isle
> Might rise in green-haired beauty eminent,
> And like a goddess, glittering from the deep,
> Hereafter sway the sceptre of domain
> From pole to pole; and such as now thou art,
> Perhaps NEW-HOLLAND be. For who shall say
> What the OMNIPOTENT ETERNAL ONE,
> That made the world, hath purpos'd? Thoughts like these,
> Though visionary, rise; and sometimes move
> A moment's sadness when I think of thee,
> My country, of thy greatness, and thy name,
> Among the nations; and thy character,
> (Though some few spots be upon thy flowing robe)
> Of loveliest beauty: I have never pass'd
> Through thy green hamlets on a summer's morn,
> Or heard thy sweet bells ring, or saw the youths
> And smiling maiden of the villagery
> Gay in their Sunday tire, but I have said,
> With passing tenderness, "Live, happy land,
> "Where the poor peasant feels, his shed though small,
> "An independance and a pride, that fills
> "His honest heart with joy—joy such as they
> "Who croud the mart of men may never feel."
> Such, England, is thy boast: when I have heard
> The roar of ocean bursting round thy rocks,
> Or seen a thousand thronging masts aspire,
> Far as the eye could reach, from every port
> Of every nation, streaming with their flags
> O'er the still mirror of the conscious Thames;
> Yes, I have felt a proud emotion swell

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That I was BRITISH-BORN; that I had liv'd
A witness of thy glory, my most lov'd
And honour'd country; and a silent pray'r
Would rise to heav'n, that fame and peace, and love
And liberty, would walk thy vales, and sing
Their holy hymns; whilst thy brave arm repell'd
Hostility, e'en as thy guardian rocks
Repel the dash of OCEAN; which now calls
Me, ling'ring fondly on the river's side,
On to my destin'd voyage; by the shores
Of Asia, and the wreck of cities old,
Ere yet we burst into the wilder deep
With Gama; or the huge Atlantic waste
With bold Columbus stem; or view the bounds
Of field-ice, stretching to the southern pole,
With thee, benevolent, but hapless Cook!'

One or two peccadillos might be observed in the above extract both with respect to grammar and euphony. But we leave these bones to be picked by the critics who 'live on syllables.' Neither will we stop to notice some few traits of that fault which we began with reprobating, because (as we there observed) those who cannot *feel* such traits will not be persuaded by any thing we can say, that they exist at all. We cannot, however, pass over the trick by which Mr. B. slides, or rather jumps back to his subject. The word *ocean*, it seems, reminds him what he ought to be about, and thus we are borne away, (*quasi per saltum*, as a mathematician would say) to the subject of discovery by sea. All this is too technical and studied, and it would have been better to use a lyrical abruptness than to put us off with this transparent artifice. In his analysis, indeed, Mr. B. tells us that it is the consideration of her (England's) '*naval opulence* which carries us back to the subject we had left, namely the fate of Tyre.' This opulence is indeed referred to in the mention of the 'thousand thronging masts,' a few lines before: but still we contend that the hinge upon which the transition immediately turns, is the casual occurrence of a word. A sorry trick. It puts us in mind of an anecdote related of a famous teller of good stories, who, wanting to introduce in conversation a story concerning a gun, cried out suddenly—'Hark! a gun! By the bye, now you talk about guns, I recollect a very droll story concerning one.' The cases of Mr. B. and the humourist are nearly parallel.

Mr. B. has admitted too many of those lesser Ovidian graces, which may well suit with the 'brief sonnet,' but ought to be very sparingly introduced into a longer and more elevated

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poem like the present. The spangles, which could add brilliancy to a fan, Mr. B. has stuck upon a pyramid. As one instance of this kind we may cite the very frequent introduction of that sort of movement where a word of one syllable concludes a foot, and another begins the next, by which for the most part the substantive, always an emphatical word in common conversation, *leans* as it were upon its preceding adjective. The thing is easier to be apprehended by an example than by explanation.

'So shines a *good deed* in a naughty world.'
Shakespeare.

'The green banana gently waves
Its *long leaf*.' Bowles.

It would be useful to have some name for this peculiarity of English verse, and, until a better is invented, we would propose that of the *noun enclitic*. When introduced sparingly and with judgment, it is capable, besides adding variety to the rhythm, of giving a great charm to sentiments of simplicity and pathos. What ear is so obtuse as not to perceive this effect in the above line from Shakespeare? In a word, we by no means condemn this usage altogether: we only contend that, as it rather borders on the prettinesses of poetry, it should be dealt out with caution, particularly in a poem rising to epic dignity. Mr. B. is lavish of it *usque ad nauseam*.

Another point upon which our taste differs from Mr. Bowles's is the effect of *repetitions*. We will lay an instance or two before the reader.

'Stilly the streams
Retiring sound; midnight's high hollow vault
Faint echoes; stilly sound the distant streams. P. 9.

'Where scarce the patient camel scarce endures
The long long solitude,' &c. P. 51.

'The long coast varies as they pass, from cove
To sheltering cove, the long coast winds away.' P. 53.

We deny not that the above passages (particularly the first,) possess high poetical merit, that sort of merit which the Greeks call Ἐναργεία, vividness. By a judicious selection and arrangement of circumstances, by the flow of the verse, and by the aptness of the expressions, they produce such lucid conceptions as approximate to the force of actual impressions upon the senses. But true critical acumen, applied to eloquence or poetry, consists in abstracting

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and analysing the pleasures compounded of different ingredients. Most readers, like those whom Sterne complimented, if they are but pleased with what they read, neither know why, nor care wherefore. Satisfied with enjoying the effect, they do not concern themselves about the cause. And this may perhaps be sufficient, where amusement is all in all. But, where it is required to appreciate merit, it is necessary to sift our enjoyments a little more carefully. We say, then, that while we acknowledge the beauty of the above passages and many others of the same species, the gratification which we receive from the perusal of them arises *not* from the repetition, but from other concomitant circumstances. Nay, we go farther still: our gratification resulting from them on other grounds is even abated by the evidence of premeditation and art in this recurrence of the same phrase. Superadded to which, it carries with it no small air of (we wish we could avoid the word) affectation.

In this case as in the preceding, we must add that it is not every sort of repetition which we dislike. It is not the thing itself, so much as the *manner*, to which we object. There are two clases of readers of poetry who, we foresee, will reject our marks upon repetitions and the noun enclitic, as absurd. First, those who judge by rule, not by feeling; who, because in many instances of our best poets these figures add force and pathos, conclude that it must be so at all times and on all occasions. Secondly, a much larger body of dissentients will consist of those who, when they meet with any quaintness of phrase or measure, bethink themselves for a moment what effect was intended, and then through a fond partiality to themselves imagine that from a congenial sensibility they enter completely into the spirit of the poet, and look upon all who confess their own inability to be pleased, as vulgar souls formed of coarser materials and cast in a ruder mould. As for the former set of critics, we leave them to their Aristotle, and the latter

'Discipularum inter jubeo plorare cathedras.'

Two things yet remain to be discussed, the plan and the versification. Mr. B. is particularly solicitous that the connection of the different parts of his poem should be clearly apprehended, and to this end has prefixed a short analysis of the whole, thinking (he adds) 'that self-defence almost required it, lest a *careless* reader might charge him with *carelessness of arrangement*.' This outcry is as old as Horace, who tells us that the poets of his time were apt to complain of their readers' dullness of vision in not discerning the fine

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thread of their compositions—'tenui deducta poëmata filo.' It may be pleaded, however, on the other side, that this thread may be spun too fine, and in that case poets are not to expect readers to view their works with a microscopic, but with the natural eye. In the present instance we have taken more than usual pains that no room for complaint may lie against us.

It is evident at first sight that the great difficulty attending the theme which Mr. B. has chosen, lies in the isolated unconnected nature of his materials. In ages and countries far removed, different voyages of discovery have been made with different designs, forming each a several action, and altogether independent upon one another. The question then naturally occurs—How are these to be linked together, and what is to be their bond of union? A short extract from the author's introduction will acquaint the reader with his view of this difficulty, and how he has endeavoured to surmount it.

'I need not perhaps inform the reader, that I had before written a Canto on the subject of this poem; but I was dissatisfied with the metre, and felt the necessity of some connecting idea that might give it a degree of unity and coherence.

'This difficulty I considered as almost inseparable from the subject; I therefore relinquished the design of making an extended poem on events, which, though highly interesting and poetical, were too unconnected with each other to unite properly in one regular whole. But on being kindly permitted to peruse the sheets of Mr. Clarke's valuable work on the History of Navigation, I conceived (without supposing *historically* with him that all ideas of navigation were derived from the ark of Noah) that I might adopt the circumstance *poetically*, as capable of furnishing an unity of design; besides which, it had the advantage of giving a more serious cast and character to the whole.'

With this plan before him, his poem opens with a beautiful description of the cessation of the deluge, after which Noah is informed partly by a vision and partly by a subsequent conference with an angel on the top of Ararat, here supposed to have been the Indian Caucasus, of the extent of Navigation, and the blessings and miseries which should result from it among his posterity. To the Cuthites, the early inhabitants of the Ethiopian Mountains near the Red Sea, and the immediate descendants of Ham, is assigned the glory of first having 'gone down to the great sea in ships,' and Ammon is made the first who ventures out of the Red Sea into the main ocean. Phœnicia next takes up the palm of naval excursion. The founder of Alexandria first conceives the idea

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of establishing a vast maritime empire, and proceeds in his march of conquest as far as the mountains of Caucasus where the ark rested. A Brahman is here introduced, who in a prophetic song to the conqueror relates the history of the deluge. His farther march (we use Mr. Bowles's words) towards the holy spot is deprecated: his best glory shall be derived from the sea and from uniting either world in commerce. Alexander is animated with the idea; and his fleet under Nearchus proceeds down the Indus to the sea. This forms a middle, connected with the account of the deluge in book the first. From this point we pass on to the modern discoveries of the Portuguese, the Spaniards, and the English, till we arrive at the time of Cook, 'who first determined the proximity of America and Asia.' This circumstance, (says Mr. B.) leads us back to the point whence we set out—the Ark of Noah; and hence we are partly enabled to solve what has been for so many ages unknown, the difficulty respecting the earth's being peopled from one family. The poem having thus gained a middle and an end,' &c. We have nothing to object to this plan, except its pretensions to a beginning, a middle, and an end. As a series of events, connected with the history of navigation, in which occasional reference is made to the preservation of the human species in the ark, and to their subsequent dispersion, it is unobjectionable. But that from this occasional reference the poem derives any shadow of totality or unity, strictly so called, we cannot allow. As well might a person stretch a cord from St. Paul's to the Monument, and then assert that the two buildings formed one regular whole. The truth is, that the different discoveries of navigators, when treated of in one poem, refuse any closer coherence than what arises from their being so many successive approximations to one great end, the complete knowledge and mutual intercourse of all the habitable globe. Mr. B. may attempt to string them upon the ark. But the above-mentioned is surely the only kind of unity which the subject admits, and consequently which the poet needs attempt, or the reader can justly require. At the same time it would be the veriest pedantry on account of this necessarily limited power of coherence in the parts of a subject to refuse it the embellishments of poetical language. On the contrary, Mr. B. himself, how much soever he seems in his ideas of unity to be misled by names and sounds, has experimentally proved that the progress of nautical discovery, is a theme capable of being detailed with a large portion of interest, animation, and spirit.

We shall now speak a few words on Mr. Bowles's versification,

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To say merely that a poet writes in blank verse is to say nothing; for this kind of metre admits almost as many subordinate modifications as what is called the style of writing in prose. Can any thing for instance be more different than the blank verse of the Paradise Lost, the Seasons, the Night-Thoughts, and Colman's Terence? Blank verse is an organ containing an infinite variety of stops, of which Milton is the only one that ever knew how to open the diapason, and to him all the rest are scarcely worthy to blow the bellows. Mr. B. has been complimented by a contemporary poet (Mr. Coxe), with writing Miltonic verse. This is high praise and must be taken *cum grano salis*. Yet, if by Miltonic verse we may be permitted to refer to those parts of the Paradise Lost, which aim rather at Doric sweetness than at sublimity, and if in Mr. Bowles's poetry we might pick and choose, we could almost subscribe to it. Mr. B. has a just and fine ear for metrical harmony. His poetical vocabulary also is equally copious and choice. In the more elevated parts of his poem he does not seem so much at home. There is in these an appearance of forced grandeur, a sort of tip-toe sublimity. We see the instrument strained to a higher pitch than what suits with its natural tone. We see the lion, not rending his foe, but lashing himself with his tail. Perhaps the reader does not yet exactly apprehend the distinction which we wish to draw. The sublimity then of Milton and of Mr. B. seems to differ in kind (how much in degree, we will not determine) much as the eloquence of Demosthenes differs from that of Cicero. In Demosthenes the *subject* occupies the attention; in Cicero, the *art* of the speaker: or as Fenelon admirably describes it, the audience of the latter cried out 'O le bel Orateur!' The Athenians, 'Allons, battons Philipe!'

We shall now present our readers with two passages of no common merit, though they are by no means free from the faults upon which we have sufficiently commented. The first shall be the description of Noah and his family leaving the ark.

'See from their sad abode,
At Heaven's dread voice, heard from the solitude,
As in beginning of created things,
The sad survivors of a bury'd world
Come forth; on them, though desolate their seat,
The day looks down as sweet, as lo the sun,
That to the West slopes his untir'd career,
Hangs o'er the water's brim. The aged Sire,
Now rising from his evening sacrifice,
Amid his offspring stands, and lifts his eyes,
Moist with a tear, to the bright bow: The fire
Yet on the altar burns, whose trailing fume

Goes slowly up, and marks the lucid cope
Of the soft sky, where distant clouds hang still
And beautiful. So placid Evening steals
After the lurid storm, like a sweet form
Of fairie following a perturbed shape
Of giant terror, that in darkness strode.
Slow sinks the lord of day; the clust'ring clouds
More ardent burn; confusion of rich hues
Crimson, and gold, and purple, bright inlay
Their varied edges; till before the eye,
As their last lustre fades, small silver stars
Succeed; and twinkling each in its own sphere,
Thick as the frost's unnumber'd spangles, strew
The slowly-paling heav'ns. Tir'd Nature seems
(Like one, who struggling long for life, had beat
The billows, and scarce gain'd a desert crag)
O'er-spent to sink to rest: the tranquil airs
Whisper repose. Now sunk in sleep reclines
The Father of the world; then the sole moon
Mounts high in shadowy beauty; every cloud
Retires, as in the blue space she moves on
Amid the fulgent orbs supreme, and looks
The queen of heav'n and earth. Stilly the streams
Retiring sound; midnight's high hollow vault
Faint echoes; stilly sound the distant streams.' pp. 8, 9.

The other passage is an allusion to the victories of Britain in the Mediterranean.

'Heard ye the thunders of her vengeance roll,
As NELSON, through the battle's dark-red haze
Aloft upon the burning prow directs,
Where the dread hurricane, with sulph'rous flash,
Shall burst unquenchable, while from the grave
Osiris AMPLER seems to rise? Where THOU,
O Tyre, didst awe the subject seas of yore,
ACRE e'en now, and ancient CARMEL hears
The cries of conquest: mid the fire and smoke
Of the war-shaken citadel, with eye
Of temper'd flame, yet resolute command,
His brave sword beaming, and his cheering voice
Heard mid the onset's cries, his dark-brown hair
Spread on his fearless forehead, and his hand
Pointing to Gallia's baffl'd chief, behold
The British Hero stand! Why beats my heart
With kindred animation? The warm tear
Of patriot triumph fills mine eye! I strike
A louder strain unconscious, while the harp
Swells to the bold involuntary song.' p. 65.

We may here observe that Mr. B. introduces his lyrical

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compositions with judgment. They produce the desired effect of diversifying the poem. Yet, considered as separate odes, they do not in our opinion form the happiest parts of the work. They have too much Bacchanalian wildness.

Of the smaller pieces at the end of the volume, the one which pleased us the best, is the Ode on the Harp and Despair of Cowper.

ART. III.—*Dissertations, Essays, and Sermons, by the late Rev. and learned George Bingham, B. D. Rector of Pimpern and Critchill, Dorset; and many Years Fellow of All Souls College, Oxford. To which are prefixed, Memoirs of his Life, &c. by his Son, Peregrine Bingham, LL.B. late Fellow of New College, Oxford; Rector of Radclive, Bucks; and late Chaplain of his Majesty's Ship Agincourt. In two Volumes.* 8vo. Rivingtons. 1804.

ART. IV.—*A Sequel to, or a Continuation of the Memoirs prefixed to the Works of the late Rev. and learned George Bingham, B. D. or a Defence of the Conduct of his Successor, the present Incumbent of Long-Critchill, with More-Critchell annexed, against the unfounded Insinuations conveyed to the Public through the Channel of these Memoirs, addressed to the Clergy of the County of Dorset, by the Successor.* 8vo. Longman. 1805. *(Delivered gratis.)*

TO collect together, and to publish in one body, the scattered productions of writers whose exertions have deserved any portion of public approbation, is a work of so useful a nature, that any instance of its occurrence is always regarded by us with pleasure. The two volumes which are now before us, have this claim to our favour, for a part of their contents has done good service in times past; the larger portion, however, is new, and has therefore the same demands upon our attention which are due to the new performances of living authors.

The Memoirs prefixed to this complete collection of the works of the Rev. George Bingham, commencing with accounts of his family at so early a period as the thirteenth century, inspired us with the hope, that when we should once reach the times of their proper subject, we should be gratified with an ample and satisfactory detail of his life and transactions.

'Sed gemino bellum Trojanum orditur ab ovo.'

The most interesting particulars which we are enabled to

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gather from these memoirs, and that not without some difficulty, are, that George Bingham, the 6th son of Richard Bingham, Esq. and Philadelphia, daughter of Sir John Earle, knight, Chancellor of the Exchequer, was born Nov. 7th, 1715, at Melcomb Bingham, in the county of Dorset; that he was at twelve years of age sent to Westminster school; that he was upon the foundation; was, before the age of seventeen, elected off to Trinity College, Cambridge, but entered a Commoner at Christ Church, in Oxford; that he was, within four years from his matriculation, elected a Fellow of All Souls College, where he became intimate with Mr. Blackstone (afterwards Judge Blackstone) and other men of learning and respectability; that after the death of the Rev. Christopher Pitt, the translator of Virgil's Æneid, he was presented by Mr. George Pitt (the late Lord Rivers) to the rectory of Pimpern in Dorsetshire; that he married, and had three children; that in the year 1756 he became a widower; was afterwards presented by Sir Gerard Napier to the rectory of More-Critchil; that he went to reside there; but from the unhealthiness of the situation, was obliged to return to his former residence at Pimpern; that he assisted Mr. Hutchins in compiling his Antiquities of Dorset; that he had a dispute with one of his parishioners respecting tithes, in consequence of which his rights were confirmed to him by a legal decision, and he never had another; that in 1772, he published (anonymously) a short treatise on the Millenium, at which time a great part of the Dissertationes Apocalypticæ was written, but not published; and in 1775,* (with his name) a Vindication of the Doctrine and Liturgy of the Church of England, occasioned by the Apology of Theophilus Lindsay, (Q. Lindsey?) that the Essay, entitled Παυλος εν Αθηναις was written in 1782; that in the preceding year he declined the offer of an appointment to preach the Warburtonian Lecture; and that he died at Pimpern, beloved and lamented, the 11th of October, 1800, in the 85th year of his age.

In p. 56 of the Memoirs, we are presented with what is called a 'classical and truly characteristic epitaph' upon him, 'written by the Rev. P. Bingham.' We are tempted to ask, whether this be the same gentleman whose name is subjoined to the Memoirs, and who is mentioned in the title-page as their author. If so, our readers will not omit to notice this very ingenious exemplification of the old *laudaria laudato viro*, in quite a new signification.

The account which is given (p. 78) of his declining to

* Not in 1775, but in 1774. Rev.

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preach Bishop Warburton's Lecture, is perhaps the most interesting part of the Memoirs. It has also an intimate connexion with his principal effort as a man of letters, the Dissertationes Apocalypticæ.

Before we quit the Memoirs, we are invited to take some notice of the continuation of them, which proceeds from the Rev. G. Marsh, Mr. Bingham's successor at Critchill. The subject of this sequel is of too private a nature to enter much within our province. It may be sufficient to say, that after a perusal of Mr. Marsh's story, and the insinuations against him which are contained in the Memoirs, we do not see but that the letter from the Bishop of Bristol, his diocesan, (P. 111, 112) must have great weight in vindicating his character from any odium which those insinuations may have brought upon it.

The Dissertationes Apocalypticæ, which follow the Memoirs, occupy the remainder of the first volume. They extend to about 480 pages, and consist of detached dissertations, about twenty in number, upon many of the principal parts of the Apocalypse. The investigations and arguments, which will be accounted most interesting, (we state them in the order in which they arise) are, that St. John the Evangelist was the author of this book; the nature and origin of prophetic language; a sketch of the general scope and contents of the Apocalypse; that papal Rome is not Anti-Christ, but that Mahomet is; that Constantinople, and not Rome, is the prophetical Babylon; that the Millenium is not past, nor yet begun; and that neither the *Man of Sin* of St. Paul, nor his 'latter times,' (1 Tim. iv. 1) do, when fairly interpreted, confirm the theory of those expositors who refer the terms Anti-Christ and Babylon to the capital of the Western empire.

These several subjects, with others of subordinate importance, are treated by Mr. Bingham in a way which is well calculated to conciliate the respect of his readers. His learning and industry are very creditable; and whatever may be our opinion of the justness of his conclusions upon some of the very difficult and mysterious questions which he has agitated, all, we think, must agree in approving of his candour, and in acknowledging that he is free, in the conduct of his arguments, from those marks of a heated and too creative imagination, which have so often disgraced the commentators on the book of the Revelation. The Dissertationes Apocalypticæ is a volume to which future expositors of that part of the sacred writings will do well to resort. In the mean time, we are still of opinion, that to the generality of

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private Christians, we cannot, even now, give any better counsel than to suspend their judgments; to wait for the day when God shall reveal even this unto us; and rather than inflame their zeal by aggravated inferences from scriptures, which are yet of doubtful interpretation, to gather, so far, and so long as the reasonableness of those doubts may seem to justify them, a lesson of moderation and charity: For 'prophecies in our interpretation of them may fail; but charity never faileth.'

In his dissertation on the *Man of Sin* (2 Thes. ii. 3) which Mr. Bingham understands to imply the whole Jewish nation, previously to the destruction of Jerusalém, we find the following minute and valuable observations, which may afford an useful and honourable example of the critical talents which the reader may expect to see displayed in many parts of these dissertations. We are led to the choice of this specimen, because it refers to passages of Scripture, the interpretation of which has much divided the commentators of all ages, and to which the public attention has been lately called afresh by Mr. Nesbit, in more than one publication, and by some other writers.

'Should the propriety of this interpretation be questioned by any because the day of Christ is here said to relate to the catastrophe of the Jewish state, and not to the day of judgment, let them strictly examine our Lord's account of this matter, as it is recorded by three of the evangelists. The expressions here are

Παρουσια του Κυριου. Ἡμων επισυναγωγη επ' αὐτον. (2 Thes. ii. 1.)

Ἡ ἡμερα του Χριστου. (2.)

Αποκαλυφθησεται ὁ ανομος, ὁν ὁ Κυριος αναλωσει τω πνευματι του στοματος αὐτου, και καταργησει τη επιφανεια της παρουσιας αὐτου. (8.)

Parallel to these are the words of St. Matthew.

Τι το σημειον της σης παρουσιας, και της συντελειας του αιωνος; (Matt. xxiv. 3.)

Δια το πληθυνθηναι την ανομιαν, (abstract, ανομος concret.) (12.)

Το τελος. (14.)

Ὡσπερ γαρ ἡ αστραπη κ. τ. λ. ουτως εσται και ἡ παρουσια του υἱου του ανθρωπου. (27.)

Ὁπου γαρ εαν η το πτωμα, εκει συναχθησονται οἱ αετοι. (28.)

This last verse is allowed to allude to the Roman army, whose ensign was an eagle. And this strongly indicates what was indeed verified by experience, that this destruction of the Jews was not confined to their own city or country, but should extend to them wherever they were, throughout the Roman empire. They therefore of Thessalonica were personally interested in the event of these prophecies.

Οφθησεται τον υἱον κ. τ. λ. μετα δυναμεως και δοξης πολλης. (30.)

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Και αποστελει τους αγγελους αυτου, και επισυναξουσι τους εκλεκτους αυτου, corresponding with 2 Thes. ii. 1.) (31.)

Ου μη παρελθη ἡ γενεα αυτη, εως αν ταυτα παντα γενηται. (34.)

Περι δε φιλαδελφιας ου χρειαν, (compared with 1 Thes. v. 2.) (48.)

Saint Mark nearly uses Saint Matthew's words, only informs us that the disciples who inquired into these things, were Peter and James and John and Andrew; and what they express in St. Matthew by *the sign of his coming, and the end of the world* in St. Mark, is Το σημειον οταν μελλη ταυτα συντελεισθαι (ch. xiii. 4.); when therefore the total destruction of the temple took place, then, according to our translation of St. Matthew's words, was the end of the world. And it may not be impertinent to observe in this place, that St. Mark writ after St. Matthew, and with his gospel before him; when therefore he altered the expression, he intended either farther information, or greater perspicuity, as here, συντελεια του αιωνος might be mistaken; but St. Mark's could never be by any who had considered the foregoing words.

Some expressions also in St. Luke deserve well to be noted.

Και ὁ καιρος ηγγικε, spoken by the false Christs. (Luc. xxi. 8.)

Οταν δε ακουσητε πολεμους και ΑΚΑΤΑΣΤΑΣΙΑΣ, μη πτοηθητε· δει γαρ ταυτα γενεσθαι πρωτον, αλλ' ουκ ευθεως το τελος. (9.)

Grotius says, 'Sæpè illud observare est iisdem vocibus uti Paulum, quibus utitur Lucas,'* and Mr. Townson, in his Discourses† on the four Gospels, produces different instances of agreement in language between them. Bishop Atterbury was of opinion, (as appears by his Epistolary Correspondence lately published‡) that 'The brother whose praise is in the Gospel,' is spoken by St. Paul of St. Luke; and that his written gospel is referred to: from whence it must follow, that St. Luke's gospel was written before St. Paul's second Epistle to the Corinthians. And is there not an expression in St. Paul's first Epistle to the Thessalonians, which might induce us to think St. Luke's gospel there referred to; and consequently antecedent to his writing that epistle from Corinth, A. D. 52, according to Mill's chronological tables from Fabricius, as it stands at the end of Bowyer's quarto edition of the New Testament. St. Luke introduces our Lord as saying Τυπτω δε γινωσκετε (cap. xii. 39.) plainly relating to the day of the Lord coming as a thief in the night; which St. Paul advances with Αυτοι γαρ ακριβως οιδατε (1 Thes. v. 2.); and where could they so exactly know it, as from a written gospel? St. Matthew, it is true, says as much, and in nearly the same words: but let us remember that St. Luke's gospel was chiefly intended for the gentile converts; and according to the above mentioned table, even St. Matthew's was not written before the year LXI. which surely is a mistake, and there is certainly greater propriety in understanding ακριβως of a *written*, rather than

* Ad Luc. cap. xxi. 34.

† 1788.

‡ Disc. VI. sec. ii. § 8.

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preached word. But settle this as you please, whether St. Paul writ before or after St. Luke, the same conclusion is to be drawn, that from similarity of expression, we may fairly argue simliarity of subject; and as Luke xxi. 34. plainly referred to the destruction of Jerusalem, so also did St. Paul, 1 Thes. v. 3. and that the Χρονοι και καιροι of the latter is to be understood of the ἡ ἡμερα εκεινη of the former; and I need not repeat that this is the passage referred to, and this the ἡμερα του Χριστου in the second epistle, ch. ii. 2.

I cannot but compare some passages in the epistles to the Thessalonians on which we are now discoursing with the expressions in St. Luke above cited. They seem to have fallen into the very error which our Lord had warned his disciples of: They who were to come in his name would say ὁ καιρος ηγγικε, but our Saviour encourages his disciples μη πτοηθητε (v. 8, 9.) Saint Paul earnestly entreats his converts μη θροεισθαι ὡς ὁτι ενεστηκεν ἡ ἡμερα του Χριστου. (2 Thes. ii. Our Saviour says, βλεπετε μη πλανηθητε, (Luc. xxi. 8.) St. Paul, Μηδεις ὑμας εξαπατησῃ κατα μηδενα τροπον, (2 Thes. ii. 3.) Our Saviour adds δει ακαταστασιας γενεσθαι πρωτον, (Luc. xxi. 9.) St. Paul pursues his argument in great similitude of expression, Ὁτι εαν μη ελθῃ ἡ αποστασια πρωτον. As if he had said, The great revolt, those commotions foretold by our Saviour are not yet come to pass. Our Saviour proceeds—Before these insurrections take place, *they will lay hands on you and persecute you*, (v. 12.) This was the state of the Christian church in Thessalonica. He adds, *and when these things begin to come to pass*, then *look up, and lift up your heads, for your redemption draweth nigh*, (v. 28.) Do they not receive from the Apostle the same consolation? *It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels—taking vengeance* διδοναι ἐκδικησιν *on them that know not God* (2 Thes. i. 6, 7): agreeable to the expression in St. Luke, Ὁτι ἡμεραι ἐκδικησεως αυται εισιν: and that this part of the epistle relates not to the final coming of Christ one expression seems to evince, *When he shall come to be glorified in his saints, and to be admired of all them that believe in that day*, (v. 10.) For in THAT DAY faith shall be lost in certainty, 'When that which is perfect is come, then that which is in part shall be done away.' (1 Cor. xiii. 10.)

The second volume opens with the vindication of the doctrine and liturgy of the church of England against Mr. Lindsay, which extends to the 110th page. Next to this follows, (p. 111—158) the *Παυλος εν Αθηναις*, consisting of desultory remarks on that part of the Acts of the Apostles which relates to St. Paul's visit to Athens. The remarks contain, perhaps, nothing which can be called new, but they will be read with pleasure by those who are gratified by learned and sensible illustrations of Scripture. After this follows (p. 160—244) a translation and notes upon the Song of Solomon.

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The volume is concluded by four select Sermons, the third of which, on the doctrine of eternal punishments, occasioned by Bishop Newton's dissertation on that subject, is the most important and valuable.

On the whole, Mr. Bingham is a respectable writer of the second class; and the pains which the Rev. Peregrine Bingham has taken in procuring the publication of this complete edition of the works of his father, do credit at once to his good sense and his piety.

ART. V.—*Observations on the present State of the Highlands of Scotland, with a View of the Causes and probable Consequences of Emigration. By the Earl of Selkirk.* 8vo. Longman. 1805. 6s. *Boards.*

WE are happy to announce to our readers the publication of a work of considerable interest on the subject of Highland emigration. The noble author of the 'Observations' before us, possesses, on various accounts, high claims upon the attention of the public. He has long studied and deeply investigated the subject of which he treats; his means of information have been the most ample; and to these he appears to have brought a mind divested of prejudice, and open to the most free and dispassionate inquiry. Of the importance of giving to the world a correct representation of the present state of society in the Highlands of Scotland, and of suggesting the best plans of policy for its future regulation and improvement, every one who has turned his attention to the recent history of that country must be fully aware. And those whose more immediate connection with it has given them the opportunity of observing the evils arising from the difference of sentiment, and the unsettled state of opinions with regard to the changes, which have for some time been taking place, will have reason to rejoice that an able and well informed writer has employed his talents in investigating the real condition and true interests of its people; and in illustrating his views and enforcing his precepts by a history of his own recent experience. The exertions of the Earl of Selkirk, in behalf of his countrymen, are deserving of the highest commendation; and his conduct is the more honourable and meritorious, as the motives to it appear to have been those of the purest patriotism.

An inquiry into the policy of emigration from the Highlands of Scotland naturally divides itself into three parts; first, an inquiry into the present state of society in those

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countries and the causes which have led to it; secondly, an inquiry into the nature and extent of their superabundant population; and thirdly, an investigation respecting the most advantageous mode of disposing of that superabundant population. The noble author, though he has treated his subject with considerable attention to perspicuity and arrangement, has not adopted this precise method. But as our limits forbid a more extended analysis, we shall endeavour to reduce the scope of his reasonings to these definite standards.

The striking, and as some persons are of opinion, the melancholy contrast which the present state of society in the Highlands of Scotland affords in comparison with that of former days, forcibly illustrates those great revolutions which have been effected in the manners and habits of a people by the destruction of the old feudal system. To men of little reflection indeed, it may appear wonderful that the customs and institutions of ancient times should have so long survived the annihilation of that political system on which they were founded; and to some it may appear strange that the philosophers and politicians of the present day are called upon to determine on the disposal of the vassals and adherents of Highland chieftains, who have long since submitted to a government which acknowledges and protects alike the privileges of all men. The fact however is, as Lord Selkirk has judiciously expressed it, that 'the feudal system has been abolished, but the customs that arose out of it are not forgotten: an act of parliament supported by a military force, could destroy the one; time only can eradicate the other; and in every peculiarity of the Highlanders, we may trace the remnants of this former state of the country, or the effects of its rapid change.'

In no respect perhaps is the present condition of society in the Highlands of Scotland more strongly contrasted with that of former times, than in the nature of that reciprocal connexion which subsists between the proprietor and the tenantry of landed property. Under the feudal establishment the first of these was dependent for his power and greatness, and even for his personal safety, on the protection which was afforded him by the latter; and those ties of interest and affection which grow up among men who are joined in the greater common cause of safety and honor, subsisted in full force with the people of those times. The introduction of the new system of governing, and the abolition of the barbarous institutions of independent chieftains, at once broke asunder these powerful bonds of union. The establishment of a common tribunal of law and authority, to which all men

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were alike compelled to look for protection from injury, or retribution for wrong, dissolved in an instant the old connecting links of mutual interests and mutual dependence. But to the dissolution of ancient connexions, succeeded not long after, the discovery of new relations, and the commencement of new modes of society. The landholder who ceased to boast of the number of his vassals, and to pride himself upon the military strength of his tenantry, soon began to discover that the former were an useless and expensive burden, and that the latter were too numerous for any of the purposes of agricultural labour or improvement. The peasantry, on the other hand, even more speedily, came to a knowledge of the diminution of their power and influence. They saw themselves reduced from the rank of supporters and defenders of their chieftain, to mere dependants or profitable drudges; and with this mutual recognition of the altered relation, in which the parties now stood towards each other, time alone was required to effectuate a complete revolution in the manners and institutions of the people. The Highlands of Scotland have indeed furnished a striking proof that the habits of society may continue unaltered, long after the political system to which they were adapted has been abolished; that even the connexions between its different parts may subsist long after the bonds themselves are broken; and there will perhaps always be found in the passions and prejudices of men, what is abundantly sufficient to account for their pertinacious adherence to forms, when the substance has for some time been dissolved away. The fact, however, with regard to Scotland, appears to be, that a great majority of landed proprietors in the Highlands have already come to a right sense of what constitutes their true interests; and that they are rapidly shaking off those feelings and attachments, which have been growing more and more feeble during a long course of years. The consequence is, that among other new lights that have opened upon them, the extreme impolicy of maintaining on a given portion of land more tenants or servants than are absolutely necessary for its proper cultivation, has daily become more glaring and intolerable to them. They whose connexions with the metropolis and more civilized parts of Britain, has loosened their attachment to ancient habits and furnished few opportunities of immediate intercourse with their tenantry, have set the example of dismissing unprofitable servants and useless labourers. Others whose local regards or veneration for antiquity were less powerful motives than the love of wealth, have pursued the same conduct. Throughout a great part

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of the country small farms have been laid together and converted into large ones; considerable tracts of land have been thrown open into sheep walks; and whole tribes and villages have been removed from their ancient seats. We are informed by the noble author of the work before us, that a great part of the Highlands of Scotland is just now witnessing this crisis of revolution. Many individuals have already effected their new arrangements, and completed a new system. Others are approaching in various order to the completion of their labours; and a few whose affection for old habits and transmitted manners, constitutes their ruling passion, are content to leave these revolutions to a more venal posterity. But as the great work of change which has for some time been operating, is now become universal, the nation is imperiously called upon to adjust the measures of policy, to be adopted in disposing of that redundant population which is now issuing from every quarter of the north.

Previously, however, to entering upon this momentous inquiry, it will be necessary to ascertain what rank and class of men it is for the interest of Scotland to dismiss from her lands; and to what extent this migration is likely, under the present circumstances, to proceed. On these two topics we are sorry to observe that Lord Selkirk has furnished but scanty information. Of the amount of the latter indeed it would be difficult to form any very accurate estimate. But some idea of it must nevertheless be formed, in order to guide our inquiries aright, and enable us to point out an adequate and appropriate resource. That the numbers who must inevitably be deprived of employment and maintenance, by the extension of the new agricultural system, are very considerable, every one will be fully aware, when he reflects that few farms have yet witnessed a complete reduction of their labouring hands; that by far the greater part is still burdened with a vast overplus of inhabitants, and that in some parts the work of consolidation is hardly yet begun. 'It has often happened,' says Lord Selkirk, 'that thirty or forty families have been dispossessed all at once, to make way for a great sheep farm.' 'The farms that are not already in the hands of the graziers,' he continues, 'are all full of inhabitants, themselves perhaps in dread of the same fate, and at any rate too crowded to make room for new settlers.' The noble author goes on to observe with great justice, that although the sudden dispossession of considerable numbers from their ancient habitations, furnishes the most striking proof of superabundant population, and the necessity of seeking elsewhere

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for employment; yet the case is not essentially altered when these people are dismissed in a gradual and continued progress, one after another. The effects on the state of the country are the same; and to the individual who is dispossessed, it makes no other difference than that he has fewer companions to share his misfortune. We must therefore consider the whole territory of the Highlands of Scotland as greatly over-peopled; and must bear in mind, that the destruction of the old agricultural farms occasions the loss of maintenance to large bodies of men, without furnishing in any quarter the additional means of supply to counterbalance this failure. We repeat, that it would have afforded us considerable satisfaction to have been informed of the actual numbers which during the last few years have been driven from their respective habitations to other regions; and to have learned the opinion of those whose opportunities of inquiry have enabled them to form a judgment of the probable extent of future migrations.

In order to ascertain what rank or class of men it is for the interest of Scotland to dismiss from her lands, it will be necessary to lay before our readers, the description of the different orders employed in farming, which the work before us contains.

'The farms occupied by the common tenantry are hamlets or petty townships, held by six or eight partners, sometimes many more. These farms consist in general of a portion of a valley, to which is annexed a tract of mountain pasture, often stretching to the distance of many miles. The lands in tillage are sometimes cultivated in common, but are more usually distributed among the tenants in proportion to their shares; seldom, however, in a permanent manner, but from year to year. The produce of the tillage land rarely affords a superfluity beyond the maintenance of the tenants and their families. Their riches consist of cattle, chiefly breeding cows, and the young stock produced from them, which are maintained on the farm till of a proper age for the market; and by the sale of these the tenants are enabled to pay their rent. The number which each farm or *tenure* is capable of maintaining, is regulated by ancient usage, and may be in general from 30 to 80 cows, besides other cattle. The total amount is divided among the occupiers according to their respective shares, no one being allowed to keep more than his regulated proportion.

'The joint occupiers of such farms are termed *small tenants*, to distinguish them from the *tacksmen*, who hold entire farms, and who are in general of the rank of gentry; each of them tracing himself to some ancient proprietor of the estate, who has allotted the farm as a provision for a cadet of his family.

Upon the farms of the tacksmen are a number of sub-tenants or

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cotters, under which term may be included various local denominations of *crofters*, *mailers*, &c. &c. These people hold their possessions under various conditions; sometimes they differ from the *tenants* in little else than the diminutive scale of their possessions; but in general they have a greater or less amount of labour to perform as a part of their rent. Frequently they are absolute servants to their immediate superior, having the command only of a small share of their own time to cultivate the land allowed them for maintaining their families. Sometimes the tacksman allows a portion of his own tillage field for his cotter; sometimes a small separate croft is laid off for him; and he is generallly allowed to pasture a cow, or perhaps two, along with the cattle of the farm.' P. 39. et seq.

Every one who considers with attention the character and offices of these several classes of men who occupy farm lands, will readily discern that the most valuable and useful is that of the small farmer or inferior tacksman. The laird, or great proprietor, is of course put out of the question, when we inquire what class of cultivators will be most serviceable in multiplying the produce, and increasing the value of his possessions. The superior tacksmen, and more especially those who are nearly allied to the chief or proprietor, are frequently disposed from their greater affluence, to bestow less pains on their farm lands, than those whose means of acquiring profit are less ample. Without possessing more knowledge or skill in husbandry than the small farmer, the stimulus to industry and improvement will inevitably be weaker with those whose necessities are less pressing; old systems of management will be longer persevered in, where the temptation of small additional profits is disregarded, and new modes will be adopted with reluctance, where the expectation of gain is felt with indifference. The small farmer, on the other hand, is in a condition in every respect the very opposite of this. His possessions are just large enough to allow him to indulge hopes of extending and accumulating his profits. Necessity impels him to adopt the best measures within his reach for the improvement of his soil, the amelioration of his produce, and the increase of his cattle. And being equally removed from the indolent security which is enjoyed by his superiors, and the oppressive inferiority of his servile labourers, he is placed in the situation which of all others is most favourable to promote the immediate and future interests of his great proprietor. It were needless to add that the narrow possessions, the scanty stock, and the closely circumscribed means of the cotters and labourers, place them beyond comparison with the class of farmers above alluded to, and render them greatly inferior in every

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important circumstance. In a political and agricultural point of view therefore, the lower order of tacksmen and the small farmer constitute the most valuable class of men who are engaged in the cultivation of the Highlands. And as the present superabundant population in those parts must be speedily reduced by copious migrations, it becomes a matter of no small importance to those who are deeply interested in these changes, to be rightly informed what constitutes their best policy, and what arrangements are best suited to promote their ultimate advantage.

This discrimination of the different classes and different degrees of usefulness of those who are at present employed in the cultivation of the Highland territories, forms a necessary prelude to the inquiry respecting the best mode of disposing of that superfluous population which is now separating from its native soil. The noble author of the present Observations has indeed said little on this subject, and has no where treated of it directly. But we think that by passing it over slightly, he has omitted to notice one important argument against the policy of foreign emigration, which we shall presently take the liberty of pointing out.

Of the resources which are open to those who are driven from the Highlands in quest of employment, the following are the principal and most inviting. 1. Agricultural and manufacturing labour in the Lowlands of Scotland, and in the various parts of England. 2. The fisheries on the coast of Scotland. 3. The recruiting of the army. 4. Public works, such as the formation of canals, high roads, &c. 5. Emigration to foreign settlements.—On each of these resources a few remarks will suffice. The Lowland farms, though by no means overstocked with labouring hands, have in most instances a very sufficient complement, and although in some places an accession of small numbers might be of advantage to their cultivation, yet, excepting in newly enclosed or waste lands, such an accession is seldom desired, and would not be very eagerly received. The agricultural districts of England are very much in the same predicament; and the united demands of both would furnish a very inadequate resource for the superfluous numbers of even trifling extent of territory in the Highlands. It must be obvious that we do not mean here to comprehend the aggregate of small deficiencies in every corner of the kingdom, or those temporary demands which the season, or some extraordinary work, may occasion, but the palpable and specific wants of certain districts. Of the call for manufacturing labour in both parts of the kingdom, it is by no means so easy to de-

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termine either the urgency, or the extent. But we are inclined to estimate it much higher than Lord Selkirk is willing to admit. He observes indeed very justly that 'manufactures may perhaps be carried on to a small extent in the Highlands in a domestic way, by the families of men engaged in different pursuits; but that a large establishment could not succeed under so many natural disadvantages of situation.' We are far from being disposed to recommend the introduction of extensive manufactures into those remote and inaccessible regions; but we are strongly inclined to the opinion that the laborious industry and frugal habits of the northern peasants, would ensure them a ready access to the existing manufactories of the South; and that the superior quantity of labour which they would execute, added to the comparative cheapness of their wages or maintenance, would enable them in no long time to supplant the feebler overflowings of populous villages and unhealthy towns.—But even without the expectation of supplanting others, we have good reason to think that migrations from the Highlands to the trading districts of Scotland and England would be attended with success, and considerable benefits to the commercial interests. And to the territories which they quit, this important advantage would be gained over emigration to foreign settlements; that the cotters and least essential labourers would be withdrawn, and the small farmers left in possession, which by the latter measure would generally be reversed. From the fisheries on the coast of Scotland, there is little doubt, that numbers might derive ample means of maintenance; but the expence attending the setting out in this mode of life is so considerable, that the small farmers or more respectable cotters only are able to undertake it. Recruiting into the British armies, on the other hand, would rid the Highlands of their inferior and less valuable population, and at the same time render essential service to the empire. It is to be lamented that more vigorous or judicious measures are not adopted, to secure to the country the advantages which might be derived from this source. But the noble author takes only cursory notice of this part of his subject, and deems its consideration of secondary importance. Of the resource which great public works, such as the formation of that extensive canal which has so long been projected in Scotland, or the formation and improvement of highways, little need be observed. Lord Selkirk founds his chief objection to it upon the temporary and uncertain tenure of their existence. As a temporary resource, however, it is not to be despised, and might

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furnish the most desirable sort of intermediate employment between the agriculture of the Highlands, and the manufactures of the Lowlands and of South Britain. But the policy of emigration to foreign settlements is the chief topic which the noble author labours to illustrate and enforce throughout the whole of his treatise. To this mode of disposing of the superabundant population of the Highlands he gives the most decided preference, upon the following grounds; first, as affording the best prospect of furnishing a comfortable livelihood and moderate riches; secondly, as suited to the genius and habits of the people; and thirdly, as giving the opportunity of preserving ancient manners, customs, and connections.

In support of the first reason, (which is undoubtedly calculated to have the greatest weight with those who are about to make a change in their mode of life,) some very flattering and substantial proofs are adduced. We are not indeed told of any long continued career of success which has hitherto attended the new settlers in any region; but we are informed that the means are adequate, and the way open, to all whose industry and perseverance are sufficiently great for the steady pursuit of fortune. The prospect of immediate maintenance and speedy aggrandizement, though at the expence of much toil and suffering, is certainly the most inviting and desirable to those who are loosened from their old connections in society, and thrown at large upon the world. But in the calculation of probable success, other circumstances are to be considered besides the physical and natural aids which present themselves. The operation of moral causes, which in all conditions of society, is irresistibly powerful, is peculiarly strong and ungovernable in new situations, and by its unexpected influence on the conduct of men, frequently overturns the best laid schemes, and frustrates the most expected events.

We must therefore be permitted to suspend our decision on the policy of emigration, till we are assured by long detailed and authentic statements, that what is called wealth in those parts, is preferable even to poverty in these dominions; or rather that the rapid acquisition of riches is a benefit great enough to counterbalance the blessings of the British government at home, the comforts of civilized life, and the free competition for lucrative and honourable employments which this country affords. That the habits of the Scottish people and their cast of character peculiarly fit them for encountering the difficulties and hardships of new settlements, may to a certain extent, be true; but it furnishes of itself no

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argument for urging them into those situations. Diligence, sobriety, and hardihood are qualities that adapt men for all laborious conditions of life whatever; and if these qualities be of such inestimable value to their possessors as they are often represented to be, true policy would point out the importance of keeping them in our own country, and turning them to the best profit for ourselves. The other argument too upon which Lord Selkirk dwells at some length, that by emigrating in considerable numbers to our settlements in America, the Scottish tribes may be enabled to preserve their ancient manners, customs, and family connections, has not so large a share of our concurrence as many others which he has ably brought forward. We doubt whether those manners and habits of life, which are the relics of feudal institutions, could ever be transplanted into the uncultivated regions of the new world. In their ancient seats they are fast declining, and it is there alone, we conceive, that their existence is worth cherishing, even in the remembrance of men.

On the question respecting the most favourable country for foreign emigration, Lord Selkirk demonstrates, upon grounds entirely satisfactory to our minds, the superior advantages of resorting to British settlements in America. He combats with considerable ability, and no unpardonable fondness for his own system, the unfounded prejudices and the wilful misrepresentations of those who are adverse to it. But in considering the great question of emigration on the broad basis of sound and liberal policy, we think that he has left unnoticed some arguments in objection, of no small validity; and that he has not always given due weight to those which he has been careful to enumerate. Some of these we shall suggest very briefly. 1. His patriotic zeal, perhaps, for the welfare of his countrymen has led him to overlook the loss which the greater part of Britain may sustain by being deprived of so valuable a portion of the labouring community. If, even after waiting some length of time, their services could be engaged in the various branches of employment at home, we think that the most decided preference should be given to this measure. We are far from entertaining serious apprehensions that with a diligent search for the means of a livelihood they would long remain inactive; and we confess that we are unable to sympathize with the feelings, which would lament the appropriation of their labour to those objects of trade and manufacture, which constitute the employment of their more civilized neighbours. 2. We have the noble writer's own authority for asserting that foreign emigration would

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withdraw from the Highlands of Scotland, that class of men whose labour we conceive to be most serviceable to their own country, almost to the exclusion of every other description of farmers. 'Keeping in view,' says he, 'the distinction already insisted upon between the *cotters* and *small tenants*, I think it may now be assumed as sufficiently proved, that emigration to a greater or less extent, is likely to go on from the Highlands till the *latter* class is entirely drained off.' We need not again insist on the importance of preventing Scotland from being deprived of the most useful and valuable part of her population; a measure whose policy can be surmounted only by the most pressing necessity. We regret that Lord Selkirk has neglected to advert to this serious consideration; although he has taken considerable pains to shew that the class of small tenants, farmers, and inferior tacksmen, from their laudable views, their regular industry, and their ability to accumulate capital, are best suited to the cultivation of lands. And the very circumstance which enables them to undertake foreign emigration, viz. their being possessed of some stock or property, is the very circumstance which of all others binds their interests to the country which they now inhabit. 3. We are not sanguine as to any great benefits that are to be derived either to themselves or to their mother country by these new colonists. If we looked indeed only to the early history of all the colonies which have hitherto been planted, our determination would be decidedly adverse to any new schemes of the like nature. And if in the subsequent and riper periods of their progress they have sometimes contributed to increase our naval or commercial prosperity, we have to balance against these advantages, the destructions of pestilence and climate, the wars of extermination with savage neighbours, and the no less cruel and pernicious havoc of civil and domestic warfare. We do not urge these as absolute and decisive objections against the newly projected system of colonization; nor do we deem them equally applicable to all cases where emigration has become necessary. We advance them merely as arguments of some weight in the actual circumstances of the present condition of Scotland. Many other serious grounds of objection might be brought forward in addition to the foregoing; but great and important as the question respecting emigration is to the interests of Scotland and her neighbours, we are unwilling to place the controversy on any but the broad basis of general opinion; and convinced as we are of the importance of gaining the prompt and universal suffrage of men, on the best scheme

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of policy which circumstances will admit, we feel forcibly the impropriety and unprofitableness of harassing the investigation by too great a weight of subsidiary matter. We feel ourselves indebted to the noble author of the 'Observations' for the simple and intelligible manner in which he has treated his subject; we are pleased with the manly and decisive preference which he gives to his own favourite scheme of foreign emigration, and we admire the frank and resolute firmness with which he opposes the prejudices, the mistakes, and the misrepresentations of some of his countrymen. It constitutes indeed not the least troublesome or necessary part of his task, to expose the errors of those who have blindly or wilfully reviled the conduct and motives of the persons that have been active in promoting the cause of emigration. We think that he has combated the prejudices and censured the weakness of some leading movers of the late transactions of the Highland Society with considerable success; and that his publication will have a powerful effect in removing such embarrassing and untoward obstacles to the adoption of a just system of policy.

On the whole, we are of opinion, as to the best mode of disposing of the superabundant population of the Highlands, that the first regard should be paid to those resources which are calculated to draw off the least useful part, the labouring community. These we have before stated to be the agricultural and manufacturing employments of the south of Scotland and of most parts of England, the recruiting of the army, and the execution of great public works, as the formation of canals, highways, &c. nor are we by any means disposed to think so unfavourably of this last resource as the noble writer, since, we repeat, many important advantages are to be found even in the temporary and uncertain continuance of the employment. The modes of disposal, next in the order of importance and suitableness, we conceive to be the extension of the fisheries on the coast of Scotland, and foreign emigration. Both these modes, it must be observed, are calculated to withdraw from the Highlands the valuable classes of small tenantry; and on that account, not to mention others, they rank in preference after those above stated. And even in this alternative we are disposed to give our voice in favour of the former, and gladly would we abandon all views whatever towards the latter, if the other expedients could be rendered immediately and extensively practicable.

In the mean time, the laws of sound policy seem to us to require, as indispensible to the right conduct of these

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momentous proceedings, that all the various means of resource and livelihood which nature or accident may furnish, shall be left open to the free and unbiassed choice of those who are to enter upon them. To obviate prejudices and remove obstructions that may lie in the way of this free choice, is for the present the wisest and most profitable business that we can engage in. Every thing beyond this must inevitably tend to disturb the great balance of competition, by throwing in the false and artificial weight of partial preference. There is little occasion indeed in these days to expatiate on the folly and ruin of granting bounties, monopolies, and the like, to answer the peculiar purposes of a particular situation, or a particular time. In the calmer judgment of politicians, such worthless expedients have been long since exploded; but as they are still frequent in the practice even of the present day, it may not be altogether superfluous to repeat and enforce the folly and the evil of such misguided policy.

We regret that our limits prevent us from exhibiting to our readers a more detailed view of this interesting publication of the Earl of Selkirk. It is with reluctance that we dismiss the investigation of those important topics to which it relates. But we cannot permit ourselves to pass over in silence the valuable history which the noble author has furnished, of his own proceedings in Prince Edward's island, and the success of his expedition. The island, we are informed, is situated in lat. 46° and 47° in the Gulf of St. Lawrence, near the coast of Nova Scotia. It is about 120 miles long, and much intersected by arms of the sea, along which is a thinly scattered population, estimated at about seven or eight thousand. The settlement which Lord Selkirk made there, extended through a space of about thirty miles along the coast, and was without a single habitation. The tribes which he carried with him from Scotland amounted to about eight hundred persons of all ages; and they arrived at the island in three ships on the 7th, 9th, and 27th of August, 1803. After remaining there a few weeks to superintend the first operations of the settlers, and to give the necessary directions for their future proceedings, Lord Selkirk proceeded to the continent of America; where, after having made an extensive tour (of which we hope that some account will be given to the public) he returned to the island in September, 1804, and had the satisfaction of witnessing the success of his schemes, and the fulfilment of his expectations.

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ART. VI.—*An Excursion to the Highlands of Scotland and the English Lakes, with Recollections, Descriptions, and References to Historical Facts.* 8vo. 9s. Mawman. 1805.

THE Highlands of Scotland and the English Lakes have each had their mob of tourists,

> ——— quei che le charte empion di sogni,
> Lancilotto, Tristano, e gli altri erranti,

who 'write with ease' what they observe without judgment or accuracy. These have sometimes assumed the independence of a distinct volume; but have more frequently and more appropriately claimed a humbler station in the pages of the Monthly or the Ladies' Magazine. Mingling there with the elaborate details of the philosophy or the fashions of Paris, the proceedings of the Imperial Institute or the *boudoir* of Madame Recamier, they elude the severity of periodical criticism, and in the multitude of their fellows find that there is safety.

Those scenes have occasionally, however, been honoured by visitors of a higher order. Forsaking the bustle of the capital and the tranquillity of a college-life, philosophers and poets have sought for nature in her wildest recesses, and have traversed the precipices of Auknasheals, or 'pierced the hideous gorge of Borrowdale.'

Of Johnson's journey, performed in the autumn of 1773, the public have been favoured with two accounts from the pens of the two fellow-travellers, each possessing it's peculiar and very considerable merit. That in particular, given by the Rambler himself, was well described by Mr. Orme, as 'containing thoughts polished by long circumvolution in the author's mind, like pebbles in the ocean.' And in his disquisitions upon the general character of the Highlands, the authenticity of the poems ascribed to Ossian, the question of the Second Sight, and 'the ruins of Iona,' remarks are certainly to be found, which for ingenuity of speculation, closeness of argument, and magnificence of expression yield to no part of his other valuable compositions. But much likewise, it is universally conceded, must be set down to violent prejudice. Originating perhaps in that turn for raillery, of which even his companion now and then very justly suffered the lash, his observations upon the want of trees, &c. were as ill received and as indignantly repelled, as if the timber of a country were the standard of the merit of it's inhabitants. Hence mutual vehemence, and it's too common attendant, mutual hostility. His other private feelings likewise were,

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more suo, indulged in many parts of the work beyond their legitimate limits. In his gloomy reflections upon the miseries of a thin population, we trace the writer, who revelled in 'the full tide of human existence at Charing-cross;' and he was perhaps not quite insensible to the fame of classical allusion when, in the very neighbourhood of the Gordon-forests, he characterized the hills of Caledonia as resembling rather Homer's 'Pelion *waving with woods*,' than his 'Ida *abounding in springs*.' Moral appearances too, it may be added, are usually affected—even in the remote provinces of a civilized kingdom—by a lapse of thirty years. The late terrible convulsions of the Continent have not been unfelt by the natives of North-Britain; and we now behold them, aloof from the Jacobitism of ancient, and the Jacobinism of modern times, zealous to prove themselves (what *one of their own poets* has pronounced them)

'Inflexible in faith, invincible in arms.'

A tour into the Highlands therefore may still have it's novelty and it's use, though they have been trodden by the foot of Johnson.

Gray's letters to Dr. Wharton, as far as they extend, are accurate pictures of the scenes which they describe. In a style, unaffectedly neat, he relates what he sees, for the amusement of his sick friend; and the heavings of an asthma must have been suspended or soothed by the repose, so softly pourtrayed, of the Cumberland and Westmoreland lakes. But the delicacy of the traveller, which finally conducted him to an early grave, dismayed by 'a thick sky' or 'a desolate valley,' 'a loose and nodding rock,' or 'a narrow path winding over the fells, obstructed his researches; and, satisfied with the *beautiful*, he shrunk from the *sublime*, as 'from the reign of Chaos and old Night.'

Mr. Mawman, with some turn for philosophical speculation, a memory well stored with historical facts, an indefatigable activity of muscle, great intrepidity in scrambling, and an exact and generally polished style—has united qualities, in one or other of which both the above-mentioned gentlemen were more or less defective; and throughout the whole period of his excursion, from the time of leaving the

'Fumum et opes strepitumque Romæ,'

to that of plunging into the midst of them again, appears to have been sensitively awake to the varied beauties of his route.

Happy to emerge from the confinement of a crowded city, he meets enjoyment at every turn of the road. The feeling

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of emancipation throws additional brilliancy over all his prospects:

——— Pulcrior it dies,
Et soles melius nitent.

Yet, amidst his raptures, he recollects with a sigh—for the first syllable of *felicity*,* in Latin signifies *gall*—that 'many glorious days pass over the inhabitant of London, unconscious that there is a bright sun and a clear atmosphere, a grateful verdure and a refreshing breeze 'with day-spring born.' P. 9.

To travel near Cambridge, without some comment upon a place, where one single college (Trinity) boasts the names of Bacon, Barrow, Bentley, Dryden, NEWTON, and Cotes—'a Sextumvirate, to which all the ages of the world could with difficulty add a seventh'—in a tourist, so closely connected with letters, would have been unpardonable; and to travel through Caxton, without some reference to it's double progeny, Matthew Paris and William Caxton, impossible. By a preposterous mistake, however, the account of the latter place is preceded by that of Huntingdon. At Huntingdon was born the Buonaparte of England, Oliver Cromwell: and the remembrance of this event introduces a page of political reflection. We cannot omit noticing the zeal, with which Mr. M. seizes every opportunity of displaying his patriotism. The mention of Carausius (whom Matthew of Westminster, indeed, characterizes as 'a low-born rapacious buccaneer')† leads him to exult in the ancient ascendancy of our navy, which (he tells us) upwards of fifteen hundred years ago 'rode triumphant in the Channel, commanded the mouths of the Seine and the Rhine, ravaged the coasts of the ocean, and diffused the terror of his name along the shores of the Mediterranean.' P. 13. And on a view of the Alnwick yeomanry 'in arms and horsed,' he remarks, as a source of triumphant feeling, 'that three hundred and fifty thousand gallant men have sprung out of the bosom of society, to defend the inhabitants of their country' *(i. e. themselves)* 'without the impulse of constraint, or the wish for remuneration;' and plumes himself 'on living in this age of reviving chivalry, the compatriot of such a race of heroes.' P. 82.

* Audöen. Epigr.

† His words are—Carausius, ex infimâ gente procreatus—ingressus mare cum sociis piratis in co-provincialibus insulis prædia diripiebat, civitates et oppida nullâ parcendo subvertebat, &c —a character, but too closely paralleled, except in its naval features, by a ferocious adventurer of the present day.

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The sight of Burleigh recals to his memory the ludicrous particulars of the life of Geoffry Hudson, the celebrated dwarf, who was there served up at table in a cold pie; and the more interesting story of the late lovely Countess of Exeter, which, though well told, is so generally known that it would be needless to transcribe it.

Mr. M. every where feels the full force of Johnson's observation, that 'to abstract the mind from all local emotion would be impossible if it were endeavoured, and would be foolish if it were possible;' and never 'with frigid philosophy passes indifferent and unmoved over any ground, which has been dignified by wisdom, bravery, or virtue.' The birth-place of Newton (Woolsthorpe, near Colsterworth, Lincolnshire) claims and obtains a panegyrical paragraph: P. 24. and the Æmathian field of Towton (near Tadcaster, Yorkshire) where thirty-six thousand gallant men, P. 31, expiated their 'civil dudgeon' with their lives draws from him an honourable tear.

The authentic paper, written by the great-grandfather of Sir William Milner, Bart. 'stating the extraordinary fact that, in his most extensive trade to Hamburgh (involving frequently an annual return of seventy or eighty thousand pounds) during a period of forty-eight years, he never lost five hundred pounds by bad debts! and breathing the utmost religious gratitude and public benevolence,' P. 33. is too long to be extracted.

The account of York is brief, but good. In some of it's superlatives, indeed, we recognize the partiality of one, who describes *con amore* the scenes of his earlier life. This, however, is a feeling which we not only pardon, but approve; for we pretend not to the virtuous rigour of those cosmopolites, whose affections vary in some direct power of the distance of the object, and who (as Rousseau observes) 'love the Tartars, by way of excuse for hating their neighbours.' We delight to pace with the Duke of Buckingham in his 'old gallery,' and with Pope would protect an 'old post remembered from childhood:' and we therefore hear with pleasure that 'the cathedral is probably the *finest* model of gothic architecture in the world,' P. 40; that the 'dim religious light,' diffused by its painted glass, *exceeds* perhaps the effect of any other place of worship in England,' P. 41.; and that the western doors open into it's middle nave, under the *highest* gothic arch in Europe.' P. 43.

If after this we smile, when we are told that 'the steeple of All-hallow's church has long been esteemed one of the *finest* of its kind, P. 44; and that the assembly-room, if the ban-

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quetting-house at Whitehall be excepted, may claim the *preference* to any other room in the kingdom,' *ib.*; Mr. M. may rest assured, that 'there are no daggers in our smiles.'

At P. 60, we notice what appears to us 'a distinction without a difference,' between the habitation of the monks and the monasteries, which renders the sentence where it occurs nearly unintelligible: and at the bottom of P. 61, the allusion to the Isle of Athelney, as 'the obscure retreat of the founder of those two glories of England, her jurisprudence and her navy, is perhaps ες το παν in need of an interpreter.

At Bishop-Wearmouth, where lately resided (for the sake of all the best interests of mankind, we wish we could still say, with Mr. M., 'where usually resides') Dr. Paley,

> —— Clarum et venerabile nomen
> Gentibus,

our traveller, from a train of reflections founded upon the 'Natural Theology' of that writer, concludes that 'the hand of God is little less obvious, and assuredly much more wonderful, in his operations upon the human will and understanding, than in those which affect the grosser objects of the senses,' P. 71.: and he suggests, as instances, the several instincts of 'the mother ordained to protect her child, the individual impelled to protect himself, and man in society incited by sympathy to protect the species.' P. 72. But alas! on whom has Paley's mantle descended! or who shall wield the Pelian (Qu. Palcian, *Printer's Dev.*) spear!

In what Mr. M. sarcastically throws out, P. 76, on the delivery of Charles I. by the Scots to his enemies, for the purpose 'of obtaining the arrears of four hundred thousand pounds due to them,' he seems to forget what Mr. Laing has said upon that subject, though the work in question was published by himself.*

The portrait of the 'inferiour Scottish women,' who are represented, P. 94, as 'universally short and brawny, with arid skins and tarnished complexion, without lily tincture

* 'Those arrears (that acute historian remarks) were undoubtedly due: the amount was ascertained before the dispute concerning the disposal, and the payment was undertaken by the English parliament five months previous to the delivery, of the king.' He admits indeed that 'the coincidence, however unavoidable, between that event and the actual discharge and departure of their army affords a presumptive proof of the disgraceful imputation of having sold their king;' but he successfully vindicates them from it, by a consideration of 'the uniform tenor of their political conduct, and the unvaried object of their most secret intrigues (respecting the government, and the presbyterian church.')

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on the face or any pretensions to beauty,' is not so attractive as to justify the repetition of it, P. 153, though it is there additionally stated, with regard to the causes of their repulsiveness, that 'their features are probably hardened by exposure to the severe blasts of winter, contracted into a most unsightly grin by labour, soured by want and misery, and oppressed with deep dejection of spirit.' Such are not the faces, assuredly, which please either on a first or on a tenth inspection.

Edinburgh deserves and receives a large portion of Mr. M.'s attention. The panorama sketch of it, as seen on the approach from Leith (P. 97,) Holyrood-house, the advocate's library, the general vigour of literature in Scotland for the last fifty years, and the particular eminence of its medical school, are well exhibited. The number of interesting objects indeed, described in a volume of less that three hundred pages, implies a rapid shifting of the scene: but as three hundred pages was not a necessary limit even at the present price of paper, when it is no longer 'folly to spare it,' and Pope himself might have escaped a sneer for his parsimony, the reader may perhaps complain of the speed of the journey; and contend that nature, by usually coupling bad roads with magnificent scenery, has given a practical hint of the attention which such scenery demands.

The account of Dr. William Hunter, and his museum, follows the mention of Glasgow; and, as stating the ultimate destination of that valuable collection, is here inserted:

'Dr. Wm. Hunter was born in 1718, and educated at this university. Having enjoyed the advantages of those illustrious instructors, Cullen, Douglas, and Smellie, he acquired very early in London fame and fortune. During the Grenville administration in 1765, he solicited the grant of a piece of ground in the Mews for the site of an anatomical theatre; and offered in return to expend seven thousand pounds upon the building, and to endow a professorship of anatomy in perpetuity. This proposition not being received with the attention which it deserved, he erected a spacious house in Windmill-street, in which he left an extraordinary collection of specimens of human and comparative anatomy, fossils, shells, Greek and Latin books of the first and early additions from 1460 to 1480, and several very valuable series of ancient medals, the whole accumulated at an expence of more than sixty thousand pounds.

'It was his anxious wish, that this museum should remain in London; but, feeling indignant at neglect, he projected sending it to Oxford. Having been here again mortified by disappointment, he determined that Glasgow-College should be honoured with it's possession: and accordingly, in his will, he directed that it should be there deposited thirty years after his death; and bequeathed eight thou-

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and pounds for it's augmentation and support. The prescribed interval will have elapsed in April 1813; but the museum is to be sent as soon as this building is ready for it's reception, which will probably take place in 1806. The fine anatomical preparations, however, it is to be feared, will be destroyed by removal.

'We could not help regretting that in the British metropolis—the exchequer of national wealth, the mart of universal commerce, and the resort of foreigners from every quarter of the world—a museum should still be wanting commensurate with the feelings of the public mind, and with the claims of science and of literature; and we lamented that France even in one solitary instance, the accessibility of her hoarded treasures, should have held out to us an example, which we had hitherto so imperfectly followed!

'In the midst of improvements and exertions the most extraordinary, and in several respects the most judicious, that have ever occurred in the annals of mankind, we are yet defective in our public literary and scientific institutions. Were government to afford any assistance, however small, the wish for these establishments is so strong, and the collections of individuals are so numerous, that a national museum would soon be constituted of a magnitude equally honourable and useful to our country; and we should not have at this day to deplore the impending removal of the Hunterian collection.'

How little are motives known, or how soon are they forgotten! Pass but a few short years, and the Glasgow commemorator, overlooking the pique, will celebrate the patriotism of this splendid donation!

We envied Mr. M. his bird's eye view from the top of Dunbarton Castle, p. 121; but we exchanged the feeling for that of admiration, when we read the description of his entrance on the Highlands. It is a 'bold-featured majestic' copy, and worthy of its original:

'We soon however quitted these scenes of cultivation, and advanced into a bold-featured, majestic, desolate country, where we first beheld the Highlands, sweeping along in that wild state of nature which produces an impression perfectly new to an untravelled Englishman. Here the tourist forcibly seizes their true character. Mountain after mountain destitute of trees, contiguous in position, but irregularly rolling without intermission or apparent termination; and the wide lakes stretching boldly up the country, amidst the branching chains of naked hills: yet in all the 'rude and indigested' mass, resembling what we may suppose Chaos to have been (if we might believe the tales of poets) after the recent separation of it's elements, before the hand of order had arranged it into it's present symmetry, the eye finds nothing repellent, but is struck with the simple magnificence of nature, exhibiting in sublime variety her stupendous monuments.'

'Here also we beheld that nakedness, which impressed us strongly with the opinion that these regions had formerly been covered with

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water; or rather, from their barrenness, that they must now have an exact resemblance to the bottom of the sea. The belief, that we observed the salient angles of one mountain constantly opposite to the re-entering angles of its adverse neighbour (an appearance, said to be observable in almost every country in the world) left no doubt in our minds of the great revolutions which have taken place on the earth's surface; and disposed us to conclude that, as these mountains had probably at some very remote period been immersed in the sea, so might they again, by the incessant workings of the tides of the 'great waters,' and in the immeasurable existence of the world, be overwhelmed in the depths of the Atlantic; while those now hidden in it's bosom may rear their tops, enriched with beds of sea-shells, the objects of awe and of perplexity to the astonished traveller.'

The little sketch, likewise, of the margin and surface of Loch-long is graphic enough for the pencil of Gray:

'A few mean huts, here and there a naked human being, and at intervals, a boat on the lake with a fisherman and his boy.

'A drizzling rain gave a thick darkness to the natural dinginess of the lake, the effect of which was still farther augmented by the sea-weed that clung to the shores and rocks, and rode on the surface of the mournfully dashing waves; and by the lowering clouds which enveloped in obscurity the tops of the hills, and threw a sublime and awful majesty over this dreary region. The sides of the lake stretched along without the intervention of trees, or the relief of any vegetation upon it's banks; and a solitary boat, slowly moving across, appeared to us almost as passing

'the melancholy flood,
With that grim ferryman which poets write of,
Into the kingdom of perpetual night.' P. 128.

The twelfth chapter, P. 151, consisting of general remarks upon the Highlanders, is well written, and appears to be accurate. It opens, however, with a comment upon bare feet, which has been made twice or thrice before. Mr. M. does not seem to admit, with respect to the Scottish lassies, the partial application of the '*exuitur, ipsa forma est*' of the ancients.

The moonlight-scene by the side of Loch-long, P. 164, bursting upon the travellers after they had been winding till near midnight among the mountains, may vie with any thing of a similar kind: we almost felt from it the heart's delight experienced by Homer's shepherd.

But we are expatiating with too much detail, or we could specify many more passages deserving commendation, and many in which emendation is required. *e. g.* It is commonly allowed, that the children employed in our English manufactories are not in general judiciously treated: Of this Mr. M. adduces a striking instance in the 'meagre, pale, and

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stunted artizans of Birmingham, p. 268. Why then did he not procure, or having procured, why did he not insert, some account of Mr. Dale's code of laws for the government of his youthful subjects? p. 188. We would have excused him half-a-dozen *recollections*, for one prospective glance of so useful a tendency as this.

That we may not expose ourselves to recrimination under this head, we extract the passage relative to Gretna-green, with the hope of influencing some hesitating damsels, from motives of delicacy if not of duty, to submit to be married south of the Tweed:

'At Gretna-green, we had the curiosity to call upon the high-priest of Hymen. It was at an early hour in the morning, and we could not be favoured with his society, without paying it's price in whiskey. A quart of this fiery spirit he drank before his breakfast. He told us, that he had married upwards of fifty couples in a year; that sometimes they came in coaches and six, and sometimes on foot; and that his charge for performing the ceremony varied, from fifty guineas to a bottle of his favourite liquor.

We rejoiced to find, that these disgraceful marriages were looked upon by the inhabitants as vile and scandalous. A father, who may be doubtful of his daughter's discretion, could not act more wisely than in taking her to hear their humiliating scoffs, and the nauseous anecdotes told by the Pontiff himself. If, after this, she should lose that delicacy which is the proper guardian of every virtue, she might indeed be regarded as above all shame.

That sex, whose generous minds set no bounds to their affection, little suspect, while they are flying on the wings of love and in the arms of some needy adventurer, that excluded from the only respectable inn at the place they are to descend into a miserable pot-house; or that the connubial knot is to be tied by an old drunkard, without the slightest pretence to the sacerdotal character; without even a syllable of the marriage-ceremony, and in the presence, if indeed any witnesses are thought necessary, of the very dregs of society.'

The 'ramble about Patterdale' p. 209, where we too have rambled with exquisite delight, and of which we retain *à la mode de Maxman* some vivid *recollections*, may serve as a specimen of our tourist's style of composition:

'From a rising ground behind the village, we caught a beautiful view of the lake (as represented in the annexed plate), with the interesting fore-ground of a quiet and romantic group of cottages scattered round the church, and the fine woods of Gowbarrow, contrasted with the gigantic and naked precipices of Place-fell on the opposite side of the water, in the distance.

We returned by the same way to Keswick; and as the day improved in brightness, the clouds, disappearing from the tops of the

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mountains, disclosed their huge masses in unwieldy magnificence. Now we beheld Saddle-back with his four deep fissures, and behind, but above him, Skiddaw, with his Parnassian top. The sun shone with imperfect and occasional splendour; and the partial opacity to which this gave rise, uniting and darkening the natural shades, added considerably to the sublimity of their appearance, and gave their cavities and projections double effect.

About a mile before we reached Keswick, we entered a field adjoining to the road, to view the remains of a druidical temple. These consist of about forty large oblong stones, placed upright, in nearly a circular figure of thirty yards diameter. On the eastern side, within the circumference, are a few stones of smaller magnitude, so disposed as to form a square of five yards; which may have been allotted for the performance of their rites, for the distribution of justice, or for the use of persons of distinction.

The situation commands a noble view; but it is not possible that distinct stones, placed in the rudest manner, should produce any satisfaction. Tenacious memory, however, recollecting the terrible power possessed by those priests, their infliction of torture, and their offering of human sacrifices, may probably afford some pleasure, as that power, those tortures, and those sacrifices, are now happily no more.'

At p. 218, we object to the use of the word *coils*, as applied to any stream but the '*Styx novies interfusa*' of classical fable. But incurious or incautious writers have in certain circumstances, *ubi plura vitent*, an acknowledged claim to indulgence; and under this head we are not disposed to deny the legitimacy of Mr. M.'s pretensions.

Buttermere introduces a short account of the unfortunate young woman, 'whose recent injuries have excited so much public attention.' p. 223. It introduces likewise, in a manner somewhat less *à-propos*, a disquisition upon the useful art of eating, as practised by the Egyptians, the Greeks, and the Goths: but as it mingles with the notions of ancient epicures a broad hint to those of modern breed, extracted from a novel intituled Hermsprong, we forgive the violence of the digression for the sake of the occasional occupants of the Egyptian hall, who may have the Spartan virtue to profit by it; though which of them will commute his turtle-soup and Champagne for black-broth and the Eurotas! '*Vel duo, vel nemo.*'

Liverpool is well described. Its institution for 'the benefit of the blind,' indeed, Mr. M. has been spared the office of celebrating, having found it so admirably done to his hands by W. Smyth, esq. fellow of St. Peter's college, Cambridge; whose beautiful English lyric upon that establishment he has

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judiciously inserted, p. 251. The compliment, however, paid to the West-Indian docks in London, ought to have been more comprehensive; as others, of at least equal extent and importance, have lately been opened there for the accommodation of the East-Indian and general shipping.

Warwick-castle, p. 271, conjures up a train of titles in our author's imagination, and the ages of chivalry bloom anew. The accompanying remarks are good: and the account of the Bacchanalian vase, we believe, perfectly accurate. It is a proud circumstance for England, that she has accumulated her monuments of the departed grandeur of 'the eternal city,' without giving her good name in exchange for them. Not so has the Louvre grown,

Scilicet et rerum facta est pulcherrima.

At St. Albans, Mr. M. is reminded of 'the prophet of the arts,' Lord Bacon; of whom Addison has said, that he possessed 'the sound, distinct, comprehensive knowledge of Aristotle, with all the beautiful light graces and embellishments of Cicero.' And a character of the ever to be lamented Sir William Jones is subjoined, from a late poem by Mr. Wrangham on 'the Restoration of Learning in the East.'

The whole is wound up in the following paragraph:

'Memory, hurrying over scenes so dissimilar in character and so rapidly shifted, kept the imagination in a pleasing state of activity, and produced an infinite assemblage of combinations, over which the mind wandered in vain for a distinct object. We were upon the whole, however, powerfully impressed with the conviction, that our tour had exhibited an abundant variety of picturesque scenery, and the most extensive field of reflection; whether we chose to compare the rude simplicity of a highland village with the courtly magnificence of Edinburgh, and the commerical splendour of Glasgow, or to contrast the poverty of a highland peasantry with the comforts of wealthy manufacturers. The extremes of luxuriance and barrenness, of indolence and industry, alternately met the eye; and we were disposed to believe, that no two individuals had ever before experienced, in the same period of time (a month) so employed, more of interest, or more of gratification.

'We had uniformly enjoyed fine weather, kind friends, and good health. With such feelings as these, how can it be said that "recollection is but a revival of vexations?" It was melancholy that uttered this, and it is prudent to avoid such gloomy notions. The great art of life is to think favourably of every thing, and to have desirable objects in expectation; with such a disposition, 'recollection will be a revival of pleasures.'

'On our entrance into London through Finsbury, admiring the magnificence of the houses and the grandeur of the square, and be-

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holding the wealth displayed all around, we were disposed to congratulate fortune on the gifts which she bestows; but we remembered the answer, which she is said to have delivered in a stern voice; 'I give not, but lend at great interest'—and we hid our heads in the midst of smoke, of toil, and of heart-rending jealousies.'

Perhaps indeed Mr. M. hardly saw enough of highland life, by reaching no higher a latitude than that of Inverary, but he saw a great deal of its naked and distinctive character. He seems likewise to have been every where, in this part of his tour, too deeply impressed with 'the miserable condition' of these mountaineers; and occasionally to have forgotten one of his own subsequent remarks, that 'the beggar who suns himself by the road-side, and the monarch who stalks upon his terrace may perhaps have nearly equal enjoyment.' P. 240. In one of those Jeremiades, he misapprehends Dr. Beddoes' advice relative to 'dwelling among cows;' P. 135, a cohabitation recommended by that physician, not to preserve good health, but to recal it when banished by a disease hitherto reputed mortal.

Upon the whole, we have been much gratified by Mr. M.'s tour. The few omissions or mistakes, which we have noticed, only prove the 'sad imperfection of all human things' *Nihil est ab omniparte beatum*, is a maxim, in substance much older than Horace. But if Mr. M. judges as well as he executes, which is the more arduous department of the two, we will venture to assure the public, that they will not often meet with his publications at the perfumers' in Bond-street, or at the trunk-maker's in St. Paul's church-yard.

It would be injustice to the artists employed, Turner and Heath, not to notice with strong approbation the three plates (of Inverary, Loch-lomond, and Patterdale) which accompany this volume.

ART. VII.—*Drunken Barnaby's four Journeys to the North of England.* 8vo. 7s. Harding. 1805.

WE are much obliged to the anonymous re-publisher of this pleasant little book. Drunken Barnaby, whether he lived in 1634 or not, whether he wrote the English as well as Latin in this volume or not, was a very clever, humourous, jolly fellow, and we shall proceed to make our readers acquainted with his character by extracts from his Journal.

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We have only to promise that we do not view him with the curiosity of antiquarians, but with the interest which every observer of human nature must take in the frolics of one who, like Falstaff, commends his *egaremens* by his wit, and, besides, adds the poignancy of classical allusion to his original strokes of humour. He is supposed to be the man of whom the old song says,

> 'Barnaby, Barnaby, thou's't been drinking,
> I can tell by thy nose, and thy eyes winking;
> Drunk at Richmond, drunk at Dover,
> Drunk at Newcastle, and drunk all over,
> Hey Barnaby! take 't for a warning,
> Be no more drunk, nor dry in a morning.'

These four Journeys, backwards and forwards, into the North, are recorded in monkish rhyme, with, of course, no regard to metre, but with much liveliness of imagination. We say 'imagination,' for we believe, Drunken Barnaby saw most things double. Though we do not think, as his editor does, his learning and his drunkenness at all irreconcileable, or that it is wonderful so good a scholar should be fond of such low company. Nothing, we may venture to assert, is more common. As to drunkenness, Ennius, we are told by Horace,

> '—— nunquam nisi potus ad arma
> Prosiluit dicenda,'

himself, Homer, Anacreon, and many others of the ancients, as well as the moderns, stand upon record as thirsty old souls, and really we are inclined to believe that if drinking assisted them in their compositions, it was the sole cause of Barnaby's excellence; the very fountain from which all his wit flowed.

But though 'ale was Barnaby's darling,' he was a lover of women also, and unlike him whose epitaph (incert. aucto.) says,

> Qui jacet hic, tanto vini flagravit amore
> Ut daret uxori basia sola cado—

never failed to salute all the pretty hostesses that fell in his way.

After passing through Banbury, where he shews us he is no Puritan,—

'Veni Banbury, O profanum	'To Banbury came I, O prophane one!
Ubi vidi puritanum,	Where I saw a Puritane one
Felem facientem furem,	Hanging of his cat on Monday,
Quod Sabbatho stravit murem.'	For killing of a mouse on Sunday.'

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he comes to Oxford, where we may remark that, as he does not tell us he was educated there, any more than at Cambridge when he passes through that town, he probably did not belong to either University, for he does not omit to inform us, he was born at Appleby in Westmoreland, when he arrives there; nor, perhaps, that his name was Harrington, when passing through the place of that name. In short, the conjectures of Barnaby's commentators are very uncertain ones, and we must rank him with Phalaris and Pythagoras, and the other great men who have flourished in doubtful ages, and of whose birth, parentage, and education, enough only is known to sharpen the ingenuity of the inventors of absurd hypotheses, and to inflame the anger of their equally absurd opponents.

But to return to Barnaby—who, good man! little thought he should excite so much of the attention of posterity, when he walked or rode four or six miles a day to or from the North, and intoxicated himself at every alehouse in his way. At Woodstock he makes a moral reflection upon Fair Rosamond—and prefers his living hostess, 'mille mortuis Rosamundis.' At Mansfield he leaves his love *in doubt*. Here we might compare him to Æneas leaving Dido—but we shall wave this opportunity in favour of other more classical critics, and go on with our friend Drunken Barnaby to Overbowles, where he goes to Church, and falls asleep in the middle of the sermon; but observes, that the parson's nose was red; indeed he is rather irreverent in his sarcasms upon the manners and learning of the clergy. But Barnaby lived in old times. At Wetherby he meets with another frail fair one—but lets us into a trait of character, which shews his courage not to have been equal to his susceptibility of the tender passion. At Kighley he gives us the first proof of his poetical powers:

'Veni Kighley, ubi montes	'Thence to Kighley, where are mountains
Minitantes, vivi fontes,	Steepy threat'ning, living fountains;
Ardui colles, aridæ valles,	Rising hills, and barren vallies,
Læti tamen sunt sodales,	Yet bon socios and good fellows;
Festivantes et jucundi,	Jovial, jocund, jolly bowlers,
Ac si domini essent mundi.'	As they were the world's controllers.'

We shall not, however, pay Barnaby the compliment of following him regularly through his Journal, but extract a few desultory passages from its most striking parts. He promises to tell us, p. 30, what he liked, and what he disliked in his travels—

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'Sed arrectis auribus audi,
Quid dilexi, quicquid odi,
Pontes, fontes, montes, valles,
Caulas, cellas, colles, calles,
Vias, villas, vicos, vices,
Castas, cautas, meretrices.'

'But attend me, and perchance it
What I loved, what I hated;
Bridges,* fountains, mountains, vallies,
Huts, cells, hillocks, highways, shallows,
Paths, towns, villages, and trenches;
Chaste, choise, chary, merry wenches.'

But he leaves his readers to distinguish between the objects that were to his taste or distaste; though not without a clue, in the stories of his amours, and drinking bouts, and easy journies. There is surely some spirit in the following lines:

'Ego enim mundum totum
Tanti esse quanti potum
Semper duxi: mori mallem
Nobilem quam vitare allam:
Sobrius, similis apparet agno;
Ebrius, Alexandro Magno.'

'For the world, I so far prize it,
But for liquor I'd despise it:
Thousand deaths I'd rather die too,
Than old ale mine enemy too:
Sober, lamblike do I wander;
Drunk, I'm stout as Alexander.'

From his quotations, as well as his own verses, Drunken Barnaby appears to have been well acquainted with the Latin classics. At Dunchurch, he says, there are many robbers, but he did not fear them:

'Cantat vacuus viator.'

'Safe he sings whose purse is empty.'

There are numerous indications of a similar nature throughout the book.

We shall now copy a notice or two from the index, which is an epitome of Barnaby's mode of life.

'Coleshill; the butcher's wife there. P. 43.
'Leave taken of all the places (about 150 in number) he always got drunk at in the road, from P. 115 to 123.
'Litchfield; where he borrowed money of an old usurer. P. 43.
'Meredin; *Merry* with his landlady Joan. P. 43.
'Tosseter; where he sate up all night. P. 47.
'Wedon; where he vomited. P. 47.
'York; where he lay with the weaver's wife.' P. 93.

'Barnaby, Barnaby, &c.'

At Wandsford, between Stilton and Stamford, Barnaby gave occasion for a story that is still told there, and indeed of the circumstances of which, there is a picture over the door of the principal inn. Barnaby is there seen to this day

* England, amongst all nations, is most full
Of hills, wells, bridges, churches, women, mud.

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floating down the river on a haycock. Hear himself tell the story—

'Inde prato peramœni
Dormiens temulenter fœni,
Rivus surgit et me capit,
Et in flumen alte rapit;
'Quorsum?' Clamant; 'Nuper erro
A Wansforth-brigs in Anglo-terra.'

'On a haycock sleeping soundly,
The river rose and took me roundly
Down the current: people cry'd,
Sleeping down the stream I hy'd:
'Where away, quoth they, from Green-
land?
No; from Wansforth-brigs in England.'

His description of Burleigh, then uninhabited, has some humour in it.

'Veni Burleigh, licet bruma,
Sunt fornaces sine fumo,
Promptuaria sine promo,
Clara porta, clausa domo;
O camini sine foco,
Et culinæ sine coquo!
Clamans, domum ô inanem!
Resonabat Echo, famem;
Quinam habitant intra muros?
Respirabat Echo, mures;
Ditis omen, nomen habe;
Echo respondebat, Abi.'

'Thence to Burleigh,* though 'twas
winter,
No fire did the chimney enter,
Buttries without butlers guarded,
Stately gates were double warded;
Hoary chimneys† without smoke too,
Hungry kitchens, without cook too.
Hollowing aloud, O empty wonder!
Echo‡ strait resounded, hunger.
Who inhabits this vast brick house?
Echo made reply, the titmouse:
Ominous cell! No drudge at home, Sir?
Echo answer made, Begone, sir.'

At Pomfret, Barnaby makes sage remarks upon the fate of Richard the Second and Edward the Fifth's two uncles murdered in Pomfret castle. And with more metrical accuracy than usual, for Barnaby's verses are mostly rythmical, he subjoins in a note the following distich:

Regibus Anglorum dedit arx tua dira ruinam,
Hoc titulo fatum cerne, Stuarte, tuum,

This, as his editor says, fixes the date of Barnaby's travelling or writing, to the period of the civil wars. Of Barnaby's four Journeys, there were before the present, four editions. The first printed probably between 1635 and 1650, as it has a frontispiece engraved by Wm. Marshall, who flourished during that space of time. In 1716 was published the next edition, with a Latin address to the reader, instead of the former English one. The second editor gave no additional information concerning Barnaby except that he was a graduate of Oxford, which upon examination, has proved to be

* This house is the leveret's bush.
† Ivy, the chimney's trophy.
‡ Echo's the keeper of a forlorn house.

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an unfounded report. A third edition in 1723, added an English advertisement, and an index. A fourth, which is the latest, was printed in 1774, with no variation from the preceding. The present, or fifth edition of Drunken Barnaby, has added an advertisement, which contains the above information, and which, although we do not ourselves think it of the least importance, as many do, we have communicated to our readers. A much stronger inducement to read Drunken Barnaby is his rich and peculiar vein of humour. At Darlington, in his last journey, he married, but his love for his pot of ale was stronger than his love for his wife.

'Pocula noctis dant progressum, 'All night long by th' pot I tarry'd,'
Ac si nondum nuptus essem.' As if I had ne'er been marry'd.

He now retires to his native county, Westmoreland, and enters into the trade of a horsedealer; in the tricks of which business he let us know that he was very expert; and with the wantonness of extravagant humour tells us how to make a slow horse mend his pace:

'Ut alacrior fiat ille 'Where to quicken 'em I'll tell ye,
Ilia mordeant anguill.' I put quick eels into their belly.'

There is another strong instance of this hyperbolical sort of wit, this talent for hoaxing his neighbours, which Drunken Barnaby so eminently possesses:

'Oppidani timent elati 'Here the townsmen are amated,
Paulo spiram asportari, That their spire should be translated
Scissitantes, valde mirum, Unto Paul's; and great's their labour,
Ubi præparent papyrum, How to purchase so much paper
Qua maturius implicetur, To enwrap it, as is fitting
Ne portando læderetur.' To secure their spire from splitting.

This was at Grantham. At Gastile he met with a very learned clergyman, upon whom he made the following epigram:

'Quota est hora, refer;' solem speculando respondet!
Ecce sacerdotes quos tua terra parit!

'I asked him, "What's a-clock?" he look'd at th' sun,
But want of learning made him answer—mum.'

We may here ask Drunken Barnaby himself whether it was from a noble contempt of quantity that he wrote the above, or from a judicious preference of pure rythm to the

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stiff unnatural rules of metre? One would think the latter, from the following strange stanza of Sapphics,

> 'Si per apricos spatiari locos
> Gaudeat, mentem relevare meam,
> Anxiam curis, studiisque gravem.'

He was evidently aware that his verses were full of mistakes, because he tells us himself, 'Fregi frontem Prisciani,' and that he confined himself to syntax, and neglected prosody,

> 'Sat est, verbum declinavi,
> Titubo, titubas, titubavi.'

Barnaby bids a long and tender adieu to all his houses of call upon the road. In London, he says, he was so well known that he must for very shame leave his old haunts.

'*Faustul.* Quid me movet? Nonne cernis
Me tamdiu in tabernis
Propinasse, donec mille
Clamant, ecce Faustulus ille,
Qui per orbem ducens iter,
Titulo Ebrii insignitur!
Qui natali bibit more
Ortu rosæ ab Auroræ
Usque vesperam, et pudorem
Vultus, quæstus et odorem
Sprevit! audi culpæ pœnam,
Scenam Faustuli extremam.'

'*Faust.* What is't makes me? Don't not note it,
How I have i'th' tavern floated,
Till a thousand seek to shame me,
There goes Faustulus, so they name me,
Who thro' all the world has traced,
And with style of Maltworm graced!
Who carouseth to his breeding,
From Aurora's beamlins spreading
To the evening, and despiseth
Favour-thrift, which each man prizeth!
Now hear Faustulus's melancholy,
Th' closing scene of all his folly.'

He declares himself to be very happy and contented in his retirement, but says, if he could gather his friends round him in London, he should be glad to live there for ever.

'Nunc novæ longum valedico Trojæ,
Læta quæ flori, gravis est senectæ,
Vina, picturæ, Veneris facetæ,
Cuncta valete.'

'Now to that New Troy bid adieu for ever,
Wine, Venus, pictures, can allure me never,
These are youth's darlings, age's hoary griever,
Fare ye well ever.'

These Sapphics also are more correct than Barnaby's common style. We have only one more remark to make, that in the passage p. 72, there is little if any proof in the Latin that Barnaby's sirname was Harrington, but only in the English translation.

'Veni Harrington, bonum omen!
Vere amans illud nomen,
Harringtoni dedi nummum,
Et fortunæ pene summum,
Indigenti postulanti,
Benedictionem danti.'

'Thence to Harrington, be it spoken!
For name sake I gave a token
To a beggar that did crave it,
And as cheerfully receive it;
More he need not me importune,
For 'twas th' utmost of my fortune.'

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The Latin, we think, only proves that Barnaby had in his pocket the town-piece called a Harrington, when he passed through the place, and thought this a lucky omen. Ben Jonson, and other writers mention this coin, which was current in the early part of the 17th century.

Seven new vignettes are substituted by the present editor, for the four old plates. We cannot dismiss the book without again thanking him for his republication of a *jeu d'esprit*, which, with the exception of some indecent passages, deserves the general notice of the public, as well as the particular regard of the scholar, and the bon-vivant. This one strong objection materially affects the otherwise pleasing song of 'Bessie Bell,' subjoined to the Journal of Drunken Barnaby.

ART. VIII.—*Sermons on the Mission and Character of Christ, and on the Beatitudes, comprehending what were preached before the University of Oxford, in the Year* 1803. *At the Lecture founded by the late John Bampton, M. A. Canon of Salisbury. By John Farrer, M. A. of Queen's College, Rector of the United Parishes of St. Clement, Eastcheap, and St. Martin Orgars, London.* Rivington. 8vo. 1805.

IT has been asserted that excellence is to be expected only from voluntary exertion, from labours self imposed and self regulated. Hence it is that the prize compositions of our universities so seldom rise above mediocrity.

Into an investigation of this position, and of the instance which accompanies it, we shall not enter, since we conceive it does not materially attach to those productions which from the name of the founder, have been called 'Bampton Lectures.' In the extract from Mr. Bampton's will, which is here, as usual, prefixed to the sermons, is delineated, as it seems to us, a plan most comprehensive and liberal. It leaves to the person who may accept the appointment, the adoption of that department of divinity, which may best accord with his private studies and inquiries; and he whose reading upon theological subjects is in any degree extensive, may be said to be almost, if not altogether, free and unfettered, at liberty

'Where to chuse
'His *holy theme*, and Providence his guide.'

As therefore the acceptance of this appointment is voluntary, as the subject of discussion is sufficiently unlimited,

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it is not the fault of the institution, if the preacher fail, either in the matter or the conduct of his discourses. The idea of a task is ridiculous, and the variety of topics which have been treated of since the year 1780, in which the lecture commenced, will bear us out in our assertions.

It is an additional indication of the same liberal spirit, that Mr. Bampton extended the appointment to the graduates of both universities. Not, however, to the illiberality, but to the theological exuberance, of the sister university, do we attribute the circumstance that these lectures have never yet been preached by a member of the university of Cambridge.

The utility of this plan will not be questioned. It has excited genius, it has rewarded ambition. It has called into day those, whose talents, for want of exertion, whose learning for want of a determinate object, might have produced little of honor to themselves, and little of advantage to the community. It has established a watch-tower, a fixed post, from which the soldiers of Christ may descry and attack the enemies of revelation. They have certainly not been wanting in vigilance, in courage, and dexterity, whether of offensive or defensive war. No opinions directly or collaterally injurious to our faith have passed unregarded; and 'the weapons of our warfare' have been successfully wielded, not only against the sceptic, but against those 'who preserve the name without the substance of religion.'*

How far the sermons before us quadrate with the directions of the founder already exhibited, Mr. Farrer shall himself explain.

'The subject, that I propose for this year's course of lectures, is the mission and character of our blessed Lord, as prophetically delineated in the Old Testament, as historically recorded in the new. This theme, it must be admitted, is not calculated so much to vindicate the doctrines of our religion against the infidel and heretic, as to elucidate those doctrines for the Orthodox believer; I trust, however, that it falls sufficiently within the compass of our founder's views; inasmuch as it embraces the more essential articles of the Christian faith; and as far as it tends to shew the unity and harmony of revealed religion through the several covenants that were made with man, it contributes one species of evidence to the divine authority of the Holy Scriptures.' P. 1.

The particular subjects discussed are—1, Unto us a Child is born, &c. Isaiah, 9. 6; 2. The Passion of Christ; 3. The

* Gibbon chap. 54, ad finem.

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beneficient Purposes of Christ's Mission; 4. The Word made Flesh full of Grace and Truth, John, i. 14; 5. Nativity of Christ; 6. Method of Christ's Preaching the Gospel; 7. The Time is fulfilled, the Kingdom of God is at hand, Mark i. 15; 8. The Conditions of Acceptance.

It will be seen that these sermons are of general import, and as they are upon questions which have been frequently discussed, they need from us no particular observation. The arguments are such as have been often enforced, and the manner is not peculiarly new. We have therefore only to record our opinion as briefly as possible.

Mr. Farrer does not attempt to dazzle by the splendour of his style, or to surprize by the acuteness of his reasoning; he is however a very sensible writer, conveying useful truths in language plain, equable, and correct. His arrangement we cannot wholly approve. The fifth sermon might certainly change its place with the second.

The publication of this volume has been delayed by an alteration in the original plan. Two entirely new sermons (the 2d and 5th) have been substituted instead of that portion of discourse on the 'Beatitudes' delivered by the preacher. This has been dilated into eight sermons, which are very deserving of notice and of praise. As we have hardly given a sufficient specimen of the author's manner, we offer the following. It is from Matt. 5. 5.

'Having treated on the Beatitude of the poor in spirit, I proceed in the order which I proposed to take, to discourse on that of the meek. These two dispositions are so closely related, that they are oft associated in Holy Scripture; and indeed, in some instances, they are put indifferently the one for the other. Thus the prophetic clause of Isaiah, 'To publish good tidings to the meek,' is rendered by the evangelist, 'to preach the gospel to the poor.' But as some distinction of character seems designed in this place, it may be proper to regard it through the present discourse. Now as I have understood the poor in spirit in relation to God, and with a reference to the things of heaven, so I would understand the meek in relation to men and with a reference to the things of earth; an acceptation, which derives some countenance from their respective beatitudes: to the poor in spirit is assigned the kingdom of heaven, and to the meek the inheritance of the earth. It cannot escape our observation that the recompense here proposed of a temporal inheritance has a singular aspect in the series of beatitudes, since to every other character the blessedness assigned is, not indeed entirely, but in the principal and final aim, of a spiritual nature and in the life to come. Perhaps the singularity of this exception may be removed, if we attend to that peculiar structure of language, in which this series is given. It is agreeable to the sententious style of He-

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brew poetry, which our Lord appears to have adopted on this occasion, to distribute into separate, yet parallel clauses two parts of a proposition, which are to be understood in union. On this principle we may accept the two first of these sentences, as if they were thus disposed: 'Blessed are the poor in spirit, and the meek, for their's is the kingdom of heaven, and they shall inherit the earth; they, who cultivate these two kindred dispositions, shall be blest both in temporal and in spiritual things; they have the promise both of this life, and of that which is to come.' P. 257.

Mr. Farrer, from motives of respect and gratitude, has dedicated his work to the Bishop of Lincoln, who contributes by his patronage as well as by his personal exertions to advance the cause of religious truth. Let it ever be remembered to the honor of this prelate, that he was a liberal and disinterested patron of Dr. Paley, than whom religion, natural and revealed, perhaps never had an abler, or a more successful advocate.

ART. IX.—*Hints towards forming the Character of a young Princess. Two Vols.* 8vo. 12s. Cadell *and* Davies. 1805.

IF the title of a work were to be considered as a decisive pledge of the nature of its contents, we are afraid that the author of the treatise at present before us, would not be thought to have redeemed it. The modesty of a writer, however, will sometimes prompt him to profess little that he may be thought to have performed a great deal; and the peculiar nature of the subject matter often requires this species of delicacy. As both these reasons appear to exist in the present instance, we should have been little inclined to quarrel with the title of this work, if it had been followed, as we certainly expected it would, by a general outline of the principles which ought to regulate the education of a female sovereign; and not by particular and minute directions as to its subordinate parts. But the author has so far abandoned the *moderation* of his title-page, as to say very little about the former, and a great deal about the latter: he not only points out the books which the royal pupil should read, but enters pretty much at length into criticisms upon them, and descends into details, which, if they were in any degree more applicable to her education than to that of any other person, might certainly be considered as an infringement of the rights and duty of her preceptor.

To consider his subject as one of the most important that exists, appears to be part of the tenure by which an author

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holds possession of that character. The writer of this treatise certainly displays no inconsiderable share of alacrity in performing this portion of his duty. 'If we were to inquire,' he observes in the beginning of his preface, 'what is even at the present critical period one of the most momentous concerns which can engage the attention of an Englishman who feels for his country like a patriot, and for his posterity like a father; what is that object of which the importance is not bounded by the shores of the British islands, nor limited by our colonial possessions; with which in its consequences, the interests, not only of all Europe, but of the whole civilized world, may hereafter be in some measure implicated—what Briton would hesitate to reply, The education of the Princess Charlotte of Wales?' And afterwards, in exhorting a particular attention to the virtue and happiness of the royal pupil, 'May this,' says he, 'be the supreme concern, from honest reverence to the offspring of such a race, from a dutiful regard to her own future happiness, and from a reasonable attention to the well-being of those millions, whose earthly fate may be at this moment suspended on lessons and habits received by one providentially distinguished female.'

That this is a subject of very considerable importance no one will deny, but it is a little too much to attribute to it that very extended influence which is here described. In the first place, this supposition assumes that the personal character of an individual results solely from the mode of his education; which is at least a matter of some doubt; and in the next place it must be observed, that it is the leading principle of the British constitution, as it is of every other of which the liberty of the subject is the basis, to guard as far as possible against the necessary inequalities of human nature, and the varieties of human passions, by the mutual controul and dependance of its component parts. In such a system the personal character of the sovereign cannot, in a political point of view, produce any very serious consequence; though it may indeed, like that of any other illustrious individual, in fixing the standard of morals and manners by the force of example only. Even in despotic governments, the vices and follies of the monarch, though of considerable importance in the external relations of a state, have commonly less effect on the happiness and welfare of their subjects than we are inclined to allow; their operation is confined to a very narrow sphere, and is either counteracted by chance, or blended and lost amidst that general tendency to improvement which pervades the mass of mankind.

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In investigating the principles upon which the education of a female sovereign should proceed, the natural objects of inquiry appear to be two-fold, how much and in what respect it should vary from the ordinary education of that sex, in consequence of the duties which she has to perform: and in what respects it ought to differ in itself, from the peculiar nature of the government which the sovereign is destined to exercise.

It would be by no means difficult to shew, that the same system of education which ought to be pursued with regard to the higher class of females, should, as far as it extends, be adopted in the case of a sovereign. Her elevated rank cannot in this respect create any specific difference in its *nature* or *principles*, though it certainly must in its *degree*. The mode of cultivation should be in both cases the same, though it should be carried to a higher state of perfection where there is a greater necessity for its exertion, and the influence of its example is more extensive. The same observations are equally applicable to the moral and religious instruction, and extend to the whole of those acquirements which relate principally to the private character, of a sovereign; which are, strictly speaking, not more essential to her than to other individuals, and which do not absolutely grow out of the nature of her situation. In one respect, indeed, they are of more importance, because they are more observed; and a prince whose good qualities render him the idol of his subjects, extends their benefits beyond himself: he forms the model of imitation in his own age, and influences in some degree the future characters of mankind.

It must, however, be observed, that in proportion as the moral excellence of a sovereign, or any person of high rank, is more valuable, its acquirement is rendered more difficult by the nature of the situation; in this respect the higher and lower classes of a state are placed in a similar situation; the facility with which the passions and inclinations of the former can be gratified, and the ignorance, or want of instruction in the latter, are productive of nearly the same results. In the intermediate ranks of society the disposition to corrupt indulgence is often corrected by the difficulties which attend it. Hence arises the very essential and superior duty on the part of the preceptor of a sovereign, of building up in principle that strong barrier against temptation, which is happily created by existing circumstances in the more humble walks of life, where the same degree of persevering diligence and assiduous instruction could not possibly be ob-

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tained.* But even in this particular, the moral education of a princess differs only in degree from that of any other individual, as it is clear that the same principle must be inculcated in both, though they are aided in one case by the intervention of particular circumstances.

One species of ethical instruction belongs indeed peculiarly to a sovereign as distinguished from other persons of elevated rank, because it arises exclusively from the distinct relations in which he is placed. We allude to those general maxims and rules of conduct which define and regulate the duty of a prince with respect to his subjects, whatever may be the degree of political power which he possesses.

It is, however, the superior cultivation of the intellectual, and not the moral habits, that constitutes the leading difference between the education of a female sovereign, and the rest of her sex. A princess is to be taught the art of governing. She is to gain by instruction, if possible, those habits, both speculative and active, and that promptitude and vigour of mind, that disposition for business and acuteness in the discovery of character, which seem to be the peculiar province of men, and which are fostered and encouraged by the nature of their occupations. These are habits and qualities which are sometimes unfortunately disunited from the best moral dispositions; and which are not very commonly the result of mere instruction: even those kings who have possessed them in any extraordinary degree, have been indebted to the circumstances of their early life for their acquisition. It is remarked by Dr. Johnson that the great Frederick of Prussia might be said to owe to the difficulties of his youth an advantage less frequently obtained by princes than literature and mathematics; and that what Cromwell had more than our lawful kings, he owed to the private condition in which he first entered the world.† The same observations are applied with still more force to those rare instances where females have displayed a capacity for governing. The earlier years of Elizabeth were passed in the school of adversity, and Catharine the Second struggled through difficulties to that capacity for empire which she afterwards displayed. But the virtues of the female character are certainly not imperial: and he who has to develope them, if they do exist by artificial means, has a task which it is more easy to point out than to perform.

* See page 5 of the Treatise.
† Life of the King of Prussia, p. 226.

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The education, however, of a princess, as well as that of any other sovereign, must vary in some measure with the nature of the government which is intrusted to her care, and the task of conducting that education is less difficult in proportion as the good or bad qualities of monarchs have less influence on the political or private prosperity of their subjects. A larger share therefore of skill and attention is requisite in forming the character of an autocrat, than in preparing a sovereign for the government of a free state. Not only, however, is it a question of degree; but the principles upon which the education of these different sovereigns ought to be conducted, admit of several distinctions: It is necessary, for instance, that a prince, who is not controuled by any existing constitution, or subject to any laws, should be taught to study as much as possible the habits and dispositions of the people whom he is to govern, and should be minutely acquainted with every circumstance which tends to their prosperity. The burden and responsibility of legislation rest upon his own shoulders, and he is exclusively answerable for the goodness or defects of his laws. In such a prince a blind veneration and obedience for previous systems should never be encouraged, because instead of being the result of the collected wisdom of a nation, they are in fact the mere dogmas of individuals. The ruler of a free nation, on the contrary, should deeply and accurately study the nature of the constitution of which he forms a part; he should work rather by rule than principle; he should be of a disposition more passive than active; he should permit the unrestrained energies of his people to work out their own good: instead of anxiously humouring innovation, he should leave it to be produced in the best of all possible modes, by the free exercise of the reason and experience of mankind. In a patriot monarch we must applaud a calm and steady perseverance in those systems which have been sanctioned by the concurrence of a whole people: he must consider himself as a guardian rather than a parent of his subjects' welfare, and limit his superintending power of legislation to the prevention of any attempts upon his own rights and privileges.

To fill up this loose outline of the education of a princess by cultivating in the detail those intellectual powers which are essentially requisite to conduct the government of a nation with vigour and capacity, is the honourable, though difficult object of a royal preceptor. We cannot indeed be sanguine in our expectations that mere instruction, however skilfully bestowed, will succeed in bringing to a high

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degree of perfection those peculiar talents, which are generally created or strengthened by the scenes of active life; but we may at least console ourselves with reflecting, that if they are hard to be obtained, their absence is rendered less important by the nature of the constitution which is to be entrusted to the care of the sovereign.

In the treatise, however, which is at present before us, we expected some *hints* towards the solution of this difficult problem, of the probable means of ingrafting the masculine virtues on the female character without injuring its peculiar beauty and delicacy: and we were rather confident in our expectations, as two considerable volumes have been nominally devoted to the consideration of the specific education of a princess. We confess, however, we were disappointed in finding a series of hints, most of them certainly very valuable, but nearly all of them equally useful in conducting the education of any other dignified female. One third, for instance, of the present treatise, is occupied in the discussion of the ancient republics of Greece and Rome; the uses arising from history, and the critical character of historians; another third is devoted to the discussion of religious topics; and the residue contains some general speculations on the characters and merits of essayists and dramatists; in the mean time the royal pupil seems very rarely to emerge from the rest of the sex, and, like Lucretia, is not distinguishable from the crowd of her companions by any peculiar attributes of superior rank.

The general justness and propriety of the author's suggestions cannot well be questioned, especially as they do not often run any of the risks and hazards to which novelty is subject. Under the head of 'Books,' for example, it is suggested with cautious modesty that, 'that to burden the memory with a load of dry matter, would, on the one hand, be dull: and with a mass of poetry, which she can have little occasion to use, would, on the other, be superfluous. But as the understanding opens, and years advance, might she not occasionally commit to memory from the best authors in every department, one select passage, one weighty sentence, one striking precept, which in the hours devoted to society and relaxation, might form a kind of thesis for interesting conversation? For instance, a short specimen of eloquence from Louth; or of reasoning from Barrow; a detached reflection on the analogy of religion to the constitution of nature from Butler; a political character from Clarendon: a maxim of prudence from the Proverbs: a precept of government from Bacon: a moral document from the Rambler: a passage of ancient

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history from Plutarch: a sketch of natural manners from Goldsmith's Traveller: or of individual character from the Vanity of Human Wishes: an aphorism on contempt of riches from Seneca: or a paragraph on the Wealth of Nations from Adam Smith: a rule of conduct from Sir Matthew Hale: or a sentiment of benevolence from Mr. Addison: a devout contemplation from Bishop Hale: or a principle of taste from Quintilian: an opinion on the Law of Nations, from Vattel: or on the Law of England from Blackstone." To some of our readers this may probably appear an ingenious method of introducing a pithy character of different authors: those who are charitable enough to be of a different opinion, will at least suspect the soundness and solidity of the proposed system of education.

No ground of alarm can, however, exist as to the moral and religious instruction which our author recommends. A great deal of very valuable matter is to be found in these pages, and which has at least the benefit of being more *extensively* applicable than a treatise on a specific education would have led us to expect.

The author indeed throughout the whole of this work displays a very laudable energy in pointing out the necessity which there is of impressing upon the mind of the royal pupil a strong conviction of the perpetual interference of Providence in human affairs: that this is a very important principle of pure religion no one will surely deny, but the author should not have forgotten that there is something more than this disposition which is requisite to form the character of a princess, and that it was a sovereign who had no subjects to command, who employed his time in finding 'sermons in stones and good in every thing.'

We are far, however, from wishing to enter into discussions on the numerous opinions which are offered in the treatise before us, as it would lead us to a much greater length than the nature of the subject can justify, or the limits of our review can permit. We must, however, observe that as on the one hand, a great deal is omitted which might be necessary for a princess to learn, so on the other there is no inconsiderable portion of which she had better be ignorant. In the very outset of the work for example, we meet with the following fanciful lucubrations on the use of geography, which, if they were ever permitted to be offered at all to the contemplation of the royal pupil, should at least be concealed from her, until her reason was sufficiently strengthened to enable her to estimate them in their proper light. 'Respecting the study of geography I would observe, that many particulars which do not

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seem to have been considered by the generality of writers ought to be brought before the view of the royal pupil. The effects of local situation and geographical boundary on the formation and progress of nations and empires. The consequences, for example, which have resulted, as well in the political as in the civil and religious circumstances of mankind, from the Mediterranean being so aptly interposed, not so much, as it should seem, to be a common barrier, as to form a most convenient and important medium of intercourse between Europe, Asia, and Africa: the effect of this great naumachia of the ancient world in transferring empire from east to west; the coincidence of the two great European empires with the two great Northern peninsulas of this sea; and it is impossible not to add the coincidence of the *abortive* empire of Carthage with the equally *imperfect* peninsula of the south side.' The author then proceeds to point out the utility of the want of the tides in that sea, in fostering the early spirit of maritime adventure, at the same time that the isthmus of Suez afford a stimulus to its future exertions; 'an isthmus,' says the author, 'that seems to have been providentially retained, that while the maritime activity and general convenience of the ancient world was provided for, there might still be a sufficient difficulty in the way to excite to a more extended circumnavigation, when the invention of the compass, the improvement of maritime skill, and the general progress of human society should concur in bringing on the proper season.'

Such are the less general particulars to which her attention may be advantageously drawn. With geography in general should of course be connected some knowledge of the natural and civil history of each country, its chief political revolutions, its alliances and dependencies; together with the state of its arts, commerce, natural productions, government, and religion.

Such indeed are the less common particulars which had my father lived in these days, would have been amplified into a new system of Shandean philosophy. How much has the world lost in being deprived of his eminent talents in embodying into an accurate system these remarks on the intimate association between the prosperity of a nation, and the shape of its territorial possessions! How would the illustrious theorist himself have been delighted to have proved that it was a profound speculation of the great Guthrie, which compared Europe to a lady in a sitting posture, and Italy to a jack-boot; and with what transport would he not have glowed

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when his theory united with his patriotism, in discovering the perfection of Great Britain in the figure of the Platonic triangle!

The author, though in general extremely correct in the facts which he details, is not devoid of some occasional errors. He tells us for instance that Queen Elizabeth* restored the coin of Great Britain, when the fact is notoriously the reverse; and this portion of her praise is to be found only in the vanity of her epitaph. He tells us also that the MSS. which were brought from Herculaneum, and are at present at Carleton House, are certainly the best works of some of the Roman authors, written however, we believe, for some unfortunate reason or other, in the Greek character. The Mediterranean is called the naumachia of the ancient world; the transaction itself, for the place in which the transaction is performed: a new species of rhetorical figure which is analogous to that which we should make use of in calling a piece of green turf the cock fight of a country fair, or the Canopic branch of the Nile the victory of Lord Nelson.

On the whole, however, we cannot withhold from the author of this treatise our unqualified approbation of the truth and necessity of the moral principle which he wishes to be instilled into the ruler of a great empire. We only find fault with him for considering moral instruction as almost the only requisite in forming the character of a prince. 'Rex eris si recte facis, is a maxim which we are afraid the corruption of human nature will not allow to be generally true; and a monarch who acts exclusively upon it may, like Henry VI. or Lewis XVI. secure the respect of the best disposed of all nations, and lose the obedience of his own subjects. At the same time, however, that we complain of the inadequacy of our author's original plan, we are confident that if he had entered fully into the consideration of the specific education of a princess only, as contra-distinguished from that of any other female, these volumes would have melted down to half their bulk.

ART. X.—*An historical Memoir of the political Life of John Milton. By Charles Edward Mortimer, Esq.* 4to. Vernor *and* Hood. 1805.

THE introduction to this empty rhapsody informs us, that if its object is the *laudable* ambition its author possesses, to

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* Page 190, vol. i.

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familiarize the name of Milton as a patriot;' that is, to challenge the veneration of mankind for one who openly justified the murder of his sovereign. Full of this praise-worthy and patriotic design, he 'struts and frets his hour' through eighty-two pages of diffuse typography and noisy declamation; and we think that, without rashness, we may venture to predict, that he will soon be 'heard no more.'

Whether the author is animated by the confidence of truth, or hardened by the obstinacy of intrepid ignorance, we shall not undertake to discuss; be that as it may, he sturdily declares, that 'if any one is capable of discovering one sentiment in the following memoir, that indicates a mind not thoroughly British, he will thank him for his sagacity; but such, he expects, will not be found.' We must nevertheless fortify ourselves, as we can, against the terrors of this blustering challenge, and at least endeavour to prevent the public from being bullied into an adoption of the belief, that rebellion is the only remedy for the abuse of government.

Had the performance appeared at the commencement of the French revolution, we should not have been greatly surprized at this frothy ebullition of faction and bad taste. Rebellion then assumed every shape, accommodated itself to all habits, tempers, and conditions of life; and adopting for its diabolical purposes, the maxim of the apostle of christian charity, became 'all things to all men.' At such a period, it would not have been wonderful if some schoolboy, who had just 'withdrawn his hand from the ferula,' inflamed with the fever of patriotism, and heated with the name of Milton, had stepped forth from his study, to tell the kings of the earth, that they held their offices only at the good pleasure of their subjects, and that if they presumed to guard the inheritance which had been transmitted to them from their forefathers, the scaffold was ready to execute the vengeance of the people on their arrogance and temerity.

But now that the crisis of that tremendous distemper which attacked the vitals of civilized society, is passed by, we are somewhat surprized at the remaining symptoms of popular delirium, exhibited in this puerile and unnecessary exercise; the author must be most deplorably at a loss for employment, or must imagine that the public are so, when he busies himself with attempting to convince mankind in the year 1805, that Milton was a patriot in 1650. He is come at an unlucky time into the world with his discovery; and we zealously hope, and sincerely believe, that the *British* sentiments openly adopted and vindicated in this puny volume, will be universally and indignantly disclaimed by every Englishman, as absurd in principle, and highly dangerous in ten-

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dency. Who can endure to hear revived the execrable doctrines which have disgraced the name of Milton, and forced down his political reputation nearly to a level with that of Thomas Paine, and the rest of those smugglers of contraband politics, which in these latter days had nearly the free and wholesome circulation of loyal and rational feeling? Who can bear to be told that kings may be deposed and assassinated for misconduct; that disputes between the several branches of the government are only to be decided by an appeal to the sovereign rabble; and that a course of rebellion and civil war is the only regimen by which the state can be purged of its impurities? Such are the notions which, very thinly disguised, this book contains; and it contains little else. This offensive *caput mortuum* is all that will be found to remain, after all the lighter and more volatile parts of the compound are thrown off. The labour of a very minute analysis may therefore reasonably be spared.

The mode which Mr. M. adopts, of shewing the patriotism of Milton, is such as shews how much safer he thinks it to declaim than to reason. He presents us with a regular list of his political works; that he may not, however, be thought to have consumed his talents in the collection of a mere catalogue, he has decorated his volume with many flowers of criticism, on the sublimity of conception, the vigour of style, and the enlightened liberality of sentiment, which distinguish the polemics of his hero from the raving of factious discontent. Another of his artifices is to quote occasionally some of the most unexceptionable passages, and thence to conclude that the writer of them could not chuse but be a patriot. Thus from his discourse on prelatical episcopacy, Mr. M. selects a very spirited and plausible paragraph, which concludes with this address to the English and Scotch nations: 'Join your invincible might to do *worthy and godlike deeds*, and then he that seeks to break your union, a cleaving curse be his inheritance to all generations!'

'Such,' triumphantly exclaims Mr. Mortimer, 'is not the language of an anarchist!'

His exultation, perhaps, might have been somewhat repressed, had he recollected, what nothing but his idolatrous fondness for the name of Milton could have made him forget, that no adequate picture of an author's mind is to be collected from detached fragments of his writings. We have little doubt that by artful selection and skilful combination, a very complete manual of loyal and patriotic sentiment might be extracted from the controversies of Milton, in the same manner that Ansonius has compiled a canto of obscenity from the unsullied pages of Virgil.

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With the patriotism of Milton, however, we have at present nothing to do. It is not our design to revive a controversy which has been illuminated by so many transcendent intellects, nor to war with the ghosts of those departed opinions, which are now dispatched to their native regions of darkness, from which, we hope they will never be permitted to return for any purpose more dangerous to society than that of haunting the imaginations of certain dreaming enthusiasts, whose reason has been enchanted by the magic sounds of freedom and independence. We shall only observe, that if Mr. Mortimer thinks the lapse of a century and a half has been unable to ascertain the political character of our illustrious countryman, he might have suspected that the task of concluding the dispute now, was somewhat beyond the dimensions of his abilities.

We cannot, however, dismiss him, without remarking, that he is, to the full, as notorious an offender against the rules of good taste and sound logic, as he is an apostate from the orthodox political faith of his country. Of his reasoning, we shall content ourselves with one specimen. In P. 78, he confesses that a republican form of government is not suited to the genius of England, and yet in the very next page represents Monk, the destroyer of the republic, and the restorer of monarchy, as a mercenary traitor, who sold his country for a pension and a coronet. Of his rhetoric, we shall indulge our readers with two examples. 'A military government,' he informs us, 'may be personified as a *vast* fiend, sent forth with the entire consent, and delegated with all the powers of hell!' P. 78. And in P. 76, with inimitable and happy delicacy, he paints Europe, 'labouring under thraldom, as the bosom of a beautiful woman groans under the weight of the night-mare!' What can have occasioned his malice prepense which has instigated him to mutilate the Greek language, we cannot easily conjecture; but perhaps his passion for innovation may have furnished him with a sufficient motive of preference for the new form *of Eikon Basilikon*, (which he has uniformly adopted), to the old established one of *Eikon Basilike*. He has besides enlightened us with a new interpretation of these words, (which we have hitherto foolishly conceived to mean the image of a king) and to our great surprize has informed us, that they signify the *divine image*, P. 41.

Of the other numerous deviations from immemorial practice, exhibited in these pages, we shall not take notice; nor attempt to ascertain how many of them are to be ascribed to the ignorance of the author, and how many to the inaccuracy of the press.

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ART. XI.—*A Series of Essays introductory to the Study of Natural History. By Fenwick Skrimshire, M. D. lately President of the Natural History Society of Edinburgh; Author of "A Series of popular Chemical Essays," 8vo. 2 vols. 12mo.* Johnson. *7s. bds.* 1805.

THE study of natural history is one of the most pleasing and elegant of those pursuits which are comprehended within the limits of science. The objects of its investigation are individually beautiful, the habits and economy of the animated portion are a source, to whoever shall consider them attentively, of well founded admiration and agreeable reflection; the comparison of the various species, genera, orders, and classes, with each other, give rise to many general conclusions, and to much interesting speculation; while the subject is equally remote from the idle frivolity of many popular occupations which tend to enervate the intellectual without cultivating the moral faculties of the mind, and from those elegant and seducing, but abstruse and recondite sciences, which it would be in vain to expect should ever escape from the closet of the philosopher to trifle agreeably in the parlour of the general reader. Natural history is precisely the science which is best fitted for this adaptation to common capacities and ordinary educations; and we witness with pleasure this new attempt to communicate to the mass of readers the elements, and some of the more minute parts, of this pleasing study.

In a preface, Dr. Skrimshire informs the world of his motives of publication. He had, it appears, at one period, threatened his neighbourhood with a course of lectures upon chymistry and natural history. This open battery, he has, however, on account of other engagements, exchanged for a masked one, and abandoned the professorial chair for the implements and the labours of an author. With metaphorical elegance, he desires to instil a thirst of further knowledge into his reader's mind. As for those apprehensions under which the doctor appears to labour, lest he should be thought too severe upon the unfortunate naturalists who have devoted their time and attention to the collection and classification of the objects of their science, as far as our verdict will go, he may hold himself acquitted. The mild and equable tenor of this work indeed, nowhere assumes the stern energy of severity.

Of two small volumes, nearly one and a half are devoted to the consideration of the animal world. The rest of the work is occupied chiefly with botany, but at the end of all

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are to be found a few pages upon mineralogy, that this important branch may not appear to have wholly slipped from the recollection of the author. A production of this kind, which professes only to repeat the observations of others, does not call for the severest inquisition. The work indeed is not calculated to excite any very strong sensations; we have travelled through its paths without being astonished at the grandeur, or disgusted at the meanness of the objects presented to our view. The language is not peculiarly elegant or fascinating, nor are its inaccuracies very great, or very frequent. We doubt very much, however, whether the intentions of the author were bounded by this mediocrity. Various efforts, more numerous than successful, betray his love of the flowers of rhetoric, and his inability to gather them. It is comparatively seldom in the course of the work that the reader will hear of fishes; these subaqueous animals being magnificently termed the finny tribe. 'The ephemera, a short lived insect, affords,' we are informed, 'by dropping into the water, a *delicious* feast to many of the finny tribe.' Unfortunately Dr. Skrimshire has himself planted in our minds the pernicious seeds of scepticism regarding this alderman-like feast of the fishes. At a succeeding part of the work, they are represented as much more fitted to smoke on the board of a civic installation than to imitate their betters in gluttony. 'That fish have no sense of taste,' says the doctor, 'is evident from their swallowing their food without the least mastication.'

The reader who is addicted to the study of animated nature, will find in this little work many observations collected with due care and diligence, happily illustrating the habits and economy of the organized creation, and on these remarks, the chief interest and amusement of the subject depend.

The difficulty of ascertaining the limits of the two great classes of animals and vegetables is properly noticed, but not very fortunately explained. In almost every instance indeed, nature divides not by lines, but by shades. Her works are a whole; the ingenuity of man and the necessity of division to his limited faculties, have intersected her domains with artificial boundaries to which she reluctantly and unsteadily submits.

In the compilation of facts, Dr. Skrimshire, we presume, has attended to accuracy. But that quality is not alone sufficient, unless due care be given to the degree of credit to be bestowed upon the accounts of various authors. Had this cautious scepticism been always exercised by the doc-

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for, we doubt, if the most implicit faith would have been given to the stories of the immense Indian serpents which are gravely asserted to swallow tigers, and even oxen entire, with the assistance only of the lubrication of the reptile's saliva. The account of the Upas or poisonous tree of the island of Java, within sixteen miles of which no animal can live long, and which miraculous offspring of vegetation is only to be observed with impunity when the wind blows the effluvia directly away from those who may attempt to approach it is now understood to be an impudent fabrication, and should have been omitted. It indeed appears incredible at first sight, that such a tree should exist solitary, unlike all other vegetables, which are scattered over the surface of the earth. The mode of their propagation renders this a necessary consequence of their existence. This tree, therefore, ought to have long ago increased and multiplied to the total extinction of all human inhabitants of that island in which it grows.

We must here express our fears that Dr. S. is greatly deficient in that purity of mind which results from a profound contemplation of nature, and our disapprobation of certain passages, in which he expatiates with apparent satisfaction on the sexual intercourse of animals; the precision with which he delineates the tender passion of worms, and paints the raptures of fishes, must be unusually edifying to the fair readers of this work. Imagination may conceive the various effects of such unexpected perusal, from the eager gaze of unsatisfied curiosity, to the startled look of surprise, and the mantling blush of modesty. We do not mean to say that there is much of this matter; it is only in a few places that we have noted some objectionable sentences. But there was surely no occasion to have touched at all upon such topics. That our meaning may not be misunderstood, and worse suspicions excited than facts will justify, we shall refer the reader to the first page of the second volume, in which the author suggests the misfortune of caterpillars who in that stage of existence have no difference of sex. Of course, adds the doctor, they are not at all engaged in the grand business of procreation, or the delightful task of preparing for a future progeny. In the same volume, p. 52, Dr. Skrimshire, in endeavouring to excite our piety, contrives most unfortunately to provoke our laughter.

'But (says he) the all-wise and ever varying Creator has formed every worm both a male and female; and yet, with a view no doubt, that this race of beings might enjoy the unspeakable bliss of *connubial* intercourse, generation is the act not of one, but of two

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individuals. By this contrivance, whenever one worm meets with a second, each is sure to find its paramour, and without wholly drawing their bodies from their holes, they perform the kind office of male and female reciprocally.'

We defy the goddess of gravity herself, when she abandons the court of Chancery to take a dip in Dr. Skrimshire's work, to retain her character at the perusal of this passage. The unspeakable bliss of a pair of earth-worms is of itself sufficient, but the rapturous idea of their *connubial* intercourse, sanctioned by every tie, fairly overset our critical composure, and we ended our cares and our considerations, by a total relaxation of our facial muscles:

Felices ter et amplius, Quos irrupta tenet copula.

Under the head of fishes, is introduced with propriety, a notice of their astonishing fecundity. The roe of the carp is computed to contain no less than three hundred and forty-two thousand one hundred and forty four eggs, from each of which would be produced, but for the watchful voracity of other animals, a perfect carp. The method of discovering this, is to count the number of ova in a small weight, as a grain, and after weighing the whole roe, to multiply the number of eggs in one grain by the whole number of grains. A much better instance, at least a more surprising one, might have been found in the common cod, which has been observed to spawn at one time no less than nine millions three hundred and forty-four thousand eggs. With his usual love of periphrastical expression, Dr. Skrimshire describes the fishes, under the title of the finny tribe, swimming in the briny element.

In the fifth essay, the class of insects is considered. These many-footed, winged animals, with antennæ and spiracula, form a large portion of animated nature. In every part of their structure, of their habits and economy, of their life and their death, they display most clear and indisputable marks of design. From such marks, indeed, what part of nature is free? Dr. Skrimshire seems very fully sensible of this truth; and scarce a page is passed, where he does not recur to the proofs of the intelligence and the goodness of the Deity. But the most unquestionable truths may be too far strained. Although skill altogether incomprehensible to human faculties, may have been, and undoubtedly was exerted in the formation of every, even the meanest and most despised animal; yet surely it is too much to say that nothing short of infinite skill could have contrived the spiral trunk of the butterfly,

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as its elegant colourings. Where the effect is finite according to our conception, though the cause in general, may be said to have been infinite, it by no means follows as a necessary and logical consequence that the immediate cause must have been so. We do not differ from the doctor in his conclusions on this subject, but rather in his mode of expressing them.

Under this head, our author informs us, that the task of procreation among bees is allotted to the drones and the queen bee alone. From his former observations, we should have expected in this place a stronger word to be used, and that the bees should not be excluded from the extacies of the Paphian goddess, any more than the fishes or the earth-worms. In these days of petitions and of grievances, we think the bees of the doctor's hive, if he has one, might be justified in bearing to the throne of their master, a copy of the resolutions which their assembly of representatives may have voted. They may state 'that we your doctorship's dutiful bees, in honeycomb here assembled, beg leave to present our humble prayer and petition, that we have observed with grief that you have denied to us your loyal bees, the unspeakable bliss of love, and have excluded us from the extacies of connubial intercourse, notwithstanding our claims to these privileges are greater than the pretentions of any of the finny tribe, and at least equal to those of the earth-worms; that we pray your doctorship, if ever your book should be printed again, which God send, to admit us on a footing of equality with our fellow fishes and vermin; that we entreat you to dismiss from your councils, for ever, all who may have advised your doctorship to such measures; and we your petitioners, the queen bee and drones, will, as in duty bound,' &c. &c. The advice of these faithful servants might perhaps be worth attending to.

Beautiful, elegant, astonishing, and delightful as is the formation of all insects, and gratifying as is confessedly the minute inspection of their structure, we cannot forbear smiling at the use to which Dr. Skrimshire assigns these qualities. We have hitherto, no doubt, mistakenly imagined, that the possession of the higher faculties belongs to man alone, and that a taste for beauty or regularity, a just perception of these wonders of creation, was in vain to be expected even among the larger animals. Some of these have lost their character for genius, by a proverbial accusation of stupidity, as the ass and the goose; others, as the mule, escaping that censure, have fallen victims to a reputation of obstinacy. But never before, had we heard of the finer

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feelings of the mind of the moth "for the gratification of the eye of which, no doubt,' says the doctor, 'have been displayed the exquisite art and beauty,' in the admirable texture of its wing!

In the progress of the work, Dr. Skrimshire proceeds to the consideration of botany, under which head, a great deal of useful and amusing information will be found. His industry and love of natural knowledge appear to have been considerable, and in every part of this work, the younger student, and even the general reader, will find something worthy, and often able to attract and fix his attention. The observations of Van Helmont, Du Hamel, Bonnet, and Tillet, are recorded, by which they have attempted to prove, that water and air alone administer to the nourishment and support of plants. This is not now, however, so generally and so implicitly credited as it once was. There have been counter-experiments, by which it has been attempted to demonstrate that plants will not vegetate, unless supplied with carbonaceous matter, either from their own substance, as bulbous roots growing in water, or by percolation through the vessel containing the plant, as in Van Helmont's experiment. We for our part do not think the question to be yet perfectly decided, and further trials would be highly desirable; but in the present state of things it is unfair to quote the above named authors without mentioning their adversaries.

We are not quite satisfied of the propriety of the doctor's remarks, on the balance kept up in the materials of the atmosphere by the opposite action of plants and of animals upon it. Plants, though they often emit oxygen air, do not do so always, and during the night they rather tend to vitiate the air, as is now perfectly ascertained.

The subject of mineralogy is comprehended in Essay XII. extending to the length of thirteen pages. Of course it may be easily imagined that no more than a slight and unadorned outline can be given of such a subject in so small a space. Dr. Skrimshire here abandons his master Linnæus, to whom he has hitherto adhered with a just and well-merited preference. In his place, he adopts the tuition of the German Werner, who is, unfortunately, altogether as much addicted to the study of theory as the former was to that of nature. We do not mean to say that Werner does not also possess great merit as an observer of nature; but his footsteps are not to be followed with that confidence, which we are willing to bestow upon the father of botanical and zoological science. The theory of the formation of this

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existing crust of the earth here exhibited, although asserted to be now, by general acknowledgment, the most fairly deducible from the known facts in mineralogical geography, is such as we would not voluntarily subscribe to. The necessity of supposing the earth, at any period, to have been either fluid, or semi-fluid, is any thing but clear; and the use of water, to hold in solution or suspension, and afterwards to deposit by crystallization, things not soluble in it, is equally ambiguous. It is too much, to assert at once, that quartz, felspar, and mica, would be thus crystallized. We shall expect to hear next of water effecting the solution of metallic iron and gold. It is certainly a very nice way of making granite, to set a quantity of harmless water to crystallize away at things upon which it has no action. But in the bowels of the earth, this crystallizing is not without its use. It gives an opportunity for ejecting a quantity of caloric, which is very convenient at that particular moment, as it serves to inflame a quantity of sulphur and charcoal lying ready for such a process. This inflammation, moreover, takes place in a new and happy manner, under water, and without the presence of oxygen. It however, serves to produce oxygen gas, and other gases, and brings about the effects of volcanoes. A great many other minute and ridiculous changes are accounted for in the same easy manner.

The mountains are formed with admirable facility, just by the crystallization of the blessed chaotic and wonder-working fluid, though no reason can be assigned why a fluid should deposit any prominences of such monstrous size. We cannot enlarge, however, on this generally acknowledged theory of the earth in this place. But mineralogy would be very much at a loss, if it had no better account than this to give of its operations.

We thus conclude our remarks on this work, which, if it is not without blemishes, we assure our readers is not wholly without its merits, and in general, it is well adapted for the objects for which it was intended by its author, to assist the younger student, to amuse and instruct the general reader, and to communicate a taste for the prosecution of one of the most elegant and seducing branches of science.

ART. XII.—*The Rise, Progress, Decline, and Fall of Buonaparte's Empire in France. By William Barré.* 8vo. 10*s.* 6*d.* Badcock. 1805.

THIS publication is intended by the author as a second part of his History of the French Consulate under Buonaparte,

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and in both works his aim has been to do away that infatuation, which leads many persons to admire celebrity of character, although it may have been obtained by crimes. We give him credit for his honest zeal in the cause of real liberty, of virtue, and of religion, and we can only lament that his temper has blinded his judgment, so that, like the fencer who has been provoked into rage, his attack is violent, but ill-directed. In elocution, emphatic delivery, if carried too far, becomes rant; and in style, invective, if too much indulged, degenerates into scolding. The cool observer is put upon his guard, and imagines that what he hears or reads is the exaggeration of passion.

'Corsican upstart,' 'imperial sansculotte,' 'ruffian tiger,' are certainly not unmeaning terms, but when they are strewn too thick, they lose their effect. Buonaparte has committed crimes, which cannot be rendered more horrid or disgusting by the brightest colours of oratory. Though he may be clothed in purple, exalted on a throne, and surrounded by armed legions, let the unbending finger of scorn point to the wood of Vincennes, while truth relates his history, and draws from it those lessons of instruction which may instruct the present and future ages; but let her language, however strong, be dignified.

In December 1793, when Buonaparte was in the 25th year of his age, he made the following report to the members of the National Convention, Robespierre jun. Freron, Ricords, Barras, and Salicetti.

'CITIZENS REPRESENTATIVES,

'It is from the field of glory, (Toulon,) treading in the blood of traitors, that I announce to you with a joyful heart, that your orders are executed, and France is revenged. Neither sex nor age have been spared. Those, who had not been hurt, or had only been maimed by the republican cannon, have been dispatched by the sword of liberty and the bayonet of equality! Health and admiration.

(Signed) BRUTUS BUONAPARTE,
CITIZEN SANSCULOTTES.'

This letter is a very important document in the history of a man, whose character and situation have so great weight in the destinies of Europe, and is very properly placed by M. Barrè in the front of his work, as an aid to the judgment of those, who are so weak-sighted, as to be dazzled by the glory of the present emperor of France. This letter needs no comment, and with respect to many other authentic papers which are introduced by our author, it may be remarked that

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their intrinsic value and importance have not been increased by the epithets and notes of admiration which he has so liberally bestowed.

His book opens with the invasion of the electorate of Hanover, and concludes with the journey of the Pope and the coronation at Paris, regularly pursuing the history of the war, and of the domestic occurrences, which render the intermediate period so particularly curious and interesting.

The proposal to Louis XVIII. of his abdication of the crown, the trial of Moreau, the strangulation of Pichegru, the murder of the Duke d'Enghien, and many other remarkable events are brought forward with a collection of anecdotes, public records, and memorials, which may be useful to the future historian, and which even now may be serviceable to those whose memory has been confused by a divided attention to the various journals of the day.

The private history of M. Méheé de Latouche, whose name has lately become notorious, is not the least entertaining part of the volume. This is indeed an age of miraculous changes. If M. Barrè relates what is true, (and we have no reason to doubt his veracity,) M. Méheé de Latouche has lent a *shilling* to supply the necessity of a man, whose image now stamps the coin of an empire.

We think M. Barrè rather premature in entitling his book an account of the Rise, Progress, and Fall of Buonaparte's Empire. The Rise of it is evident, but the Fall is not quite so clear. Strange things have undoubtedly come to pass: Republican France, which, but a few years since, vowed destruction to all kings, is now governed by a Corsican emperor, who is attended by a Mameluke guard. Who then can be so vain as to attempt to foretell future events by any deductions from reason or experience? M. Barrè concludes with expressing 'his confidence that in a future volume, he shall have to record the unavoidable Decline and Fall of Buonaparte's empire; leaving now the ferocious monster chained, as it were, on the crater of a volcano, constantly exposed to be swept away by a new explosion of revolutionary lava.'

In this ticklish situation we are willing to leave this 'ferocious monster.' We possess neither the confidence of M. Barrè, nor the rashness of Empedocles, and, though the lava may be only simmering at the bottom of the crater, we dare not venture even to take a peep.

Reviews may be regarded as caterers for the entertainment of the public. In this department of our office the type is not beneath our notice, and we do most solemnly enter our

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protest against that *galaxy* of *italic* which streams through every page, every paragraph of this volume, and which instead of that illuminating brightness intended by the writer, sheds an indistinct glare, which confuses the eye of the beholder.

Where capitals, italics, and notes of admiration are perpetually recurring, we read a chapter with the same impatience that we listen to the tale of a person, who endeavours to arrest our notice by constantly plucking the button of our coat. We are disgusted with the restless appeal to our attention. In one case we throw down the book, and in the other we adopt the advice of a naval friend,—we 'cut and run;' that is, we cautiously pull out our penknife, leave our button in the grasp of our loquacious assailant, and make our escape.

The portrait of Buonapárte, which is prefixed as a frontispiece, is well executed; but we suppose, that the shape of the imperial crown which decorates his head is merely imaginary.

ART. XIII.—*Scenes of Life, a Novel. By T. Harral, Esq.* 8*vo.* 10*s.* 6*d.* 3 *Vols.* Crosby. 1805.

DRAMATIC authors have frequently found it necessary to introduce a character, whose sole business is to strut about the stage, to ask a few questions, and to make a few remarks, which may give the audience some insight into the business of the piece. He forms a kind of connecting link to keep the whole together, but he has really so little interest in the plot, that he is styled very aptly by authors themselves the 'walking gentleman.' This practice seems now to be generally adopted by modern novelists, but with this difference, that in a play there is only one character of this description, whereas in a novel all the heroes and heroines are of the 'walking' class. They appear to be introduced merely as vehicles of sentiment, as instruments of conversation; but their adventures excite little interest, and the topics which they discuss are of such a nature that it matters not into whose mouth they are put, nor in what chapter they are introduced. It was wittily observed of a well known book, more than three parts of which consisted of notes, that the text was a mere peg to hang the notes upon; and it may truly be said of modern novels, that they are mere niches for treatises. If this practice was not introduced, it certainly has been more especially adopted by the promoters of revolutionary and infidel principles; but of late, the custom has become so

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general that every sect, every profession has its *advocate novel*, and we should not be surprized to see two hot-pressed duodecimos issue from the press, for the laudable purpose of introducing Mr. Kingsbury's Dissertation upon Razors.

The novel before us does not diminish the propriety of these remarks. The plot, characters, and incidents are of the ordinary stamp: 'Sir Frederic and Miss Mountford, Mr. Seabright and Miss Burton, Mr. Maitland and Miss Stanley, enter into the bonds of holy matrimony, and constancy and virtue thus obtain their full reward.' The siege of Valenciennes, the deck of a man of war, a debating society, a mad-house, and various '*scenes of life*,' are brought before our view; but we must own that we expected something more from an author, who, glowing with the ardor, and feeling the powers of a novelist, exclaims in his preface 'extensive as the universe are the limits of his range: the barriers of nature are his only restraint.' After reading this can we be blamed for expecting a voyage to the Antipodes, a descent in a diving-bell, or an aëronautic expedition into the regions above the clouds?

We express our disappointment without asserting that we have any right to complain. Perhaps our author did not intend to surprize by rapidity of incident, or to awaken curiosity by variety of adventure, but to thread a collection of dissertations together, and under the license of modern fashion, to call them a novel.

With this view he avows his party, and disdaining neutrality of principle either civil or religious, as an instance of coldness of constitution and imbecility of intellect, he prepares to fight Messrs. Godwin and Holcroft with their own weapons. In this respect we admire his spirit, but we think it rather misapplied. 'Thrice he slays the slain.' Good sense, order and decency are now lords of the ascendant, so that even the booksellers can find little account in publishing political paradoxes, or disgusting impurities.

We shall briefly remark that our author's observations on the effects of Paine's Age of Reason, on German plays, and on the qualifications of an actor, are good; his criticism on Mrs. Siddons is flippant; his description of a debating society is by no means overcharged; and his methodist sermon is not a caricature. From the above enumeration our readers may form some conception of the motley entertainment that is exhibited in the 'scenes of life.'

Mr. H. exclaims 'let me ask the literary duellist, if in Pizarro there be any think like christian morality? Are not the precepts and religion of christianity held forth to con-

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tempt? Are not the idolatrous Peruvians represented as superior to the christians in every respect?' We should have omitted to notice this among other *items* of his three volumes, if we did not regard this solemn challenge as an appeal to our courage.—We answer 'No!'

The precepts of christianity are not brought into contempt. Pizarro and his rascally associates violate every precept of christianity, and therefore the poor Peruvian is justly represented as a superior character.

We should also have passed over in silence Mr. Harral's poetry, if he had not attempted to hold out to contempt the productions of a truly poetic genius; but so little qualified is he for the task, that if his own sonnets had not been represented as the productions of Maitland, who is intended as a distinguished personage, we should have imagined that they were intended as mock parodies. Indeed even now we are not quite clear that the printer has not made a mistake, by separating the sonnets to the 'nightingale' and the 'Surrey hills' from those addressed to a 'hot pye,' and to 'my uncle's hog, Jack.' Novelists sometimes print their poems in a separate volume; if Mr. H. should adopt this plan, he might prefix one of his stanzas to Eliza as a motto:

> 'the poet sung;
> Vexation form'd the crude, ungenerous theme;
> Some envious demon forced it from his tongue,
> Or 'twas the impulse of an idle dream.'

Could the vulgar adage of '*spitting his spite*' be put into more elegant poetry?

We have given a specimen of Mr. Harral's poetry, and shall conclude with a specimen of his prose.

'Frederic looked at her—her features seemed not of the common stamp. He looked again: by chance her eye met his. It was not a soft, melting, languishing, blue eye: it was not a piercing black one; nor was it a heavy grey.' It was a full, bright (what? a glass eye?) No! gentle reader, a hazel. (Vide p. 52, vol. 1.)

As Mr. H. seems fond of parody, and has given a sonnet to a hog as truly *Coleridgian*, we trust that he will excuse our relating the following anecdote as truly *Harralian*.

'A countryman met another, and gave him joy of his wife's safe delivery. "When did it happen?" said the man. "Just now, and the child is a very fine one."—"What is it—a boy?"—"No! guess again."—"A girl?"—"Aye! why what a cunning fellow thou be!'

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ART.—XIV. *Chirurgical Observations relative to the Eye, with an Appendix on the Introduction of the male Catheter, and the Treatment of Hæmorrhoids. By James Ware, F.R.S. &c. 8vo. 2 vols. pp. 985. 18s. 6d. 2d Edition.* Mawman. 1805.

THIS work comprises a variety of tracts which were originally published in a separate form, and afterwards collected into 2 vols. in 1800. In the present edition the author informs us, that he has revised each of these tracts with considerable care, 'particularly that on the ophthalmy, &c. which has been altered in many places, and enlarged by the addition of a considerable number of cases.' The first volume contains the following tracts. 1. Ophthalmy, Boropthalmy, and purulent Eyes of new-born Children; 2. Epiphora; 3. Fistula lachrymalis; 4. Introduction of the male Catheter; 5. Hæmorrhoids; 6. An additional Case of Ophthalmy consequent on Gutta Serena. The tracts in the second volume are a translation of the Baron de Wenzel's treatise on Cataract. An enlarged edition of the Author's observations on this Disorder, &c. Observations on the Dissipation of the Cataract, and an enlarged edition of Observations on the Gutta Serena.

As the most important of these tracts have been already examined in a distinct form in the different numbers of this Review, and the greater part of the improvements, which Mr. Ware has introduced into this department of surgery, have been long in the possession of the public, it would be superfluous at this time to go back into a minute examination of the several subjects which the work embraces. We shall therefore content ourselves with noticing some additional observations which have been inserted in the present edition.

On the subject of trichiasis, as a cause of ophthalmy, Mr. Ware states, that the usual methods of treatment are not sufficient for the cure of this disease, in cases, where the ciliary edges are not only inverted, but also contracted in length, and that there is no other way of obtaining relief but 'by enlarging the circumference of the ciliary edges, either by an incision at the outer angle, or by a complete division of the tarsal cartilage in the middle.' Mr Ware has adduced no instances in proof of the happy result of such an operation, and it is not therefore unreasonable to conclude that his precept in this instance is rather speculative than practical. The latter of these operative methods is not certainly among the happiest efforts of Mr. Ware's ingenuity;

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for though a division of the tarsal cartilage might be attended with the desired success, yet it would in all probability subject the patient afterwards to a perpetual discharge of tears over the cheek, a disease little less inconvenient, than the original malady which it was intended to remedy.

On the same subject, likewise, we cannot avoid noticing a small error which Mr. Ware appears to have fallen into, with respect to the anatomical structure of the cilia, in the case of ophthalmy, said to have been produced by a preternatural row of eye-lashes. On this subject, we shall only beg leave to quote a passage from a writer whose works Mr. Ware on this occasion, as well as on some others, might have consulted with considerable advantage. 'The opinion of a preternatural row of eye-lashes (says this writer) seems to have arisen, from not observing what Winslow and Albinus have remarked on the natural disposition of the cilia; that although they seem to be arranged in a line, they nevertheless form two, three, and in the upper eye-lid even four ranges of hairs, placed in a very irregular manner. Whenever therefore in this disease a certain number of hairs are separated from each other in a contrary direction, the eye-lash will necessarily appear to be composed of a new and unusual row of them, while in fact they remain unchanged both with respect to their number and origin.'*

The case of ophthalmy which Mr. Ware has introduced in the latter part of the first volume of this edition, both on account of the extraordinary circumstances attending it, and the method of treatment, cannot fail to excite a considerable degree of interest.

'Mrs. W. about forty-five years of age, perceived a dimness in her left eye for the first time about two years ago. The cause of it she was not able to assign, but supposed it to have been in consequence either of taking cold, or of the cessation of a discharge to which for a considerable time she had been subject, from one of her legs. The dimness was discovered accidentally, on her attempting to see an object with the left eye whilst the right was shut, and in a short time the sight afforded by this eye rendered her no assistance; objects when placed straight before her being invisible, and their appearance, when removed to the outer side of the axis of vision, being obscure and indistinct. The eye had not altered its appearance in any respect, the pupil being neither cloudy nor dilated. The sight of the right eye, however, continuing perfect, she sustained no other inconvenience from the defective sight of the left, than that of occasionally mistaking the distance of objects. In December 1804,

* Scarpa sulle malattie degli occhi.

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she first began to feel pain in the eye, and at this time it became slightly inflamed. The inflammation never appeared to be considerable, but the pain rapidly increased to a most violent height, affecting in a few days both the eye and the head, and being particularly severe during the night. The pupil now, for the first time, became dilated and had a misty appearance; but the degree of opacity was very insufficient to account for the total loss of sight. Leeches, blisters, large fomentations made with poppy heads, and a free use of opium internally, were repeatedly tried, but did not afford her any relief. The solution of hydrangyrus muriatus in the way recommended, P. 62 of this volume, was equally ineffectual. The progress of the disorder and the present state of Mrs. W. closely resembled those of the patient whose case is described, P. 234, who, after having suffered three weeks in a similar manner, suddenly lost the use of his left side; soon after which his speech failed; convulsions followed, and in a short time he died. The death of the patient did not depend in any degree on the loss of his sight; but his death happening at the time his sight was thus affected, it fortunately afforded me an opportunity of examining an eye in such a peculiar state of blindness. In this instance a considerable quantity of a yellow coloured fluid, as thin as water, was accumulated between the coroid coat and retina, the retina itself being collapsed and resembling a cone of a white colour, the apex of which was at the entrance of the optic nerve, and its basis surrounding the crystalline humour, the *vitreous humour being entirely absorbed.* Influenced by the recollection of this case, it occurred to me that the violent pain which Mrs. W. suffered might not improbably be occasioned by the effusion of a similar fluid between the coroid coat and retina, and by the pressure, which in consequence of the unyielding texture of the sclerotic coat, this fluid would necessarily make on the retina, which lay immediately between it and the vitreous humour. It also occurred to me that if the effused fluid could be discharged, it might not improbably be a means of affording the patient relief, and the operations of discharging it did not seem either impracticable or difficult.

'I stated this opinion to the patient, and she readily acceded to submit to it; as indeed she would have done to any operation, whatever might have been its hazard, so extreme was the pain she at that time endured. The operation was attended neither with difficulty nor danger. It consisted simply in the introduction of a common spear-pointed couching needle through the tunica sclerotica, a little further back than the part where it is usually introduced, for the purpose of depressing a cataract. As soon as the instrument entered the eye, a yellow coloured fluid immediately escaped, sufficient in quantity to wet a common handkerchief quite through. The needle was continued in the eye about a minute, in order to give the fluid a more ready way to come out; and as soon as it was withdrawn the discharge ceased. The tension of the eye was considerably diminished by the operation. A compress dipped in a saturnine lotion

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was bound upon it and the patient put to bed. She continued in pain about ten minutes, but then fell into a sound sleep, which lasted upwards of two hours, and on waking her eye was quite easy. The compress was again moistened with the saturnine lotion, and she took some nourishment. She passed the next night very comfortably without the assistance of laudanum, although previously it had been given her in large doses. The same application as had before been used was continued to the eye; and from that time to the present, which is nearly two months, the eye has remained perfectly easy, and there is scarcely now any appearance of inflammation. The pupil continues dilated, but is not become opaque, though a change of this last kind sometimes takes place, in cases of gutta serena, so as to equal the whiteness of a common cataract, after such violent attacks of inflammation. About three weeks after the operation, the patient caught a cold, and complained that the eye felt more tender than usual. I was alarmed by the accident, lest a fluid might again be effused in the old place and the pain return; but this was happily prevented by an application of a blister on the side of the head.

'The case which I have described seems to prove, that though the gutta serena may be occasioned by a variety of causes, most of which are exterior to the eye, it is sometimes produced by the effusion of a watery fluid in the eye itself, between the coroid coat and the retina. If the effusion take place slowly, vision is destroyed in a gradual manner, and it does not occasion any great degree of pain; but if it happen suddenly, the blindness is not only sudden, but it is accompanied, as in the case I have related, with a violent pain both in the head and eye. The operation that has been described was performed solely with a view to give relief from the excrutiating pain which the patient underwent; and this object was completely accomplished by it. How far a similar operation might prove effectual, in an early stage of the disorder, for the purpose of restoring vision, is a question which at present I am not competent to answer. If, however, a patient be deprived of all useful sight without a visible change in the figure and size of the pupil, and if the little that remains be only acquired when objects are viewed sideways, and they are then seen in an imperfect manner, I am inclined to think that the case is fair for the experiment, and that the operation is not unlikely to afford relief. The two following circumstances are much in favour of being tried. If the eye be uninflamed, it gives but a slight degree of pain; and if it be performed by a careful person, it is so void of danger that I am persuaded it would not injure the sight of a sound eye.' P. 510, 517.

In the tract on gutta serena, the author formerly gave an account of some cases in which this disease was completely removed by electricity, of others in which the principal means employed was a mercurial snuff; to these, four other cases have been added in the present edition, three of which

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were cured by bleeding with leeches, or opening the vein which passes on the side of the nose, and by other suitable evacuations, and one of them by emetics and purgatives principally, and the application of a perpetual blister on the nape of the neck.

To the observations on cataract, Mr. Ware has added in the second volume a compressed list of directions relative to the several steps of the operation, under the title of Mementos. These the author informs us, 'he has for many years made it a constant rule to peruse on the morning of every day in which he was engaged to perform the operation.'

The objections which the Baron de Wenzel has made against the operation of Couching, have been lately answered in so clear and satisfactory a manner, by a very able surgeon, that we are rather surprized that Mr. Ware, in presenting to the public an improved edition of his translation of that author, whose opinions he seems to embrace, should not have taken some notice of the arguments which have been advanced against this part of the Baron's work. Mr. Hay, the author to whom we allude, has not only undertaken to shew that the objections which the Baron has urged against the operation of Couching, are altogether unfounded; but also that it is not productive of the same dangerous consequences, as those which the Baron himself allows to be sometimes attendant on the operation of extraction. Whatever may be the comparative merits of these two methods of operating, the recent observations of Scarpa and Hay will be sufficient to convince every unprejudiced person, that the operation of Couching, when performed properly, is by no means liable to the objections which have been urged against it, and that instead of being an obsolete operation, as some have affected to treat it, it is every year practised on great numbers of patients, not only in this kingdom, but on the continent, with a success not at all inferior to any other mode of remedying blindness from the cataract.

These remarks we have purposely confined to that part of the present edition which may be considered as new, and are by no means intended to apply to the work generally; on the contrary, we feel gratified at seeing in a collected form, the writings of an author who has contributed so much to the advancement of a particular department of surgery, and whose labours have been long and deservedly held in esteem, by all those who are capable of appreciating their value.

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ART. XV.—*Londinium Redivivum, or an ancient History and modern Description of London. By James Peller Malcolm.* 4to. *Vols. II. and III.* Rivington. 1803, 1805.

THE observations which were made in this review upon the first volume of the work before us, hold good of the succeeding ones. Mr. Malcolm has brought together a vast mass of curious information; but his materials are too indiscriminately gathered, and his remarks are too abundant. That his history contains many a new and many a valuable anecdote we readily allow, but we must say that selection would have given it more importance. In a few places, we notice defects that indicate but a bad arrangement of the plan. A leading article in the second *volume* is the history of the parish of St. Faith; but the actual description of the church is reserved for the account of St. Paul's in the third. A long account of the different inns of court and Chancery forms a digression from the history of St. Andrew's Holborn. And the accident which happened at the Haymarket theatre in 1794 is minutely detailed in the history of St. Bennet, Paul's wharf. The cross in Cheapside is mentioned without the least elucidation of its history. And numerous articles of importance are passed over in too slight a manner, while trivial matters are treated elaborately.

The history of Ely Palace contains much to attract the notice of the curious reader. The only fault we have to find with it, is, that the anecdotes which are new, are given in too crude a form. Owing to an unfortunate lease which Bishop Cox granted to Sir Christopher Hatton in the time of Queen Elizabeth, the premises fell gradually into ruin and neglect, till in 1772, after a possession of four hundred and eighty-two years, the see of Ely was enabled to dispose of them by act of parliament. Ely house and the reserved grounds were conveyed to the crown for 6500l. and an annuity of 200l. payable to the bishop and his successors for ever, and the town-residence of these prelates transferred to Dover street.

The account of the British Museum, though it contains many particulars, we believe, that never were before submitted to the public, is still scanty. It contains far less than might have been expected from the great opportunities of access Mr. Malcolm seems to have had. Instead of describing the Etruscan antiquities, he has confined his pen to the ornamental decorations of the rooms that hold them. The curiosities from Otaheite, indeed, are described with a minuteness that is almost painful. But the Egyptian relics, for the

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preservation of which, with the Townley collection, a large edifice is now erecting, are but barely noticed at the end. If Mr. Malcolm had paid more attention to the manuscripts with which some of the rooms are filled, instead of giving us dry catalogues of the portraits that hang above them, he would have been better entitled to our thanks. The portraits, we believe, with very few exceptions, are generally bad.

The third volume opens with the history of St. Paul's cathedral. In this, as in the parishes of the former volume, we observe a great deal of information both curious and novel; but it seems to have been collected at spare hours, and by scraps; and is totally destitute of that arrangement, which it would not have required more than ordinary pains to give.

The account of St. Paul's, however, occupies very near two hundred pages: and though it contains many particulars that are entirely superfluous, affords a large fund of curious history; presents a number of biographical sketches that will probably have their best value at a future day; contains numerous illustrations of the ancient ceremonies of the church: affords several portraits of ancient life: and may, in short, be viewed as a good supplement to Dugdale's history. In point of original materials, this seems by far the most valuable portion of the work.

Among the more ancient records relating to the building of the old church, Mr. M. found a roll of parchment containing the year's account of Richard de Saye, master of the works, for 1326. The sum total was 72l. 18s. 2d, the carpenters receiving, at that time, 4d, 5d, and 6d a day.

The history of the Savoy hospital is another article that affords a great deal of valuable information; it was compiled by the receiver general of the Duchy of Lancaster; but contains too many items of an official nature to admit either of extracts or abridgment here.

Crosby Place, one of the most curious relics in the east part of London, seems worthily to have attracted Mr. Malcolm's notice. The interior of the great hall, no less than eighty-seven feet in length, he has accurately engraved, though of its history he has been able to add but very few particulars. Sufficient interest is attached to it from the circumstance of Shakespeare's having introduced the mention of it in the play of Richard the third. And here it is probable the plans were laid by which that tyrant mastered the feelings of the citizens. Our historians we believe have never noticed its commodious position for assisting his machina-

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tions. Seated here, Richard was not only at a short distance from the Tower, but still nearer to the residence of Buckingham, who then resided at the Manor of the Rose, now Merchant Taylors' school. Mr. Malcolm endeavours to describe the great hall, which is now all that remains of this once extensive edifice, as it would probably appear, were all the present obstructions removed.—The house, we are told, in its original state, was the highest in this part of London: and a tolerable idea of it may be perhaps obtained from a parochial plan engraved in Mr. Wilkinson's antique remains of St. Martin Outwich, taken in 1599.

Upon the whole, though the present work by no means renders us independent even of the black-letter labours of old Stowe, and occasionally passes information that might have been very easily attained, yet are we inclined to give it commendation. The extracts from parish registers are certainly too numerous; but even among them we find many that are well entitled to insertion: and by their assistance we can readily form our notions of the ancient opulence of certain districts that are now neglected. Many of the extracts too are curious on other accounts. The birth of Milton, and the marriage of Protector Cromwell, will have a share of interest with most readers: though the latter should not have been followed by a laboured memoir.

The plates, which are numerous, though accurately, are not elegantly engraved: and some of them have appeared before in other works. The interior of Crosby Hall is one of the most curious.

We cannot quit this work without entering our decided protest at once against the frequency and the injudiciousness of Mr. Malcolm's *reflections*, which, in some places, are absolutely ludicrous. Instead of commenting upon them, we shall amuse our readers with an extract; at the same time we submit it even to Mr. Malcolm's judgment, whether such *purpurei panni* are in their proper place in a History of London.

'During my researches in the church of St. Paul, August 1802, the weather was extremely warm, and the atmosphere remarkably clear of smoke and vapour. On a morning when the sun beamed unobstructed rays, I descended into the sepulchral church of St. Faith the Virgin, for the purpose of copying those inscriptions which a season less favourable would have rendered invisible unless illuminated by torches; for the rays of a candle are but as the twinklings of a star unveiled by clouds, when Auster pours forth its tremendous gusts, howling through the black waste of night. Writers of ro-

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masses, admirers of horrors, approach! view those extended aisles, where the long perspective leads your appalled eye to scenes buried in utter chaos. Trace on each hand the massy pillar, declining in every gradation from darkness visible to darkness impenetrable; examine the vaulted roof thirteen feet above your head; see the mighty arch extend from the four-sided pillar; and tell me why you have not visited this crypt for scenes of disgusting import, your funerals, and your gliding ghosts. St. Faith has her vaults illuminated; she will shew you to your heart's content, the flashes of torches darting through avenues of columns; and the mute will lead you to the cells of death, where the weeping friend accompanies the surpliced priest in the solemn rite that gives a fellow-creature to the grave. Yet start not; yonder ghastly figure is inoffensive; it is the shadow of a good man. The features of death have not yet obliterated those of life; the winding sheet encloses him, but his face is exposed. How that ray of cheerful day rests upon it! It is something—nothing. What contemplative sprites are those, almost buried in shade? A female deep in thought. Surely they are of the Elisabethan age. And the male, wrapped in a gown, crosses his arms on his breast. Others, faintly discerned, are knights in armour. Novelist, one step farther. Hesitate? Shame on you! Fear not phantoms. That pile of decaying mortality, those fragments of sculls, bones, and wood, are powerless. Again, it was but Grimalkin rushing terrified to a more retired corner; and that distant spark that approaches is but a poor candle, intended to point out who rests here; and he that bears it but a harmless boy, that lights me to avoid those steps of ascent and descent crossing our path, and those sinking graves within yonder rails. But retire; conviction is not for you; half the dismal beauties of this sepulchre would vanish, were you to hear what your ghosts consisted of.

'Obliging reader, the crypts of St. Paul's are silent dreary mansions lighted, at distant intervals, by grated prison-like windows, which affords partial gleams of light. Strong intervals of shade intervene. The vast piers, and immense arches, form the vaults into three avenues: the middle one, under the dome, totally dark; a portion of the North aile, at the East end, is dedicated to St. Faith. It is used for no other purpose than interments, and the space is railed in. The keys are kept by the churchwardens of St. Augustine and St. Faith, and a master key is in the hands of the Clerk of the works of St. Paul's.'

MONTHLY CATALOGUE.

RELIGION.

ART. 16.—*Strictures on Methodism, by a careful Observer.* 8vo. 2*s.* 6*d.* Williams. 1804.

THE writer of these Strictures has taken care in the beginning of his work to explain what he means by the term Methodism, a pre-

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caution which unfortunately is not always enough observed by those who make use of that word. We are to understand then that the Methodists, about whom he writes, are not those members of the established church who may assume, or who are branded with this name; nor yet the followers of Mr. Whitfield; but those only to whom the appellation *ought* to be attributed, namely, that 'large and growing body, late in connexion with the Rev. John Wesley.' We are afterwards presented with a very false and extravagant picture of the state of religion in this kingdom previously to the appearance of methodism. In this representation every thing is overwhelmed in an indiscriminating crowd of dispraise and censure. The colours are laid on, no doubt, so much the deeper and darker, to give the aid of contrast to the bright side of the picture. Meanwhile, the claims of truth and soberness seem to be forgotten.

The causes which are next assigned for the progress which has been made by methodism, are, the character of the clergy, their practice of reading sermons, the ignorance of their people; and on the methodistic side, extemporary and illiterate preaching, itinerancy, and lastly, persecution. The work contains several particulars respecting the history, doctrines, and discipline of this sect, which may afford some information to those who are ignorant about it. Yet we cannot recommend it as a well written, accurate, or instructive performance. Notwithstanding many professions of impartiality, it is evidently the work of a very zealous friend. At the same time he declares himself warmly attached to the established church, and an enemy to those steps which the methodists are continually taking, so much in opposition also to the will of their founder, towards an entire separation from it. Nay he goes so far as to declare, that many of the methodists regret exceedingly that they have proceeded so far towards an open schism. 'Were their partial separation from the church (says he) yet to be taken, they would reject every offer for that purpose; and I am warranted in saying, that could they, *without a serious division, return* to their original plan, it would give the great body of them, as well preachers as people, the sincerest pleasure.' P. 40. We wish that their future conduct may be in correspondence with this avowal.

ART. 17.—*A Letter from the Rector of* **********, *in the Diocese of Bath and Wells, to Dr. Gill, Author of the Dissenter's Reasons for separating from the Church of England.* 8vo. 2s. Champante *and* Whitrow. 1805.

WE have here another reply to the 'Dissenter's Reasons,' which is creditable to the zeal, and in many respects very highly to the talents also of its author; on account of one particular only are we disposed to qualify our commendation; which is, that the rector indulges himself rather too freely for our taste in a somewhat boisterous vein of jocularity against his antagonist. It will hardly be said that justice is not here done to the objections and arguments of the Dissenter; for the author has reprinted the whole of Dr. G.'s

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tract in a smaller type, and subjoined it to his own: An excellent practice, resembling that of the early controversialists about the time of the Reformation, which we should rejoice to see revived, if not in its letter, and entirely, (which is perhaps hardly to be looked for) yet at least (what might easily be done to a much greater extent than is wont to be the case) in its *spirit*. We remember, a story that a German controversialist having prepared an elaborate reply to a famous tract of the Socinian Volkelius, his bookseller apprehending that the orthodox volume would be, in the phrase of the trade, a *heavy* work, to promote the sale, succeeded in persuading the unsuspecting theologian to reprint along with his own, the work of Volkelius, which was then a very scarce book, (a great many of the copies having been burnt by the common hangman) and thus to become the undesigning instrument of propagating heresy. The rector, however, in the present instance, has no reason to be apprehensive of the result. A satisfactory answer is given by him to the several reasons of Dr. Gill, and their futility, bigotry, and unreasonableness, is very ably and successfully exposed. Novelty can hardly be expected in such matters; if the adversary returns to the old ground, his antagonist must follow him further. But we should trust that the church can suffer nothing by their *crambe repetita*, by the revival of the old, narrow-minded objections of the Dissenter, while she can find advocates in her behalf such as the present, such as the learned and venerable Mr. Hart, and such as Mr. Cobbold, whose labours we noticed with merited commendation in a former Review.

We apprehend that the rector may mislead his readers, when, in p. 82, he still claims the privilege for the minister of selecting at pleasure such lessons as he may think most edifying, and appropriate to the topic of each day's instruction. The practice was no doubt permitted or rather recommended to the clergy in the admonition prefixed, under Queen Elizabeth, to the second volume of Homilies. But it was as certainly recalled and repealed by the Act of Uniformity. There is also, in p. 93, a slight misapprehension with regard to a passage in the burial service, to which objection is often made, but, if we mistake not, a different meaning is put upon the words by the objectors, from that which was intended by the original compilers of the Liturgy. The 'sure and certain hope' which is expressed of 'the resurrection to eternal life,' is doubtless a *general* expression, if considered *grammatically*, and without prejudice: and therefore may be, or rather *ought* to be referred to the general resurrection of the blessed. And there are other arguments to prove, that such was the signification intended by the compilers. *Sed nunc non erat hic locus.*

Upon the whole, this tract tends greatly to confirm a remark which has been excellently well made respecting the new modelling and reprinting of the old pamphlet of Dr. Gill, viz. 'that the operation of this weapon is not so much to be dreaded by those against whom it is used, as by those who use it; since by an awkward mistake, the schismatical armourers have sharpened the *handle* of it,

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instead of the *blade*; so that the deepest wounds which this weapon can inflict will be received by those who wield it.*

ART. 18.—*An Attempt to prove that the Opinion concerning the Devil or Satan, as a fallen Angel, and that he tempts Men to Sin, hath no real Foundation in Scripture; being a Supplement to a Pamphlet, published about the Year* 1770, *entitled 'An Enquiry into the Scripture meaning of the word Satan.' The* 3*d Edition, with considerable Additions. By Wm. Ashdowne.* 8*vo.* 1*s.* 6*d.* Johnson. 1804.

NOT being in possession of the pamphlet referred to in the title-page of this work, we are unable to enter into so full a disquisition of the point in question, as the nature of the subject requires. We can only add that Mr. Ashdowne has collected all the different passages in scripture wherein the word Satan is mentioned, and draws from them conclusions, which to him, and perhaps to many others, appear satisfactory, that the word is always used in a figurative sense. We are not admirers of this mode of subverting opinions, which have been entertained by the wisest and soundest divines of every age; the present subject is beyond the finite capacity of men, and the investigation of it tends only to confound our reason. Our litany on these subjects is similar to that of the late Dr. Geddes—A metaphysicis libera nos, Domine. It is but justice, however, to Mr. Ashdowne to add, that his pamphlet displays none of that acrimonious warmth, which is but too often adopted by those who support a contrary doctrine.

ART. 19.—*Simplicity recommended to Ministers of the Gospel, with Respect to their Doctrine, Method, Style, and Delivery in Preaching: with Hints on other Branches of the ministerial Office.* 2*d Edition, enlarged.* 12*mo.* 2*s.* 6*d.* Williams *and* Smith, 1805.

THE writer of this volume is of the communion of Dissenters; for them, he says, was this work chiefly designed; and especially for those who have not enjoyed the advantages of a liberal course of education, whose circumstances do not furnish the means of extensive reading, or whose youth and inexperience may render a short manual of this kind useful, if not necessary. To such we have no scruple in recommending 'Simplicity.'

ART. 20.—*Festival of St. Andrew the Apostle, November* 30. 12*mo.* 3*d. or* 2*s.* 6*d. per dozen.* Hatchard. 1805.

This little pamphlet contains the life of St. Andrew, a short catechism, and a bad paraphrase of the 122d psalm. Read it who list.

* Drewitt's 'Why are you a Churchman?' p. 23, edit. 6.

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POETRY.

ART.—21. *A Version of the Psalms of David, attempted in Metre. By Joseph Cottle. Second Ed.* 8vo. Longman. 1805.

ANY attempt, however humble, we might almost add, however ineffectual, to promote the religion of the heart, challenges respect; and it is a pleasing consideration that, wherever such an attempt is made from a pure intention of doing good, unalloyed with pharisaical ostentation, whatever may be the award of criticism as to the execution, a 'still small voice' will whisper that to the motive belongs merit of a much higher kind, and this inward complacency will always far outweigh the regrets arising to an author from a want of that merit which falls under the cognizance of courts critical.

Mr. Cottle, in his preface, explains his plan. He had, it seems, in 1801, published a small volume intitled a Version of the Psalms, which he now thinks would have been better denominated 'Short Paraphrases or particular Parts of the Psalms.' Some of these he has retained in the present volume, and subjoined to the psalms on which they are respectively founded. On other occasions 'he has taken the liberty to enlarge on a verse which expressed a striking and important sentiment.' But his chief object is 'to exhibit a correct metrical version, interweaving as much as possible of the actual 'language of the psalms' (he means the common English translation of them,) and 'on those occasions where the language of David could not be adopted, studiously endeavouring that the additional or *interstitial* parts, if they were not derived from, should at least, as far as it was possible, accord with the Psalms.'

Mr. Cottle controverts Dr. Johnson's position respecting devotional poetry, that 'the paucity of its topics enforces perpetual repetition, and the sanctity of the matter rejects the ornaments of figurative diction.' This, like most universal propositions, seems to hold good only in part. If by devotional poetry be understood the expression, merely, of our dependence on the Supreme Being, of our submission to his will, and reliance on his mercy, the remark is just. But if it takes in all praise and adoration addressed to the Creator founded 'upon the things seen,' then its topics are as manifold as his blessings, and as extensive as the creation itself. It must, however, be granted of all religious themes, that in proportion to the height is the danger of falling. Mr. Cottle justly observes, 'that the play of words, the trite expression, the familiar idiom, with all language incongruous, irreverent, or flighty, drags the unwilling spirit back to earth, and fatally interrupts the tide both of pleasure and of devotion.'

Those who wish to read the Psalms or to learn them by heart, will still, we conceive, have recourse to the original as it exists in our common translation; and those who require metre for the purpose of singing them will still ask for something more poetical than the present version. What can be more simple and beautiful than the following aspiration in the 19th Psalm? 'Let the

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words of my mouth and the meditations of my heart be accepted in thy sight, O Lord, my strength and my redeemer!' Yet this sentence, when the cramping-irons of verse are applied, loses much of its dignified simplicity.

'O let my thoughts and every word,
Which daily from my lips may fall,
Acceptance find with thee, O Lord,
My strength, redeemer, all in all!'

The second line of this stanza, and the conclusion of the last, serve only to weaken the sense, and bear witness to the sad necessities of rhyme. The version of the 114th psalm is, upon the whole better than the generality. Yet the great beauty of the original, remarked by Addison, consisting in the keeping back of the name 'Jehovah' until the close, is sacrificed to the *interstitial* parts. The verse 'What aileth thee, O thou sea, that thou fleddest, and thou, Jordan, that thou wast driven back?' is almost burlesqued by the double rhyme in the first line, and the superfluity of phrase in the third:

'What aileth *thee*, that thou, O *sea*!
Shouldst leave thy ancient track?
Thou Jordan! wherefore should it be
That thou wert driven back?'

Much (we repeat) as we respect the versifier's motive, we must confess that we do not see much advantage resulting from *hitching* the Psalms thus into rhyme. A judicious selection of the best metrical translations or imitations of those which are more nearly applicable to modern christians, with a few original hymns by Addison, Watts, and others, would, in our opinion, form a more acceptable publication.

ART. 22.—*Oriental Tales, translated into English Verse. By J. Hoppner, Esq. R. A.* 8vo. 7s. Hatchard. 1805.

THE first thing which strikes a reader on opening this little volume is the inapposite nature of the preface. It consists of twenty-two pages, and of these twelve at least are occupied with a dissertation on painting, complaints of the depraved taste of the public, and an attack upon the French school. Such are the prolegomena to a set of tales in verse. We appeal to the author as a professional man if this be not

Delphinum sylvis appingere, fluctibus aprum?

For our own part, we shall for more reasons than one follow the example of Sir J. Reynolds:

When they talk'd of their Raffaelles, Correggios, and stuff,
He shifted his trumpet and only took snuff.

The only part of the preface which has an immediate reference to the subsequent pages, we shall extract.

'Four of the following tales are selected from the Tooti Nameh, or Tales of the Parrot, viz. the Ist, IId, IVth, and VIth. The IIId

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is founded on one of a set published in a small volume by the Rev. W. Beloe. The Vth from the Heetopades of Veeshnoo-Jarma; and the VIIth and VIIIth are from the fables of the 12th and 13th centuries, published by Mons. Le Grand. On these, as they have all the air of an Eastern origin, with the exception of changing sheiks and imams into monks, &c. I conceived that I had a legitimate cause of making reprisals, and have therefore converted them into imams and sheiks again, with a view of preserving uniformity.'

The two first, the fourth, and the three last have a whimsical oddity in them, which is not unpleasing. But the third and fifth tales are wretched stuff, let them come from east, west, north, or south. They have neither wit, interest, nor moral to recommend them.

Neither can we congratulate Mr. Hoppner on much eminence as a poet, however high his merits may stand in the sister art. His style is for the most part an unsuccessful attempt at the playful; 'cross-grain'd toad,' 'as plain as sin,' 'ods my life,' 'shorn and shav'd,' 'upon a pinch,' 'there you're out,' with a long *et cætera*, are not very attic expressions. We are sorry to find so many ill-natured reflections on the female sex. The author offers as an excuse the necessity of representing eastern manners and morals. We should have felt no regret, had he sunk this Orientalism altogether. But, instead of throwing it into the back ground, he calls it forth and dwells upon it *con amore*.

The first fable of 'the Ass and the Stag,' is in our opinion the best written of the collection. From this therefore, we shall borrow one specimen of the translator's powers. The story is that an Ass in company with a Stag, his friend, breaks by night into a cabbage-ground, and having stuffed himself, he begins to be vain of his vocal powers, and determines on charming the ear of night with one of his best songs. The stag, alarmed for the consequences, endeavours to dissuade him, but in vain.

'Impatience stung the warbler's soul,
Greatly he spurn'd the mean control;
And from the verdant turf uprear'd,
He on his friend contemptuous leer'd;
Stretch'd his lean neck, and wildly star'd,
His dulcet pitch-pipe then prepar'd,
His flaky ears prick'd up withal,
And stood in posture musical.
"Ah!" thought the stag, "I greatly fear,
Since he his throat begins to clear,
And strains and stares, he will not long
Deprive us of his promis'd song.
Friendship to safety well may yield."
He said, and nimbly fled the field.
'Alone at length, the warbler Ass
Would every former strain surpass;
So right he aim'd, so loud he bray'd,
The forest shook, night seem'd afraid,

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And starting at the well-known sound,
The gard'ners from their pallets bound;
The scar'd musician this pursues,
That stops him with insidious noose;
Now to a tree behold him tied,
Whilst both prepare to take his hide.
But first his cudgel either rears,
And plies his ribs, his nose, his ears;
His head converted to a jelly,
His back confounded with his belly;
All bruis'd without, all broke within,
To leaves they now convert his skin;
Whereon, in characters of gold,
For all good asses, young and old,
This short instructive tale is told.

What an admirable lesson for those who *will* sing in spite of nature!

ART. 23.—*The Minstrel, or the Progress of Genius; with some other Poems. By James Beattie, LL. D. A new Edition; to which are prefixed, Memoirs of the Life of the Author, by Alex. Chalmers, Esq.* 8vo. Mawman. 1805.

WE are not at present called upon to analyse the works of this pleasing poet, who has long since received the crown of bays; and whose volume is placed by his admirers upon the same shelf with Gray, Mason, Cowper, and the rest of those poetical worthies, with whom, as old Nestor says of the friends of his youth, not one of the present race of mortal men is able to contend. The present edition of his poems claims, however, our notice from the Memoirs of the Author's Life, which are prefixed. Mr. Chalmers having been connected with the poet in the relations, first of pupil, and afterwards of friend, is fully adequate to the task he has undertaken, and it may be said in general, that without running out into a circumstantial prolixity, he has told us in a pleasing manner all that was desirable to be known.

ART. 24.—*Ballads, by William Hayley, Esq. founded on Anecdotes relating to Animals, with Prints, &c.* 8vo. Phillips. 1805.

INDIVIDUALS differ much in their ideas of Mr. Hayley's merits. Some think that he is not entirely destitute of poetical talents, while others are of opinion that any person might write a hundred such verses as Mr. Hayley's standing on one leg. We shall not now discuss this point, but confine ourselves merely to the performance before us, which at all events, possesses no merit. The author informs us in a short preface, that it is intended for children; but we may say, as the mischievous sister of Sir Charles Grandison said of her husband's collection of moths and butterflies, that few children will be found childish enough to be amused by it.

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MEDICINE.

ART. 25.—*Observations on some late Attempts to depreciate the Value and Efficacy of Vaccine Inoculation. By Samuel Merriman* 8vo. *pp.* 35. Murray. 1805.

WE have perused with much satisfaction these calm, candid, and rational 'Observations;' and earnestly recommend them to the attention of all those whose confidence in the cow-pox may have been shaken by the declamatory effusions of Dr. Moseley. The greater part of Dr. M.'s deductions, Mr. Merriman justly observes, are formed according to the absurd and exploded axiom, '*post hoc, ergo propter hoc.*' And among the dire consequences of vaccine inoculation, which he has described, not one disease is mentioned (save the *green itch*, which no practitioner has seen) which has not long been familiar to medical men in this country; but 'to attribute those diseases to vaccination, which are the same now as they have been for fifty years past, which are curable in the same way, and which do not occur oftener than formerly, is a strong mark of want of candour, liberality, and proper investigation.' P. 25. Mr. Merriman takes a slight retrospective view of the opposition which was made to the inoculation of the small-pox, and it appears, that a very similar catalogue of eruptions, wastings, and 'bodily defœdations,' was made out by the prejudiced antagonists of that valuable practice. The case of Miss Rolt, which was published by Dr. Bryan Robinson, and attested by the Hon. Mrs. Rolt, the lady's mother, contains a more dismal history of ulcers, imposthumes, and rattling bones, the consequence of small-pox inoculation, than any which Dr. Moseley has attributed to the vaccine disease. And Howgrave's triumphant exclamation on the subject is, *mutatis mutandis*, the prototype of some of Dr. M.'s. Of the manner of Dr. M.'s argumentation, we have intimated enough. We shall now quote a passage or two from Mr. Merriman's pamphlet, relative to the authenticity of his facts. The third case in Dr. Moseley's appendix is as follows: 'Richard Curling, aged nearly six years, son of Mr. Curling, No. 18, George-street, Portland chapel, had the cow-pox in May 1800; inoculated by Mr. Ring, apothecary in Swallow-street, Hanover square. Nine months after he had the small pox in the natural way; he had ulcerations about his body, and was otherwise much disordered after the cow pox.' But what is the account which Mrs. Curling gave to Mr. Merriman and Mr. Henning? 'That the boy was inoculated for the cow-pox by Mr. Ring; that some months after, the exact time she cannot recollect, he had, what *she* thought the small-pox. That she shewed the child, whilst under the eruption, to Mr. Leighton, surgeon of Welbeck-street, and Mr. Draper, apothecary of Bulstrode-street; who both declared that the eruption was the *chicken-pox*; that they both saw it when it was at or near the height; that Dr. Moseley did not see the child during the time of the eruption, nor did any other medical man, except those

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above mentioned; that a gentleman, who she supposes was Dr. Moseley, came to her about two or three months ago, and inquired if her child had not had the small-pox after vaccination, to which she replied she thought he had; and Dr. Moseley, *without making any inquiry into particulars*, said there was no doubt about it. She further said, that the eruption continued out only a few days, *she is positive not a week*, and she believes the eruption was dried away at the end of five days at the farthest.' P. 28. This statement requires no comment. Mr. M. has also been authorised to contradict another erroneous report which Dr. M. has circulated. P. 34. But *jam satis*. Mr. Merriman candidly admits that we have yet much to learn respecting the action, the powers, and the laws of the cow-pox. And, persuaded as we are of the truth of the general fact, we hope this pamphlet will be circulated wherever Dr. Moseley's has appeared, that it may at least suspend the hasty and crude conclusions, which the latter is calculated to produce.

POLITICS.

ART. 26.—*Reflections on the Proceedings of the House of Commons on the Nights of the 8th and 10th of April, 1805, embracing a View of the Conduct of Mr. Whitbread and the Whig Opposition on those memorable Nights. By Allan Macleod, Esq.* 8vo. *pp.* 94. Ginger. 1805.

ALLAN MACLEOD, it would seem, will not be taught by experience; we can only express our regret that such a publication as this should meet with a purchaser, or that any encouragement should be held out to the mode of discussing public topics adopted by this author. His reflections, he says, are open to investigation; we are willing, however, to leave the examination to any other tribunal but that of criticism.

ART. 27.—*Letter to the Noblemen and Gentlemen who composed the Deputation from the Catholics of Ireland on the Subject of their Mission; from the Honourable Henry Augustus Dillon, Member for the County of Mayo.* 8vo. *pp.* 56. Budd. 1805.

MR. DILLON professes himself to be the decided advocate of the Catholic claims, but we are not convinced that the Noblemen and Gentlemen who composed the deputation will consider themselves under any obligation to him for the letter he has thought proper to address to them upon the subject. In the warmth of debate, personal allusions and acrimonious expressions frequently intrude themselves, and admit of some excuse; but in a cause of great political importance, and which ought to be conducted upon principles of conciliation, the introduction of ridicule and abuse into a written argument, cannot promote, but must tend to defeat the object in view.

The moderation of the Catholics upon presenting their late petition is generally allowed. It is equally true, that many of the

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leading men amongst them entertained strong doubts of the expediency of agitating the question, and that want of success was not unexpected, nor felt as a disappointment. Mr. Dillon is mistaken if he thinks he has essentially served the cause of the Catholics. There is nothing new in his arguments; but, what is worse, the manner and the spirit which characterize his letter, are calculated to increase, and not to diminish opposition.

He quotes with much approbation an observation made by Mr. Fox, that this was a subject upon which the people of England had much to be taught. It may safely be added, it is a subject upon which the Catholics have much to learn.

Let Mr. Dillon, therefore, be satisfied that it is a subject not yet ripe for decision. Without suddenly granting the full claims of the Catholics, much may be done in the gradual improvement of their condition; and in the continued exercise of moderation and good sense; their admission to equal privileges with their fellow-citizens will ultimately take place as an event naturally arising from established confidence and reciprocal interests. While it is treated as a question of hostility holding out the possibility of a triumph to either party, no solid advantage can be expected from such a mode of discussion. It is of course but justice to add, that this observation is equally applicable to the opponents as well as the friends of Catholic Emancipation.

DRAMA.

ART. 28.—*The Tailors, or a Tragedy for warm Weather. In three Acts, as performed at the Theatre Royal, Haymarket; to which is added, an Account of the Fracas at the Theatre, August 15th. 3d Edition with Additions.* 12mo. 6d. Fairburn. 1805.

THE author of this piece, which was first produced at the Haymarket theatre in the summer of 1767, is unknown. The manuscript was sent to Foote, who was requested to bring it forward at his theatre, if he thought its merits were such as to give it a chance of success. Foote highly approved the piece, and took a part in it. Its reception, in every respect, justified his good opinion, for the audience received it with applause, as at that time disputes about wages between the journeymen and master taylors, ran so high, as to render them the subject of general notice and conversation. It is now reprinted; and from the late disturbance committed by the knights of the thimble, has gone through two editions. The bombast of the buskin is well ridiculed, and the effect is rendered more ludicrous from the principal scenes in our favourite tragedies being parodied by tailors. Our readers will easily recognize the following parody, in Richard III.

Abrahamides.

'Brothers and partners in this glorious toil,
'Tis not for me to rouse your courage now:
Be but yourselves, and I can ask no more!

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Consider well, no common cause demands
Your present aid, and forces you to arms;
The daily sixpence is no trivial point.
What are these timid dungs, whom you oppose?
Are not their spirits by oppression broke?
And shall the flints, like them, e'er sink to slaves?
Dishonour blast the thought! Remember too,
Fame, fortune, honour, all are now at stake;
Oh, let these noble thoughts swell all your hearts,
New string your arms, add weight to every blow,
Draw all your bludgeons, brandish them in air;
Huzza! the word, Newgate or Victory!'

The conduct of Mr. Dowton and the managers of the theatre, as mentioned at the end of the piece, deserves great praise. Had the conspiracy of these journeymen succeeded, other combinations would soon follow, and the stage be shortly deprived of her best privilege, the privilege of ridiculing vice and folly.

NOVEL.

ART. 29.—*Memoirs of M. de Brinboc, containing Views of English and Foreign Society. In three Volumes.* 12mo. Cadell *and* Davies. 1805.

THIS is one of the many novels upon the misfortunes of the French emigrants, compelled to fly their country by the revolution. It is upon the whole an interesting tale; though, with regard to the views of English society which it contains, they are much too coarsely coloured, to present a faithful or a pleasing picture; nor in its incidents does this novel possess the powerful attractions of Mrs. Robinson's fascinating, but imperfect, Hubert de Sevrac, nor of some other stories upon the same subject; viz. the varied misery brought upon individuals, by the late convulsions in every order of society, throughout a neighbouring kingdom. The style of the author is often faulty from affectation—sometimes from too great plainness of speech. In one page (157, of volume 3d) he talks of 'the repulsive oratory of unworthy daughters of Pomona,' meaning the scolding of barrow-women. In another page, (28 of volume 1.) of 'a hyena, raking up, as it goes along, all the *guts and garbage* in its way!'

MISCELLANIES.

ART. 30.—*Recherches sur le tems le plus reculé de l'Usage des Voûtes chez les Anciens. Par M. L. D——s.* 8vo. *Lond.* Dulau & Co. 1805.

IT has been the opinion not only of our own, but of the best foreign antiquaries, that *vaults* or *arches* were not used much prior to the time of Augustus.

Mr. King, in the 'Munimenta Antiqua,' (vol. i. p. 268,) thinks the first positive information that we have concerning the *building* of arches, is from Livy, who tells us that Scipio Africanus and

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Lucius Mummius placed arches on piers, which Marcus Fulvius had constructed to form a bridge over the Tyber many years before. But M. Dutens, in the pamphlet before us, insists upon an earlier date. The first examples which occurred to his recollection are mentioned in the preface. They were the *cloaca maxima*, the *aqua Marcia*, and the *tomb of the Scipio's* in the environs of Rome, the description of the latter of which merits the reader's notice. At a leisure hour he pushed the inquiry still further, and has filled thirty pages with the product of his examination.

Having ascertained the Hebrew and Greek terms by which *vaults*, *arches*, and *arcades* have been usually distinguished, he observes that Varro, Cicero, and Pliny always use *fornix* for a vault or a triumphal arch; and cites as the first illustration of his point, the temple or royal treasury of Orchomenos, built by Minyas 1350 years before the Christian æra. The tomb of Agamemnon at Mycenæ is quoted as another instance; but to mention every authority by which this curious argument is maintained, would occupy more room than we could possibly allow. The *vaulting* of Solomon's temple is evidenced from the translation of the LXX; and the use of the arch in some of the most celebrated works of ancient Egypt ascertained from different authors, and particularly instanced in the famous labyrinth. Upon the whole, the industry with which the inquiry has been pursued, deserves great commendation.

ART. 31.—*The present State of Peru, the whole drawn from original and authentic Documents, chiefly written and compiled in the Peruvian Capital, and embellished by twenty Engravings of Costumes, &c. London.* 4to. 2*l.* 2*s.* Phillips. 1805.

A SOCIETY was formed in the year 1791, of the literati of Peru, which published during the course of sixteen months, a paper entitled the Peruvian Mercury. From this paper the volume before us is compiled, and affords materials from which a small octavo volume might have been composed, more entertaining to the reader, and probably not less profitable to the publisher. But a Peruvian newspaper was such a novelty in England, that it naturally occurred to the publisher that John Bull would not hesitate to buy a quarto volume, if his fancy was but tickled with a few Peruvian plates, and this heavy dull quarto volume was accordingly imposed upon the public as a profitable speculation.

ART. 32.—*An Essay on the Spirit and Influence of the Reformation of Luther. By C. Villers; faithfully translated from the last Paris Edition, by B. Lambert.* 8vo. 9*s.* Jones. 1805.

ART. 33.—*An Essay on the Spirit and Influence of the Reformation of Luther, with a Sketch of the History of the Church, from its Founder to the Reformation, intended as an Appendix to the Work. By C. Villers; translated by James Mill, Esq.* 8vo. 9*s.* Baldwins. 1805.

THE original of this work has been noticed in the Appendix to

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the Critical Review, and the English reader will rejoice in seeing in an English dress those sentiments of religion, which have received the approbation of the National Institute, and excite the most sanguine hopes, that the free inquiry of the present times will overcome the deistical and atheistical spirit which had been nourished under the ancient monarchy. The titles of the translations may mislead the reader; and he may imagine, that Mr. Mill has inserted more of the original author than his rival translator; but the fact is, that they are both translated from the same edition, and both contain the same appendix. We think it right particularly to notice this, that an omission in the title-page of one translator may not do him an injury. Mr. Lambert's translation is preceded by a copious life of Luther, which is not to be found in that of Mr. Mill; but on the other hand, the latter translation is enriched with a variety of very useful notes, and shews that its author soared higher than the mere drudgery of his office. The mistakes into which the French author falls, are frequently corrected in these notes, and the judgment of his translator is in general very correct. We might instance this particularly in one note, in which the author has very satisfactorily developed the causes of infidelity on the continent and in Ireland, and a considerable degree of intercourse with catholics abroad and at home, enables us to add our suffrage to that of the translator. The catholics may be divided into two classes; the one never using their reason, but bowing implicitly to authority; the other using their reason, but not exercising it judiciously. The former class, from its devotion to the priests, never suffers itself to question their dogmas, and becomes of course superstitious and bigotted, attached to the forms of the church, and fearful of swerving from its minutest ordinances. The latter class, having exercised its reason so far as to discover and to be convinced that absurdity is absurdity, and nonsense nonsense, threw off all regard for the church, however it might outwardly comply with its ceremonies, and connecting christianity with popery, held both in equal contempt. Hence they disdained to inquire into the difference between these two opposite systems of religion, and being under the necessity of disguising their sentiments, the arms they used were those of sarcasm and ridicule. Hume and Gibbon passed much of their time abroad with philosophers of this class, and were led away by the same delusion; as there is no longer any necessity of disguising religious sentiments in France, it is not improbable, that in a few years, the country which has been the greatest enemy to christianity, may produce some of its most zealous advocates.

On comparing the reformation in England with that which has lately taken place, the similarity in certain points, and disagreement in others, are properly noticed. The effects of the reformation on the political institutions of states, in which the author sometimes indulges too great a latitude, are confined by the solid powers of the English translator within more reasonable limits. On the whole, the work of M. Villers has been very useful already; it is improved

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much by the English translations: the question does honour to the French Institute, and we hope that Mr. Mill has sent a copy of his translation to the author, that the original work may be benefited by the improvements that it has received in this country.

ART. 34.—*The Narrative of Captain Wooddard and four Seamen, who lost their Ship, while in a Boat at Sea, and surrendered themselves up to the Malays, in the Island of Celebes: containing an interesting Account of their Sufferings from Hunger, and various Hardships, and their Escape from the Malays after a Captivity of two Years and a Half: also an Account of the Manners and Customs of the Countries, and a Description of the Harbours and Coasts, &c.* 8vo. 4s. *2d Edition.* Johnson. 1805.

IN few instances have the sufferings of the shipwrecked sailor surpassed the hardships which Captain Wooddard and his unfortunate companions endured among the Malays during a captivity of two years and a half: few narratives have exhibited stronger examples of patience and fortitude than the present, of which we will endeavour to present our readers with the outlines; premising that though the narrative be written in the first person, the author is a Mr. Vaughan, who gives incontrovertible evidence of the authenticity of the facts which he relates.

Captain Wooddard, a native of America, having spent two years in India, sailed as chief-mate in the American ship, the Enterprize, from Batavia, bound to Manilla. Passing through the straits of Macassar, the wind and the current proved unfavourable; for the space of six weeks they made but little progress; when provisions beginning to fail, Captain Hubbard dispatched his chief-mate with three men and two boys, in one of the ship's boats, to a vessel which was seen at the distance of four leagues, to purchase necessaries for the prosecution of the voyage. Having reached the vessel about sun-set, and a heavy rain preventing them from seeing their own ship, they passed the night on board, the object of their commission, however, being unaccomplished, as the captain had only provisions for one month, and was bound for China. On the following morning the Enterprize was out of sight, even from the mast-head, having a fair wind to waft her through the straits. Their reception on board the stranger being but cool, Captain Wooddard and his five companions agreed to quit this ship in search of their own: they were presented by the captain with one bottle of brandy, but no water, or provisions of any sort. An axe, a boat-hook, two pocket-knives, a gun and twelve cartridges, with forty dollars, constituted the whole of their property.

They were now in latitude nine minutes south of the line, and continued their course to the southward for eight days, without any other refreshment than the brandy, which was exhausted on the second day. On the morning of the sixth day, the shore of Celebes was in sight, which they did not reach till evening. Thinking it would be imprudent to land at night, they anxiously waited for the ap-

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proach of day, which, however, only dawned to increase their distress. The compassion of the natives was not to be excited; these miserable sufferers in vain requested to be supplied by them with a few necessaries, and narrowly escaped with their lives. Proceeding about four miles to the northward, Captain W. with three of his companions landed at a place, where they found abundance of cocoa-trees.—Fatigue and hunger rendered them unable to climb, and they were obliged to cut them down with their axe. After felling three trees, and being quite exhausted, Miller, one of the three who had landed, returned to the boat, and sent the other two men to the assistance of Captain W. as the boys who were with him were useless. By the time that a fourth tree was cut down, the Malays had seized upon the boat, and barbarously murdered Millar. During the remainder of the day, Captain W. and his companions concealed themselves in the mountains; and, to prevent discovery, they resolved to travel in the night. Taking a star for their guide, they accordingly set out about eight o'clock; but the woods being thick with trees, they soon lost sight of the star, and kept on the side of the mountain, supposing they were going the right course to Macassar, which they intended to reach by short journies. At day-light, however, when they imagined they had walked about fifteen miles, they had the mortification to find themselves within a few roods of the place from whence they had set out the preceding night, having gone round the mountain instead of passing straight over it. This, however, did not discourage Captain W. from making another attempt on the following night, and not trusting to a star, they kept by the sea side for six nights successively, retiring into the woods in the day time for rest and security. They now became very faint, hungry, and weary, having had no provisions since they left the ship, except a little water from the hollows of trees, and a few berries which they accidentally met with.

Thirteen days having elapsed since the loss of their ship, the calls of hunger and necessity compelled them to surrender themselves prisoners to the Malays from whom they suffered all those hardships which the unenlightened mind of barbarism frequently delights to inflict. Providence, however, raised up a friend for these unfortunate captives in the person of Tuan Hadjee, a Mahometan priest, by whose benevolence, their hardships were considerably alleviated.—The hour of escape at length arrived, a favourable opportunity presenting itself for seizing a canoe, they availed themselves of a moon-light evening, and again committed themselves, harassed as they were, to the mercy of the waves; again they were captured by the Malays, and carried to Pamboon, to the house of the Rajah, who, after detaining them a few days, permitted them to continue their voyage to Macassar, where the friendly reception of the governor and inhabitants obliterated all their former distresses. From Macassar they proceeded to Batavia, where Captain W. recognized an old acquaintance, the commander of a country ship bound for Bengal, of which he appointed him chief mate. Arriving at Bengal, he found Captain Hubbard, with whom he had sailed

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three years before in the Enterprize, and whom he now accompanied to the Mauritius, where he succeeded him in the command of the vessel, in which he arrived at the Isle of Wight on the 29th July, 1796.

Mr. Vaughan, whose object, in the work before us, is the wish to be serviceable to the whole body of seamen, suggested a plan in the year 1791, for the formation of a society under professional and public spirited men for collecting information from the most remarkable shipwrecks and accidents that have occurred at sea, with the schemes and inventions which have been adopted for the preservation of lives and property, in order that they might serve, when properly selected and circulated, as an Introductory Seaman's Guide, under all his contingencies; and to teach him that in the midst of the greatest dangers, he should never despond. The outlines of this plan may be seen in P. 217, of this Appendix.—We shall close our account of this performance with observing that it appears excellently adapted for the purpose which the author designed; the language is plain and simple, ornament indeed has not been studied so much as a wish to communicate in diction clear and intelligible, facts which may be of service to the common sailor; yet the perusal of this narrative will amply repay the leisure even of more fastidious readers.

ART. 35.—*The Manchester Guide; a brief Historical Description of the Towns of Manchester and Salford, the public Buildings, and the charitable and literary Institutions; illustrated by a Map, exhibiting the Improvements and Additions made since the Year 1770.* 8vo. 4s. Bickerstaff. 1804.

MANCHESTER, whether it be considered in a commercial, or (as far as contribution to the public revenue may be deemed a criterion) in a political point of view, is certainly the second town in the kingdom; and to the number of strangers who are constantly settling in this place, as well as to the occasional visitor, this little volume will prove an acceptable and agreeable guide. It briefly describes the public buildings, &c. which are most deserving of notice, and affords the outlines of the history of a place which has become of so much national consequence.

CORRESPONDENCE.

The letter from 'Amicus,' is received. Highly as we admire his motive for remonstrating, we cannot applaud that sagacity which failed to comprehend the remarks on 'Shore's Essay on Brewing,' in our last Number, P. 356. If 'Amicus' will take the trouble to peruse that article a second time, he will doubtless perceive that our observations relate, and can only relate, to the *price* of the work in question, which we still assert to be exorbitant.

ERRATA, in our last Number.

Page 258, *l.* 4, *for* fine *read* fair.—P. 258, *l.* 35, *for* regulation *read* relegation.—P. 310, *l.* 9, *for* insignificant *read* significant.—P. 313, *l.* 16, *for* theologian *read* logician.—P. 315, *l.* 9, *for* ingenious *read* injurious.—P. 315, *l.* 20, *for* enumerative *read* enunciative.—P. 323, *l.* 13, *for* notices *read* motives.

N. B. The Appendix to the fifth Volume of the third Series of the Critical Review will be published on the 1st of October.

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APPENDIX

TO THE

FIFTH VOLUME

OF

THE THIRD SERIES

OF THE

CRITICAL REVIEW.

Vol. V. *No. V.*

ART. I.—*Examen critique des anciens Historiens d'Alexandre le grand.*

A critical Examination of the ancient Historians of Alexander the Great. Second Edition. 4to. Paris. 1805. Imported by Deconchy.

THE work before us is one among the numerous examples which might be adduced of the happy effects upon literature, particularly in its classical department, arising from the proposal of public premiums. When the young student is just starting in the career of fame, well stored with the apparatus of science, but unpractised as yet in its application, these prizes offer him a double advantage. They stimulate his ambition at the same time that they point out a field for its exertion. They accelerate while they confine his course. The satirist's complaint, that knowledge is accounted as nothing-worth, the possession of which is not made known to others, is rather plausible than philosophical. The truth is, that the mere abstract pleasure arising from the acquisition of knowledge, or exertion of intellect, though great as a reward, will rarely operate sufficiently as a stimulus. It is when the prospect of distinction is superadded, and when to that ambition a particular route is marked out, such as the investigation of a select portion of history, or the solution of an abstruse problem, that the powers of the mind are collected to a focus: and, if no great light be thrown upon the subject proposed, at least a habit of close investigation is begun which may afterwards be turned to account. In the

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present instance the particular as well as collateral advantages of premiums is strikingly exemplified. Among the subjects annually proposed by the academy of inscriptions and belles-lettres for the best dissertation, that of the year 1770 was the critical Examination of the Historians of Alexander. None of the essays which were sent in that year being thought adequate to the dignity of the subject, it was again proposed the following year, and the prize was in 1772 adjudged to M. de St. Croix. The work was published in 1775, with many additions and corrections, and, if we may believe the author, obtained even then much commendation. Since that time we suspect that the learned author has seldom lost sight altogether of the subject of his former labours. At least the nature of the memoirs which he presented to the academy in the interval between the first and this last publication of his work, especially of that upon the ancient Federative Governments, shews that he kept his eye still intent upon the history of ancient Greece. The turbulent times of the revolution induced him, he tells us, to take refuge in a revival of his early studies. The essay was carried back to the anvil, and the result of his last labours is contained in the present somewhat bulky volume, which, though modestly intitled a second edition, is in reality an entirely new work upon the former subject. We are to consider it therefore not as the crude effusion of a day, but as the fruit of thirty years' occasionly intermitted researches. An excellent example by the way for 'the savans and savantes of these mushroom times.' Where respect is shewn to the public, a like return at least is due to the publisher.

The exploits of Alexander form one of the most interesting eras in ancient history, not merely to the professed historian, but to the linguist, to the orientalist, to the lover of the fine arts, to the politician, and to the philosopher. It was he who by his conquests first spread the Greek language and rendered it the general medium of communication between Europe and Asia, as it afterwards was farther diffused by the Roman conquests, and finally, at the taking of Constantinople by the Turks in the year 1453, was introduced as a classical written language into the western and northern parts of Europe. It was he who was, perhaps unintentionally, the author of a regular channel of commercial intercourse between the east and the west. It was he who, under colour of avenging the injuries of the Persians towards the Greeks, as their appointed champion, subjugated both the one and the other, and finished by a prompt decisive spirit what his father had begun by fraud and artifice. It

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was he who has exemplified beyond any other conqueror how weak the human mind is against success, and how easily the victorious hero sinks into the wayward child.

It must, however, be confessed of this *fortunate free-booter*, as Lucan calls him, that in one article he was unfortunate. 'He had no poet, and he died.' Neither poet nor historian was found during his life-time, who was at once willing and worthy to record the events of his reign. Many indeed among that multitudinous suite of writers whom he is said to have carried with him (see Cic. pro Archia, c. 10), undertook to write his history. But most of them, according to M. de St. Croix's account (and he has collected and digested the scattered notices of them, which are come down to us, with considerable industry,) seem to have been carried away by that love, so natural to us all, of exaggeration in circumstances to which we have ourselves been present. In the case of the cotemporary biographers of Alexander, this appetite for the wonderful found more than usual temptations to indulgence. For the exploits of Alexander were really in themselves extraordinary, and they were achieved for the most part in distant regions little visited and little known—a circumstance which at the same time that it presented a strong enticement to talk of men 'whose heads do grow beneath their shoulders,' offered a stronger still in the difficulty of refuting false accounts of such remote transactions. 'If any person,' says Arrian in his history, 'wonders at my having entered on a work of this nature after so many others upon the same subject, only let him look at them and read me, and then let him wonder if he can.' Of the original documents written by the companions or contemporaries of Alexander, only one is come down to us entire, and that is merely a narrative of one particular transaction—we mean the Journal of Nearchus as preserved by Arrian, containing the details of the maritime expedition conducted by him after the directions of his master. The rest have perished in the general wreck. Yet the examination of the relative advantages which they possessed for ascertaining the facts which they related, and of their character as to veracity in relating them, is not without its use, because we know in several instances what were the sources from which posterior compilers drew their materials, and the purity of the current depends upon that of its spring. Diodorus Siculus, Q. Curtius, and Trogus Pompeius (of whom we have only a poor abbreviation by Justin) drew for the most part from Clitarchus, the compiler of a history of Alexander, probably from the memoirs of his father who accompanied that prince.

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This Clitarchus is blamed by Longinus for the inflation of his style. Quintilian says of him, that, though commended for his genius, he was thought deficient in fidelity. M. de St. Croix supposes, but without giving us his grounds for the supposition, that Q. Curtius translated this writer, at least in great part. The accounts given by Diodorus of the funeral pageant which conveyed the body of Alexander from Babylon to Egypt, and of the funeral pile of Hephœstion, are so circumstantial that it may fairly be concluded they were borrowed from Ephippus the Olynthian, who devoted a work expressly to a description of the deaths and funerals of Hephœstion and Alexander. Arrian tells us that he himself drew chiefly from Ptolemy and Aristobulus, and gives his reasons for so doing. It is evident then that an investigation of these primitive memoirs, though rather dry, it must be confessed, is not, however, without its fruits, because it leads to an appreciation of the testimonies of succeeding historians, and affords a foundation for choice, where they contradict one another—a contradiction which takes place in almost every incident of Alexander's life, death, and adventures.

The next step in the Examen is to consider the retailers of the original documents. This is done at considerable length, and the series is carried down to Praxagoras the Athenian, who lived in the fourth or fifth century. 'He may be looked upon,' says M. de St. Croix, 'as the last writer of antiquity whose name is come down to us, that was acquainted with the original memoirs of Alexander and with the early history of his life. With him, in a manner, true written tradition ends. So altered and disguised has it since been, that we can scarcely recognize any traces of it.' Should not this therefore seem the point beyond which all detailed notice of the historians of Alexander would naturally terminate? But M. de St. Croix is not satisfied without wading deeper and deeper into the mire of the middle ages, and gives us in fact an account of the decline and fall of all history, whether concerned with Alexander or not. This is certainly an interesting topic, and worthy of a separate treatise, 'sed nunc non erat his locus.' Why did not the author reserve this for a work entirely by itself, instead of swelling a book, already large enough, into a still more enormous bulk with a history of history from the first rise of literature to its last twinklings in the barbarous ages? These are times when huge volumes will not go down; and we are ourselves free to confess, that, though we applaud patient industry, we were, during the perusal of the present work, more than once tempted to cite the old proverb, Μεγα βιβλιον μεγα κακον—in plain Eng-

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lish, if we may be indulged in a fashionable cant term, 'a great book is a great bore.'

Alexander was to after ages the favourite hero of romance, nearly in the same degree as in the days of chivalry Charlemagne has been to Europe, or Alfred to England. This has been one great source of confusion and contradiction in later histories of his achievements. For the accounts handed down from his contemporaries already sufficiently abounded in the marvellous; and these latter writers, whose object was rather to amuse and to surprize than to inform, abundantly availed themselves of the materials which they had to work upon, and were glad to find that so little deviation from authority was requisite to exalt the wonderful into the incredible. So far indeed was this extravagance carried in the monkish ages, that in a manuscript history of Alexander lately discovered by Dr. Clarke in a monastery at Vienna, the machinery of Demons is introduced. Even the philosophical Plutarch makes his subject bend occasionally to suit his principal design, which seems to have been to bring down the national pride of the Romans by shewing them what heroes Greece had once produced, and how among them was numbered one who 'did bestride this narrow world like a Colossus.' As for Q. Curtius, he seems to have aimed at little more than the composition of an entertaining romance founded upon the life of Alexander. We say *little* more, because it must be acknowledged that this writer has above all the rest been careful to declare and even to expose to censure the infirmities of his hero—a proceeding which looks as if he had it partly in contemplation to set before his reader's view the deplorable effects of ambition flushed with success.

From a general mention of the writers who have given memoirs of Alexander, the next step is to examine the particulars which they record, and from their varying and often inconsistent accounts to elicit a series of established facts. This was a desideratum in literature, and in his attempt to supply it the author has shewn much industry and a correct judgment. In every circumstance he has laid before us the different narrations, has informed us which in his view is the most authentic and probable, and has produced his reasons for thinking so. All this occupies much room, and it has not been the author's task to condense. Yet we confess that good sense seems for the most part to mark his decisions. Take two instances.

Dr. Robertson in his Researches concerning ancient India conjectures that it was Alexander's project to establish from

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the borders of the Ionian sea to the banks of the Hyphasis, a line of towns and fortified places by way of depôts, to enable his army at some future time to penetrate with safety into India. Ingenious men are very apt to reason upwards from consequences to counsels, and to ascribe to great personages a degree of foresight and premeditation which they never possessed. This is the case in the present instance; and M. de St. Croix justly observes, that these towns were most of them too remote from one another to form such a line of colonies; that those which were founded on the banks of the Jaxartes and in Sogdiana were situated out of the proper direction for India; and that even the foundation of this multitude of cities must not be attributed too hastily to Alexander. 'The march (says he) or rather the rapid course of this prince, could scarcely permit him to dream of building them; neither, had he built them, would his army have been sufficiently numerous to supply inhabitants to so many settlements. Besides it is not likely that free-born Greeks, with that attachment to their own country for which they were so distinguished, would have submitted to fix their residence in a distant and barbarous country. Nor are the accounts which we have of these colonies more in favour of the hypothesis than reasonings *à priori*. One city was peopled with prisoners whom Alexander had redeemed. Twelve others were peopled with mutineers in his army. How could such colonies subsist in the heart of Asia and surrounded with enemies?' The arguments of this writer (of which the above is a mere sketch) render to us very improbable the views imputed by Dr. Robertson to the Macedonian conqueror.

Not less absurd is the notion so implicitly adopted by many writers on the credit of Montesquieu, that Alexander, in penetrating so far into Asia, had formed in his own mind a deep and wide project of uniting the Indies with the west, by establishing a regular maritime commerce between them. To the poet, perhaps, such an idea may be easily granted, and accordingly we did not quarrel with Mr. Bowles for introducing it into his poem on Naval Discovery: but commentators and historians walk in a narrower orbit, and must regard the sun of truth as their centre of attraction. Yet Dr. Vincent and Dr. Robertson have both attributed to Alexander far greater expansion of views in this subject than it is probable he entertained. The former supposes that Alexander, in sending Nearchus on his coasting voyage from the mouth of the Indus, was actuated by a desire of exploring the coast as well as the interior, and by a confident hope of unit-

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ing the whole by the ties of a mutual intercourse and of a happy reciprocality of interest. The latter goes still farther: he ascribes to the Macedonian conqueror the glory of having appreciated the importance of Indian commerce, foreseen its consequences, and adjusted its direction. He presumes that it was with these views Alexander founded the city which bore his name in Egypt, and that notwithstanding all his military operations, he never renounced his project of attracting thither the lucrative commerce which the Tyrians had carried on with India. In answer to this, M. de St. Croix asks, 'If this were really the design of Alexander, why did he permit during these very operations the re-establishment of Tyre, which had preserved its commercial relations, and naturally became the rival of Alexandria? Why did he favour the traffic of the Phœnicians who accompanied him into India?' He then cites some passages from Alexander's address to his soldiers, in which the ambition of *military* glory and universal conquest appears the main spring of all his enterprizes. A passage from Plutarch is particularly conclusive. He informs us that Alexander, when arrived at the ocean, offered solemn prayers to the gods that no mortal might after him pass the bounds of his expedition. 'Certainly (says our author) such a prayer does not announce that design which is attributed to the Macedonian conqueror, of extending geographical knowledge and of multiplying those commercial relations which might unite the different parts of the world.'

The late discussions relative to the curious ancient Sarcophagus, rescued from the hands of the French at Alexandria, and the difference of opinions entertained whether it did or did not contain the corpse of Alexander, made us look with particular attention to that part of the present work which gave an account of his remains: But we do not find any light thrown upon the subject. Among the visits paid to Alexander's tomb by the Roman emperors, the last, according to M. de St. Croix, was that of Severus. In this he is mistaken, as it is related both by Herodian and Aurelius Victor that Caracalla visited the tomb some few years afterwards. 'From this æra (says our author), we know not what is become of this tomb. Perhaps it was demolished, and the body which it inclosed pulled in pieces and reduced to ashes, in one of those commotions to which the people of Alexandria so frequently and so furiously burst forth. Besides, the Christians would not have permitted such a monument to subsist, situated in the centre of the

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quarter of Brochium,† where they had changed into a church the Temple of Bacchus, and where the Serapeum and other buildings of the same kind, had been demolished.' He then closes the subject with a passage from Chrysostom, in which that father speaks of the tomb of Alexander as unknown in his time, that is, at the close of the fourth century. (For the passage itself see our Review for July, 1805, p. 285.) After all, perhaps this rhetorical sentence of the patriarch's must not be considered as perfectly conclusive as to the existence of Alexander's tomb, in his time. He speaks in the character not of an antiquarian, but of an orator. Theodoret, his disciple, has a similar passage evidently written in imitation of his master, and from neither does any farther inference seem admissible than that the existence of Alexander's tomb, if it did then exist, was, however, not a matter of public notoriety.

To sum up the whole, the author of the present work, though rather long-winded for these times, when the *royal road* to science is so much resorted to, has certainly approved himself a diligent and judicious scholar. We still think that he or any other learned man would do an acceptable thing to the public, who should compile a history of Alexander upon such a plan as Dr. Leland's life of his father Philip, in which the events of his life were related in one continued narrative, as collected from the most authentic sources, and the discussions, &c. either detruded to the bottom of the page, or remanded to an appendix.

ART. II.—*Den Danske Reformation's Historie.*

The History of the Reformation in Denmark. By D. Frederik Münter. 2 Vols. 8vo. Copenhagen.

DENMARK was one of the first states that embraced the reformation, and in no country have its beneficial effects been more extensively displayed. Whatever may be the defects of its civil constitution, the mild principles of the protestant religion have insinuated themselves into every department

† Achilles Tatius de Clitoph. et Leucipp. amor. l. v. c. 1. This quarter had also been destroyed, a century before, according to Eusebius, Chronic. p. 176.

We cite this note of the author's, because any thing seems valuable which has the least tendency to determine the exact spot in which the shrine of Alexander was situated. M. de St. Croix prefers the reading Σῶμα to Σῆμα, in the passage quoted by Dr. Clarke from Strabo; yet it is singular that in the same page in which he himself cites that passage, there occurs another from the pretended Callisthenes, where mention is made of the *Temple* called ΣΩΜΑ ΑΛΕΞΑΝΔΡΟΥ.

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of the state, and the people owe to their religion that superior degree of information and culture, which is diffused throughout the Danish territories. The pen of the historian is too often employed in the description of bloody and tyrannical acts. How much more happily employed is it in painting the milder glories of the reign of Christian the Third, and in displaying in their due colours the efforts of a Frederick the Sixth, to extend information, science, and the true knowledge of religion, over his kingdom. At no time has it been more necessary to impress the minds of sovereigns with the importance of the reformation, since even in protestant countries they grow insensible to its worth, and instead of promoting its advantages by a fuller display of scriptural truth, fears are entertained of its utility, and a disposition is perceived to encourage in the people a blindness to their eternal interests, similar to that of popery.

How was the reformation introduced into Denmark? By what means was its progress ensured? and when was it, that the popish religion disappeared, and in spite of the attempts to restore it, could never gain considerable footing in the country? On these three interesting questions this work, which may be styled a classical work, is founded. It is divided into seven sections, of which the first contains the answer to the first question; and describes concisely the constitution of the Danish church to the beginning of the reformation. The four next sections give the origin, progress, and completion of the reformation in the reigns of Christian the Second, Frederick the First, and Christian the Third. The reformation in Schleswig and Holstein occupies the sixth section. For the last question, the events of the popish church in Denmark from the origin of the reformation to the present times, are detailed in the seventh section, in which it is to be regretted, however, that its present condition, and that of other sects dissenting from the established religion, are not fully detailed.

Anscharius, early in the ninth century, planted christianity in Denmark, and about a century after the King Oluf Trygvesoe exchanged in Norway the heathen for the christian worship. The existence of a hierarchy in both countries was the sad consequences of the ambition of the successors of Anscharius in the see of Hamburgh, and the superstition and weakness of the kings, which led them to pay a blind deference to the clergy. The legates and the nuncios of the popes, and the continual meetings of the clergy in national and provincial councils, fixed the yoke upon the people's neck, and it followed of course, that for a century, during which time the kingdom of Norway was elective, the choice of the

kings was entirely in the hands of the archbishop, and in the instance of St. Oluf, the king became even his vassal. The bishops were seldom of the blood royal; two instances only occur in Denmark, and one in Norway, whence the independence of the bishops on the crown may be conjectured. Under this spiritual domination the country groaned till the fourteenth century, when the dawn of better days began to appear; and if the letter of Waldemar the Third to Gregory the Eleventh is a fiction, yet it shews a change in the mode of thinking in those times respecting the clergy. It runs thus:

'King Waldemar to the Romish Pope.—Nature we possess from God: the kingdom from the people: riches from our ancestors; faith from your predecessors. If you envy us that, we herewith send it to you again.'

The authenticity of an older letter cannot be doubted, and Knud the Sixth wrote to Celestin the Third in equally manly terms:

'Semper enim Romanæ ecclesiæ jugo placuit nobis colla submittere, et nisi primum nobis ecclesia Romana defuerit, non erit ab ea nobis discedendi voluntas.'

These are sufficient symptoms of a rising discontent with popery, yet though Niels Hansen was constituted inquisitor general for the north in the year 1421, and before that time an inquisition had been established in Denmark, it does not appear that any heretical sect had gained ground, but that these were measures rather of precaution to prevent the entrance of Wickliff's or Huss's doctrines into Scandinavia.

The reformation was begun by the active, enlightened, but unfortunate Christian the Second, between whom and Joseph the Second a judicious comparison is drawn. In the first year of the sixteenth century, when hereditary prince and viceroy of Norway, he propagated secretly antipapistical sentiments, and in 1517, openly favoured the Carmelite convent in Copenhagen, in which the writings of Luther were received and studied. In 1519, he requested and obtained from the Elector of Saxony some of Luther's disciples, but Reinhard, who preached to the people through an interpreter, Eliäsen, was obliged to return without success, as the papists corrupted his interpreter, and thus rendered the preaching ineffectual. Christian, however, was not to be diverted from his purpose, and a temporary submission to the see of Rome, occasioned by political troubles, did not prevent him from issuing an edict in 1521, respecting the

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goods of the church, in which the purchase of property was forbidden to the clergy, except they were married. Many excellent regulations followed for the improvement of schools, but the disputes between the king and his nobles laid the foundation for the manifesto at Wiborg in 1522, and a rebellion springing up, drove the unfortunate monarch from his capital, and put a stop to his indefatigable exertions in favour of religious reform. A very interesting description of the king's religious sentiments is given in this part of the work.

His successor, Frederick the First, with more success promoted the cause, for he did not attack directly the rights of the clergy, but gradually undermined the church by filling vacant benefices with persons disposed to the Lutheran reform, and by favouring the translation of the Bible into the Danish tongue, which was printed at Leipzig in 1524. This is a great epoch in the Danish history. From this time the decree of the clergy to imprison heretics, and their prohibition of Luther's writings, were of no avail. The king permitted the latter to be printed, and made Hans Crusen, a great favourer of the Lutherans, his chaplain, and in a short time the evangelical party became the strongest at Copenhagen. Other cities followed the example of the capital, and the edict for equal liberty of conscience, to both Lutherans and catholics, and the marriage of the clergy, which passed in 1527, placed the reform out of danger. The documents relative to these times, some now for the first time printed, are very interesting to the Danish protestants.

The consequences of the edict for liberty of conscience soon manifested themselves. The first example of a nun's marriage was in 1520, and this was followed by numerous instances of a similar kind in 1528. But the marriages of priests were still more numerous, and their liberty thus gained was no small help to the cause. "The antichristian prohibition of marriage," exclaimed a preacher at Assens, in 1529, "has abolished God's word, for marriage is as free for bishops and priests, as bread and cheese." The monks were now driven from their monasteries, and in some places ill treated; and the author does not conceal, that there were as great marks of cruelty in his own, as in other countries, during the progress of the reformation. In 1530, the Lutheran clergy were admitted in the meeting of the States, and religious dissensions ended with the resolution, that the Lutherans should as before preach according to their own doctrines till a general council, and in the mean time both religions should be eqully protected in the kingdom.

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The death of Frederick was a great check to the reform, for not only was its chief supporter gone, but in 1533, an edict was made, that the bishops should retain their former authority over the clergy, and the goods of the church should be restored. All the Lutheran preachers were in one day dismissed from their posts, yet they had many supporters among the people; and one evangelical preacher continued to propagate openly his doctrines at Copenhagen. The success of the papists, was not, however, of long duration, for scarcely was Christian the Third seated on his throne, when on the 12th of August 1536, the memorable decree appeared that episcopal power should cease, all episcopal property escheat to the crown, and that the bishops should remain deprived of temporal and spiritual power, till a general council was called. On the 20th, the whole body of the bishops was arrested, and on the 30th, it was voted that all clerical government should cease. Among the complaints against the bishops, one was, that a bishop had wished to be a devil to torment the soul of the king in hell. Part of the church property fell to the share of the nobility; with the rest, establishments were made for preachers and schools.

In 1537, Bugenhagen was incited from Wittenberg, to assist with some other students from that university in the reform; the Danish universities and schools were improved upon the German system, the ritual corrected, and Bugenhagen had the honour to set the crown upon the heads of the king and queen in the cathedral church at Copenhagen. In the same year, the consecration of evangelical bishops or superintendants completed the mortification of those who adhered to the old church; and Christian the Third, by making the real welfare of the church, the clergy, and the university, his grand object, performed in a reign of twenty-three years, every thing that could be expected from a wise reformer.

From one, who extended his toleration even to the catholics, it is extraordinary that it should be denied to the protestants, who under John a Lasco, took refuge in Denmark. The fear of religious troubles from persons adhering to the tenets of Calvin, inspired in the king's mind the resolution to punish them with death if their sentiments were openly divulged. But cruelty has appeared too often in every sect, and Iceland did not carry on its reform so peaceably as the other Danish states. The catholic bishop Aresen was not only deposed, but on his refusal to promise that he would take no steps to revenge the affront, was with one of his sons

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put to death in the year 1550. The monasteries were converted into schools, hospitals, and other establishments, and so completely was popery rooted out, that its name, were it not for the care which the inhabitants take of their history, would have been lost in the island. In Schleswig and Holstein the reform began in 1521, and the execution of Möllers von Zütphen, the friend of Luther, could not stop its progress. The events relative to it in various towns and cities are recorded; the same spirit on the part of the protestants was manifested, and popery was eradicated as in the other parts of the dominions of the king of Denmark.

Thus the religion of Denmark became Lutheran. After the conference at Copenhagen in 1543, popery lost its ground entirely among the clergy and the higher orders, and the remains here and there of an inclination in the common people to continue the worship of saints, were gradually removed. The various attempts made by the papists in 1536, 1561, and some other times, to bring back the north into the bosom of the church, were more ineffectual in Denmark than in Sweden. They are well described in this work, and the remark of the writer upon them deserves attention. 'Indifference towards christianity, the loss of moral sentiment, the ignorance of the clergy, and a discharge of their office without any regard to conscience, to which may be added, the neglect, disesteem, and degradation of them by the government, these are the only things to favour or produce a revolution, which protestant christianity has any reason to dread.'

ART. III.—*A Statistic History of France and her Colonies.* *(Continued from page 536 of our last Appendix.)*

IN resuming our account of this work, it will not be necessary to point out the nature and extent of all the misrepresentations with which we are presented in every page throughout seven large octavo volumes. Suffice it to state such facts as will satisfy every unprejudiced reader that all the estimates of population, of commerce, manufactures, and national wealth, contained in M. Herbin's work, have no foundation in fact, and that they are, without exception, mere arithmetical calculations, designed to delude the world into a belief that the population, power, and resources of France have increased, are increasing, and that they are boundless as her ambition. That this is the motive of the publication will scarce be doubted, when it is recollected that, to shew the illimitable grandeur of France, tabular extracts from this work, translated into various languages

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(we possess copies in Italian and Spanish), have been circulated over the continent by the French consuls and commissaries, in other words spies and political emissaries. Latterly this has been more artfully attempted in Spain by means of imperial missionaries habited like Franciscan friars, whose miraculous tales of their escapes, persecutions for religion, &c. and of the re-establishment of public worship by the pious hero who has been the blessed instrument of restoring the rights and privileges of the holy catholic church, have not failed to excite the curiosity of the vulgar, and the contempt of the more sagacious Spaniards, who, from too fatal experience, well know how to appreciate the labours of French agents.

As the authors have prudently declined furnishing the public even with fictitious documents from whence they formed their lists of inhabitants, we have only to examine one table of the births, marriages, and deaths, during the 9th year, that is, from the autumnal equinox in 1800, to the same period in 1801. That year has always, and we believe with some truth, been considered the most happy since the revolution, as the efforts of their ruler were then directed to soothe their feelings, to unite all parties in peace, to delude them with fallacious hopes, and to secure his own aggrandisement by making them a great and happy people. Of that year only have we a regular account of the births, deaths, and marriages, for every three months, without distinction of sex or age: this account gives a general total of 955,430 births, 821,871 deaths, and 202,177 marriages. This estimate, we can easily perceive, has been made on the facts collected by Mourgue in his excellent '*Essai de Statistique*,' applied to Montpellier. From this table, however, we may form a tolerably correct idea of the real number of souls, according to the boasted fecundity of that year, according to which there was a birth for every 25 persons; this being admitted, it gives a population of 23,885,750 souls, which, with the Low Countries, estimated even according to our authors at 1,563,909, makes the territory of France, including Genoa, to contain 25,449,659 individuals. This, we may venture to assert, is the first calculation since that of Mirabeau. In his address to the king, 1789, he justly stated the population at 20,000,000; that approximates to the truth. The number of deaths too are calculated on the same basis, that of one twenty-ninth of the whole inhabitants, which corresponds so correctly with the above, that it demonstrates upon the most simple and unequivocal principles that our authors have, on the data furnished by Mourgue, calculated

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this table upon a supposed ratio of births and deaths. The number of marriages also, (somewhat more than one-fourth of the population) tends to corroborate this fact, as the estimate of Mourgue is one marriage to every 117 individuals, inhabitants of Montpellier;* that of these authors, notwithstanding the increased licentiousness, is one to 116½. If we calculate that one-third (the facts seem to prove one-half) of the number of births are illegitimate, even with this number of marriages, we shall only have 5¼ persons to each family, a proportion considerably less than in this country. Taking then, with the authors, the Essay of Mourgue as a key to the actual state of the population of France, we have in round numbers 25½ millions, which give 1,020,000 births; of these 510,000 die under five years of age, of whom more than two-thirds are males, that die before attaining twelve months. Of the remaining 510,000, seven females will attain their 27th, for six males that may complete their 23d year: here then will be at all periods, the proportion calculated on Mourgue's twenty-one years' observation, of 14½ females to 10½ males. Let us apply this to the actual state of all the countries under the dominion of the new emperor and king, and we shall find a population of 15 millions of females, and only 10½ millions of males! This statement may appear singular to alarmists and those emigrants† who are still pleased with dreams of the numberless hordes of their ill-fated countrymen, but we confidently appeal to the observation of every Englishman who may have visited all the departments of the late French Republic, for the truth and accuracy of this estimate.

The following statistical notice of Paris, by Allard, and corrected by Peuchet, one of our authors, in July 1805, may tend to demonstrate more unquestionably the declining population of that capital, although the writers have the effrontery still to support the same numbers in opposition even to the facts they themselves have adduced.

'Department of the Seine, 13th year, contains 631,531 individuals, of whom (it is assumed) 149,981 are married men and widowers; 169,314 married women and widows; 131,329 (assumed)

* At this far-famed temple of health, one in 29½ dies annually; at Blandford Forum, Dorsetshire, according to Dr. Pulteney, during 40 years, only one in every 99!! These are facts worthy volumes of visionary calculations.

† 'A Statistical View of France, compiled from authentic documents,' was bestowed upon the English public in 1803, for the modest recompense of half a guinea, in which the author commenced, as usual, with virulent abuse of Buonaparte and Talleyrand, but concluded with a most impotent attempt to prove that the population of France was at least 35 millions, 'double and a half more than that of Great Britain.' We can assure this writer that he has never known the true population of his country, and that the present population is not one half more than that of the British empire.

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bachelors of every age; 157,169 maidens, &c.; and 16,738 soldiers; hence it is boldly asserted, that there are only 13 females to 12 males. In 20,402 births, 4448 (nearly ¼) were illegitimate; and 10,303 males, and 10,099 females. The births in Paris only, were 17,743 in an assumed population of 547,756; marriages in the department 4277; in Paris only 3676; and 316 divorces; deaths in the department 24,932, of whom 13,419 were males, and 11,483 females, being 1,913 less than the males; excess of deaths 4800, nearly one-fourth more than the entire births!!!'

This is a specimen of the happy and flourishing state of the capital of the French empire. In London the same year, the births exceeded the deaths 1402, and the number of males more than females was 1125.

'Number of persons keeping shops or exercising some trade, for which all must pay a license, in Paris 39,807, in the whole department 44,001, besides 714 bakers. In 1789, Lavoisier stated the consumption of Paris, for 660,000 persons, to be 70,000 bullocks, averaging 700lbs. each; 18,000 cows, at 360lbs.; 120,000 calves, at 72lbs.; 350,000 sheep, at 50lbs; 35,000 pigs, at 200lbs.; and 900,000lbs. of small meat, (*viande à la main*). In the 12th year, 69,032 bullocks; 6,575 cows; 69,452 calves; 321,051 sheep; 48,533 pigs; and 565,318 kilogrammes of small meat. Wine in casks, 824,683 hectolitres; 523,646 in bottles; 42,161 hectolitres of brandy and spirit of wine; and 8178,160 bottles of brandy and cordials.'

Before quitting the subject of population, we shall candidly mention some facts to shew that the number of inhabitants in the ancient boundaries of France, is not, nor ever was, 28 millions, as now assumed. The want of proper cultivation, and the natural poverty* of the soil, in many parts, preclude the possibility of its supporting such a number. But we must recollect, in addition to a most destructive war and domestic miseries, that for several years infanticide prevailed to such an extent, that from one-third to one-fourth of all the new-born infants were sacrificed; that unbounded licentiousness obstructed the functions of nature; that divorces and subsequent abortions were every where common; that suicides and private murders were committed even to the extent of one-twentieth of the population; that the peasantry were reduced to a premature old age by the horrors of the guillotine, domiciliary visits, and the fatigues of endless campaigns; that that class of men in whom the physical strength of every country principally centers, was become decrepit by sensuality, fastings, and the labours of warfare, before the age of 25; that in the villages and towns, all of which bear marks of the destroying hand, we see little besides

* In nearly one-fourth of the land bearing wheat, it is possible to walk across vast fields without ever treading down a stalk; so that it may justly be said of France, 'that it is every where tilled, and no where cultivated.'

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women and old men; that in families, the number of children rarely amounts to 3, for the most part females, with from 5 to 6 years intervening between the birth of each; that the incessant emigrations and migrations to avoid the military conscriptions, and the almost total annihilation of domestic happiness and conjugal affection, have diminished, and will long continue to retard the progress of the population of France.

Turning to the commercial department of this work, we are nevertheless disappointed in finding no modern information in which the efforts to mislead are not the most conspicuous features. Upwards of 200,000l. are levied for public instruction; yet out of Paris there is not one central school duly supported. We extract the following:—

General Table of the Product of the Mines and Mineral Substances of France, including all the conquered Countries.

Substances.	Quantity.	Value.	Number of the workmen, heads of families, employed.	Number of individuals, calculated at 4 to each family, who earn their subsistence at the works connected with mineral substances.
Iron mines, (in iron, steel, &c.)	2,400,000 quints	Francs. 45,000,000	60,000	240,000
Manufactories of iron, in sheets, &c.	———	10,000,000	4,000	16,000
Lead mines (pig lead)	24,000 quintals	840,000	800	3,200
Copper mines (in bars)	2,000	300,000	300	1,200
Manufactories of copper, in sheets, &c.	———	6,000,000	2,400	9,600
Mines of Mercury	67,200 lbs.	268,800	320	1,280
Calamine (ore of zinc)	60,000 quintals	234,000	300	1,200
Antimony	1,500 quintals	30,000	40	160
Manganese	1,200 quintals	18,000	30	120
Mineral salts	———	3,000,000	600	2,400
Salt-pits and marshes, common salt	5,000,000 quints.	13,000,000	6,200	24,800
Mineral acids	———	3,000,000	300	1,200
Coal mines	82,000,000	61,500,000	61,500	246,000
Peat mines, marbles, granites, hewn stone, slates, potter's earth, lime, sand, &c.	———	6,912,000	864,000	3,456,000
	Total	150,102,800	1,003,793	4,003,164

† Notwithstanding this pompous display of nearly 3½ millions of men employed at buildings, canals, &c. there are many parishes in the suburbs of London that have more houses built in one year, than in all France in three.

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Thus we see that the annual value of all the mines in the 108 departments of France, and of the labour of upwards of 4 millions of men, or nearly one-eighth of the alleged population, amounts in round numbers to no more than 6 millions sterling. Yet we have forty-five quarto pages filled with the names of places where there are mines in France; and we are told of gold rivers *(rivieres auriferes,)* among which are enumerated the Rhine, Rhone, Garonne, &c. though it is ingenuously confessed that they have not estimated the value of the gold and silver mines, as their product is very little, *(un tres mince produit.)* And certainly neither in the departmental arrangement of the minerals in the national museum, nor in our excursions over the several departments, have we been able to find the metallic products of a French Pactolus. This table also gives us an explicit idea of the manner in which the authors have estimated the wealth, industry, and population of their country. It appears that the annual value both of the labour and of the product of the labour of 240,000 persons employed in the manufacture of crude iron and steel, amounts to no more than 7l. 16s. each person; that of 16,000 employed at ironmongery and edged tools, to 26l. each; that of 9,600, in the manufacture of copper utensils, to 1l. 1s. 8d.; that of 1280, in mines of mercury, to 17s. 6d.; that of 120, in mines of manganese, to 6l. 5s; that of 24,800, occupied in preparing common salt, to 11l. 16s. 8d.; and that of 240,000, in coal mines, to 10l. 8s. 4d. each. The mode of estimating the last articles in this table is a curious specimen of calculation, by authors who might have commanded authentic documents.

'In the extraction and transport of stones, clays, lime, sand, &c. it is supposed that 8,000 heads of families, or 32,000 individuals, are occupied in each department, and 864,000 heads of families, or 3,456,000 individuals in all France. Let us estimate the day labour of each chief of a family at 2* francs (1s. 10d.) which give a total of 1,728,000 francs, and add the like sum for other expences, such as to indemnify the proprietors of the land, expence of tools, gunpowder used in quarrying, instruments of transport, draught cattle, &c. Now by this new hypothesis, admitting these wrought materials at the place of their immediate use, to be worth double the sum that their extraction and transportation have cost, the whole will amount

* To shew how futile our authors' computations are, we subjoin the following average prices throughout France during the late peace:—white bread 2d. to 2½d. per lb.; meat, from 6d. to 7d.; fish dearer in proportion; cheese and butter little used, but if good, 6d. to 8d. per lb.; Indian corn meal, which is a luxury in the southern provinces from 2½d. to 3½d. lb; vegetables and fowls are somewhat cheaper than in London, though 10s. 6d. were given for a couple of ducks at Christmas; wearing apparel from 15 to 20 per cent. higher than in England. July 1805, the best butter and cheese is from 13d. to 18d. per lb; and Indian corn meal 4d. and 4½d.

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26,012,000 francs (288,000*l.*), of which it is estimated that the share of Paris alone is more than 1,500,000 francs (62,500*l.*)"

This estimate is calculated upon the value of labour, and the *supposed* number of labourers for *one day*, although in all the other articles, the total amount is the *annual* value of both labour, and the crude and manufactured articles. We should insult the common sense of our readers by making any observations on tables calculated in such a manner. We shall only observe, that had the authors said one, instead of 3½ millions, employed in works connected with building, &c. they would have been nearer the truth. That, however, would ill have answered their purpose, as 1½ million would have appeared a very diminutive number to get a living (*retirent leur subsistance*) by works relative to mineral substances, in a country containing 35 millions of souls! The quantities of the mineral products are no less erroneous; and the value is estimated to serve the purpose of the day.

In a table of importations and exportations of mineral substances in 1787, we have ironmongery, arms, &c. copper, brass, &c.; lead, litharge, tin, quicksilver, mercury, cobalt, smalts, antimony, zinc, arsenic, manganese, coals, slates, sulphur, copperas, oil of vitriol, &c. Prussian blue, marble, imported to the amount of 35,140,528 livres; exported 8,676,557 livres, which leaves a balance of 24,463,971 livres, or 1,019,455*l.* 3*s.* 4*d.* sterl. against France. And if we add, what the authors have studiously concealed or confounded, that these exports are all to the colonies only, we shall have a balance against France and her colonies of 1,876,088*l.* 13*s.* 4*d.* sterl. for mineral substances, which have been, and still are principally furnished by this country. This fact, so adverse to the boasted prosperity of France, fully accounts for the gross and stupid exaggerations of the preceding table. It ought to be remembered also, that the mines of France have diminished upwards of one half since the revolution, and that her consumption is greater in proportion to her additional extent of territory, consequently the actual balance against her must be above three millions sterling!!

In closing our account of this expensive work, we have to regret that our observations, experience, and love of truth, imposed upon us the necessity of exposing the artfully fabricated numbers of inhabitants, the ignorant and exaggerated reports of manufactures and commerce, together with the total decay of that sentiment of honor, that hitherto animated Frenchmen, and the universal indifference to religion, and contempt of morality that constitutes the vitals of France.

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Should the facts we have mentioned tend to awaken reflection in the minds of those whose knowledge and power give them influence in society, our object will be perfectly accomplished.

ART. IV.—*Augusteum, ou Description des Monumens antiques qui se trouvent à Dresde. Par Guillaume Gottlieb Becker. Tome premier.* Leipzig. *Folio.* 1804. Imported by Deboffe.

THIS work is well worth the attention of those who are acquainted with, and entertain a predilection for the remains of ancient art. The collection of antiques at Dresden contains, among many works of mediocrity, several of considerable importance: and out of these, it is the design of the present editor to select such objects as are particularly curious, and instructive in the study of antiquity. He was chiefly induced to engage in this undertaking, by the consideration, that the Dresden collection, though in many respects very interesting, was not sufficiently known to strangers, and especially to such foreigners as are eager in the pursuit of this species of knowledge. Their attention has till very lately been principally directed to Italy, where they almost exclusively looked for the precious relics of Greek and Roman art.

The inadequate attempts of Le Plat and Casanova to make the antiques of Dresden known by engravings, could not answer the purpose of introducing them to the notice of the scholar and antiquarian, or of procuring for the collection that estimation to which it appears to be fairly entitled. It is probable that the endeavours of Mr. Becker, which will undoubtedly be executed with distinguished ability, may obtain the end proposed. This gentleman is the keeper of the collection alluded to, and has likewise the superintendance of the cabinet of medals at Dresden. His information in the departments of antiquity, and classical literature, seems eminently to qualify him both for the situation which he occupies, and for the publication of such a work as is now before us. He has made use of the French language, as a more general medium of communication, than any other among the enlightened nations of Europe; and he expresses himself with correctness and elegance.

The title 'Augusteum,' which is given to this work, is derived from the names of four successive electors of Saxony, who founded, augmented, and improved the col-

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lection. The last of these princes, Frederic Augustus, who is now reigning, has shewn an equal liberality with his predecessors in encouraging the arts and sciences. It may deserve mention, that besides the collection of antiques, there are at Dresden a valuable picture gallery, a number of casts in plaster of Paris, and a cabinet of medals, so that it would be an useful place for those to resort to, who make the study of the arts their object.

The first number of this work furnishes ten copperplates, with 68 pages of letter-press, besides the dedication and introduction: we understand that the whole will be completed in twelve numbers, of which the remaining eleven are each to comprehend twelve plates.

Plates I. and II. exhibit two mummies.

It may be asked, with what propriety these objects are admitted? And the answer is, so far as they are connected with Egyptian art; if not strictly in themselves, at least in regard to the ornaments and figures with which they are decorated. Egypt has been denominated the cradle of the arts, and as such it has a particular claim to the consideration of the learned and curious. Therefore, every thing which tends to illustrate the subject of the arts of Egypt, may be very fitly received in a work of this description.

The author, before he proceeds to comment on the two figures represented, premises some remarks on the practice of embalming the dead, as it existed among the inhabitants of ancient Egypt. Herodotus mentions three different modes of which they made use: the first was for the highest order of society, the next for the middle ranks, and the last for the common people. Diodorus Siculus, who speaks of this custom in a more general way, contents himself with describing one particular method, which seems to have been that practised by the higher classes. It is remarkable that, according to Mr. Becker's observation, there remain vestiges of the three modes delineated by Herodotus, in the relics which are descended to our times. The two mummies, in plates I. and II. are perhaps the best preserved of any that now exist. The first seems to be the body of a man, and the second that of a woman. The exterior covers are filled with painted figures and ornaments, most of them of a symbolical signification, of which Mr. B. affords an accurate description. Various circumstances, such as the hair and the features, the beard of the man, the dress and ornaments of the woman, have led him to suppose, that they are not the bodies of Egyptians, but of Grecians, and not of a very remote period, but of the age of the Ptolemies. A greek word, either ἐντύχῃ, or

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εὐψύχει, 'be happy,' or, 'fear not,' noticed on the cover of the man, confirms this idea. In examining the substance of these mummies, it would appear that they ought to be referred to the second class of Herodotus: for the flesh is corroded by saltpetre, which was not the case in the first or highest mode of embalming, as described by that historian. Yet they were indubitably persons of distinction, as we may conclude from the splendor of their decorations. It occurs to us that, in the course of time certain alterations might have taken place in this practice; indeed what Diodorus Siculus states does not precisely coincide with the account of Herodotus. The Grecians who settled in Egypt conformed in general to the customs of the country, but they might perhaps modify and vary them in some particulars.

As we cannot follow our author through the detail of his observations, we shall only add a few words upon this curious topic. In the electoral collection is also to be seen the mummy of a child; of which no print is given, though we think it would have been interesting, as mummies of children are seldom to be met with, and consequently must be considered as very rare objects. A fourth mummy is mentioned, which, from the state of the flesh, Mr. B puts in the first class of Herodotus. The mummies of this class are less frequently found than others, both because their number must have been originally smaller, and also because the substance of them, being saturated with gum and other resinous ingredients, was made use of in after times, for medical purposes. Of late years few or no mummies have been obtained in Egypt, and unless new sepulchres are discovered, which perhaps is not likely, we cannot expect to see any more specimens imported into Europe. The researches of the French proved quite fruitless. Consequently those which are preserved among the curiosities of antiquity acquire an additional value.

Plate III.—The coffin or sarcophagus of a mummy. These boxes generally consist of two halves, made of excavated trees: but the one here represented is made of several pieces of wood put together. It does not seem to be certain that any particular species of wood was preferred, though Mr. B. observes that the sycamore was most commonly employed for this purpose: nor was any particular form or shape prescribed. Many mummies have been found without this wooden protection, (those on plates I. and II. are destitute of it), so that it may not have been deemed an appendage absolutely necessary. Upon the same plate (III.) is exhibited a figure of Isis. The statue is about two feet high, originally

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of Egyptian workmanship, and made of a basaltic stone, which Werner terms black syenite. The head, upper part of the body, the feet, and part of the legs, are restored in black marble, and bespeak the period of Roman art. On the back is a hieroglyphic inscription, upon a sort of tablet: of which, however, Mr. B. doubts whether it is genuine, or only an artificial imitation. The figure holds in its right hand a thing, commonly known under the appellation of the *Egyptian Tau.* It resembles in form the letter T; at the top there is a sort of loop or ring, through which the hand passes. Concerning the signification of this emblem, different opinions have been entertained. The one which our author adopts is that of Zoega, who interprets it as an attribute of Isis, denoting *the key of the Nile,* by which the power and influence of that great Egyptian deity over this beneficial stream was intimated.

Plate IV.—A fragment of the head of a sphinx. Though it must be referred to Egypt, the workmanship is evidently Grecian. To Grecian art Egypt was, even at remote periods, indebted for some beautiful monuments: and such an one is the present, which is cut out of red marble. Mr. B. enters into an inquiry concerning the symbolical meaning of the sphinx, which was a compound of the human form, and of a lion. The result of his disquisition is, that it represents the tutelary genius of Egypt, in the union of Isis and Osiris, the first being expressed by the head of a virgin, and the latter by the body of a lion. On the same plate (IV) we find the figure of an Egyptian lion. The representation of this animal conveyed to the mind of the Egyption a mystical signification. It was the typical resemblance of the god Osiris, and also that of the river Nile. It became for these reasons an interesting subject in Egyptian art. The lion of which we speak is wrought out of a mineral before mentioned, namely, black syenite. Besides this, there are two other lions in the Dresden collection of the same materials, and in the same style, but less perfectly preserved.

Plates V. VI. VII. are dedicated to a Grecian monument of high antiquity. It is a pedestal of three sides, or what is called *a tripod,* of fine Grecian marble, and regarded as the most ancient original of relievo sculpture. It gives us an idea of Grecian art, in a very early age, and shews the seeds of that perfection in the beautiful, at which the workmanship of that country in process of time arrived. The difference between works of Egypt and of Greece, even if we view the latter in their primitive stages, is striking. The Egyptian productions inspire us with a sensation of something gloomy, solemn, and mysterious, and are executed with a

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stiffness, correspondent with the character of the people: in the Grecian monuments we recognize, notwithstanding the awkardness of incipient art, the pleasing form of nature with a tendency to the perfection of beauty. The Etrurians seem to have steered their course between the two. The work before us is in excellent preservation. The reliefs on the three sides relate to the fable of Hercules carrying off the tripod from the Delphic Temple, when the priestess refused to give him an oracular answer. The fable is mentioned by Pausanias and Apollodorus, and appears to have been of remote mythic invention. The first side (pl. V.) shews Hercules with his attributes of the club and the lion's skin, bearing the tripod on his shoulders, and holding in his left hand the brazen serpent, which he had likewise purloined from the oracle. He has besides the quiver of Apollo slung across him, which he had seized upon, together with the other articles. Apollo pursues him with the design of rescuing the tripod: the god holds in his left hand a bow, and with the right he has grasped one of the rings or handles of the tripod. There is much expression, both in the countenance of the deity and in that of the hero. At the bottom, between the feet of the two personages, is seen the *Cortina*. It is of an oblong or oval shape, and apparently hollow. The use of it was to be put on the tripod, and to serve as a seat for the priestess, when she was going to prophecy. According to tradition, that at Delphi was made of brass, and covered with the skin of the Pythic snake. The brazen serpent, which has been mentioned, was as a memorial of that snake, a suitable ornament for the temple at Delphi; but it is also said to have been a necessary implement for the operation of the oracle. For being placed under the tripod, the prophetic voice ascended through to the *Cortina*, and was thus communicated to the priestess.

Plate VI. presents the second side of the pedestal. The quiver of Apollo, which had been recovered from Hercules, is with great solemnity, by a priest and a priestess (probably Pythia) replaced in the temple. It is raised upon a pillar, and those persons are engaged in fastening it by means of bands or strings, as if to secure it against future accidents. A similar act is represented in plate VII. which shews the third side of the pedestal. The priestess is tying on the tripod, which has been elevated upon a pillar. Opposite to her stands a priest, who, from the broom in his hand, comes under the description of *Neocori*; whose original function it was to sweep the temple, but who afterwards rose to higher consequence. Such is the principal sculpture of this monument. In illustrating it, the editor displays knowledge and

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ingenuity, and his remarks offer useful information. The three relievos, to which we have alluded, are surrounded with a straight border, like a frame. The base or lower part, and the cornice or upper part of the pedestal, are decorated with flowers and emblematical figures, which, together with the rest, Mr. B. combines into an allegorical theory, concerning the year and the seasons. This monument is about four feet high, and two feet wide. It formerly belonged to the collection of Prince Chigi, in Italy.

Plate VIII. The statue of a priest, in marble, about four feet and a half high. This is also a specimen of early Grecian art.

Plate IX. A Pallas, a most valuable work in the ancient Greek style. The drapery and ornaments are remarkable: among the latter is a stripe with figures, which unites the drapery in front, and exhibits in several compartments, the combats of the giants, with the victory of Minerva. This stripe of figures is given separately in Plate X. upon an enlarged scale. The relievos, however, have nothing very interesting; it is a repetition of the same subject, only diversified in attitude.

In concluding our account of this publication, we must notice the elegance with which the typographical part of it is executed. It is printed upon very fine wove paper, and the letters are particularly well formed. The engravers of the different plates are likewise entitled to praise. From the collective merits which are shewn in the first number of this work, we cannot help wishing it every encouragement in its progress.

ART. V.—*Die Leuchte des Diogenes. Oder prüfung unserer heutigen moralität und Aufklärung.* 8vo. Regensburg.

The Lantern of Diogenes, or, Test of modern Morality and Illumination. By A. Weishaupt. Ratisbon. 1805.

THE name of Weishaupt has been a terror to Germany; it is connected with philosophy and illumination; for being one of the great heads of the illuminati, he was to introduce that new order of things, by which the present and future generations were to live free from all the evils that have hitherto been the lot of humanity. The events of late years have corrected many of the high-flown ideas of this veteran philanthropist: however mistaken he may have been, it does not appear that he was led away by any views of self-inte-

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rest or ambition, and he now communicates to the world the results of long experience. The persecutions that he has suffered, the calumnies that have been heaped upon him, have not broken his spirit: and he does not write, he says, to soothe the wrath of his persecutors, to cringe for the patronage of the great, or to procure for himself a better situation. This work is not adapted for such an expiation, for it contains too many passages which cannot be pleasing to the feelings of various orders of men, and even individuals.

'Neither interest nor authority have blinded me (he says) in the investigation of a subject, in which dissimulation of any kind is so dangerous. I know as well as my readers that truth is in the highest degree detestable to men in general, and in particular to those, who most stand in need of it. I know that it is not pleasing to a man to have his imperfections brought to light, and his mistaken prejudices disturbed: but I know also that there still lie in the heart of man, the seeds of estimation for virtue and truth, which cannot be rooted out; that in consequence they hate the form more than the thing itself, and that an author, who by proper management has obtained confidence in an important subject, may allow himself a great liberty of thinking, and speak boldly his opinion, when under other circumstances it would be ridiculous arrogance and presumption.'

We cannot but applaud the zeal which inspires our author to pursue the end he has in view, and if we cannot agree with him in a variety of his positions, still they appear to us to deserve examination, and much may be collected from a man of his spirit, and with such experience and knowledge of the world.

Is the human race progressive in the path to improvement? Are virtue and knowledge more widely extended now than in former times? Are men stationary? What is man, what should he, and what can be bad. Has his being a determined end like that of the universe, of which he is a part, or is every thing the sport of fortune? and what is that great end to which the human race approaches, and by which it will be made more perfect? These are the chief topics in the work before us, and the writer pursues the following train of reasoning: 'Men have not hitherto succeeded in forming a true idea of themselves and the world, or of the end of the universe and the worth of an individual. For four thousand years past, and as far as history extends, men have thought and acted, have been educated and governed upon the prevailing maxim, that we are the same men in all times, and that no race is better than that which preceded it. If these opinions are true, thought, education, and government are superfluous, being without consequences or

influence. The opinion of each age, in comparison with that which preceded it, declares that politeness, wisdom, knowledge, and morality have improved; for each man thinks himself better than his ancestors; yet the continual complaints of the decline of morality, and the prophecy that the succeeding generation will be still worse, is a strange contrast to the former opinion. Contradictory, however, as are these opinions of men upon themselves, and all the objects of knowledge, the question on the worth and perfection of the world retains its importance. All the actions of a man depend on his estimation of the world, and on the determination of the question rests his future progress; it is the foundation of morality and policy, and three opinions only present themselves to our choice. The world either changes from bad to worse, or its changes have a tendency to good, or there are changes from one to the other without plan or foresight. The practical consequences of each opinion are painted in strong colours, and the writer is particularly anxious to shew that the latter is full of inconsistencies. The man who is active, he says, must pursue what he esteems his interest; and think that it is worth his labour to pursue a certain consequence. But if all labour tends to nothing, then all interest in activity is lost, and all must tend to nothing, when it is clear that the universe has no determined end; and no general consequences of good or bad. To study nature, therefore, and the end and progress of the whole, is of the utmost importance. Till all are agreed upon this point, every discussion on the properties and value of a part is idle and of no consequence, and men will continue to be divided on the value of their possessions and of every object in life. They may dispute and grow angry, but no one will be converted or bettered. As long as uncertainty prevails on this main question, morality will be dubious, and man will not know right from wrong. Political science will be without support, and flit in the air like a phantom, which has neither bones nor head.'

A determined plan is therefore necessary for the universe, which must lead either to good or bad: and to settle this point, the notions of good and bad, right and wrong, true and false, reasonable and unreasonable, must be fixed: and they cannot be fixed till a fixed point of view is discovered, whence men and things may be examined. The discovery of this point of view is now the great object of our author, and he lays before us the following problem. Is eating the end proposed of thinking and living, or does man eat with the view to live and think? and is it better to be or not to

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be? In answering these questions, the duration of man's existence must be considered, and its importance to morality is determined on these three grounds: Without interest no man is active, and where there is no conviction of a future life, all the interest is confined to the present scene of existence, and a man must be convinced that all enjoyment is confined to this narrow sphere. In this case the sources of comfort will, in his contention with others for the same goods, become evils. Morality must have a determined end, which will be different according to the notions entertained of it, and of the certainty or uncertainty of a future life. Morality cannot be confined to the enjoyment of the present. Every thing noble in our actions leads to a future end, and the idea of infinity is continually presenting itself to the mind. It lies also in our hearts, and the result of a long investigation on these points we will translate from our author's own words.

'Let us keep to that therefore which cannot be denied. That we are here, no one doubts; that none of us remains here, experience convinces us. It is equally certain, that our residence here cannot be made agreeable by every line of conduct. Hence we are under the necessity of determining which is the best. This is undoubtedly that, where each individual can arrive at that end, in which the interests of others are least opposed, where the means are generally cheap, various, lasting, and inseparable from the welfare of others; where no one can be too great, or by his greatness injure others; and where each, the greater he becomes, is so much the better and more useful to others. This, without contradiction, takes place in a higher degree in the system, which makes the improvement of the mind, and of our higher powers, the last end of our conduct. This improvement can be found only there, where the use of those powers is necessary; and that must be necessary, when all pomp and shew are removed from us, and every thing depends on what we are in ourselves; and our worth cannot be so great upon any other supposition than that of perpetually continued existence.'

Thus our author has arrived at a point of view, whence every Christian is taught by the first principles of his religion, to look upon human nature: but the Christian's belief is founded on facts, and he troubles himself not in the least with the various discussions and deductions of philosophy. But is our author's mode of reasoning just? He wishes for a point of view, whence he may bring all the thoughts and actions of men to an agreement. According to him, the notion of the end of the world is necessary, from which may be determined the end of man, and the reality of our ideas

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of truth, rectitude, morality, and happiness. This is surely the conversion of the proposition; the uncertain being presupposed, to conduct us to certainty. For how can the end of the universe on the whole of mankind be contemplated, unless the end of each individual is first ascertained? In the author's use of the term *end*, there is also much uncertainty; for sometimes he means by it what the whole human race should be, and at other times the circumstances which result from the collective actions of men. The one is a practical, the other a theoretical knowledge. In whatever sense the end of the universe is taken, it is clearly an object not of knowledge, but of opinion; and as an opinion to be reasonable, it requires something absolutely certain to be presupposed.

The conviction of the duration of man after death is little conducive to the end required. For it is not proved, that immortality is an object of knowledge, and as it depends on a practical belief, it cannot be used as a certain theoretical knowledge. The proof also, that the conviction of this immortality is necessary to morality, depends upon the presumption, that morality is nothing else than the doctrine of happiness, teaching in what manner a man may enjoy his being in the most agreeable manner. This want of accuracy in the argument is unfortunate, and is perhaps the reason that the author was employed six years on his work, continually changing, and pleased with every change. This is the more to be lamented, as many striking proofs of the moral worth of mankind are given, and many noble sentiments occur, capable of forming the generous mind. The instruction is communicated also in a clear and popular manner, and numerous quotations from both ancient and modern writers are happily introduced. The author writes not for the schools, but for practical life; but his system will not bear the test of strict demonstration.

ART. VI.—*Bibliotheca Universal extrahida; &c.*

Universal Library, extracted from numerous Journals and Works of the best ancient and modern Writers. By the Author of the Travels of Altina. 8vo. Lisbon. 1804.

OF all nations, the English are the most distinguished for their periodical publications. The French follow us at an humble distance; the Spectator has been imitated in Spain,

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and the imitation, though much inferior, ought to be regarded, to its incomparable original, is yet far from contemptible. The Portuguese too have not been behind hand in attempting several periodical literary works, annual, monthly, weekly, and even daily; but they have never attained high celebrity, nor have they been able to prolong their transitory existence for any number of years. Even their monthly magazines, though from the light and varied nature of their contents, the most likely to please a people ill qualified by education for severer studies, have yet, doubtless from a deficiency both of pecuniary and literary support, rarely outlived the period of a few months. He who has resided any length of time in Portugal, must be astonished at the invidiousness that is so universally and so perniciously prevalent among the men of learning; knowledge is in that country a rare acquirement, and they who are masters of it are always the object of envy, and often of persecution; as among the princes of the northern peninsula of India, the not less rare, but more useless, possession of a white or a party-coloured elephant excites the jealousy of rival sovereigns, and kindles the flames of war. This envy, this demonstration of a degraded people, naturally prevents an union of the talents and exertions of individuals; and the idea of writing anonymously, merely for the noble gratification of extending knowledge, would appear in the eyes of a Portuguese as romantic as the sallying out on horseback, like the knight of La Mancha, to redress grievances, and succour distrest damsels. In consequence then of the joint influence of avarice and jealousy, almost all their periodical works have owed their existence to the efforts of some spirited individual, who, strange as it may appear, has never failed to possess the talent of writing his own language with great elegance, but whose limited stock of knowledge generally evaporated in the course of two or three numbers: each successive publication, instead of progressively improving, became less original, less novel, less interesting, and soon expired for want of public support, which it gradually ceased to deserve and to obtain. Instances of this precise nature have been numerous: indolence, too, as well as the three above-mentioned causes of avarice, envy, and ignorance, has had no small share of influence in terminating the existence of works of literature; but, above all, they have owed their failure to a want of novelty, so necessary among a people who have but little taste for reading, and still less inclination to pay for it. This defect will not operate against the present work, though suspended for several

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months, it has been again resumed, and if not impeded by the present war, will in all probability eventually succeed.

We have now before us the three first numbers of the Universal Library. Their contents are very multifarious; perhaps not upon the whole of the most novel or the most instructive nature; still we shall present a short analysis of them, which will at least serve to convey amusement, if not information, to our more desultory readers, and will at the same time give a tolerably correct idea of the state of literature in a country which has long been the ally of Great Britain.

The preface, like many other prefaces which it is our daily lot to peruse, makes mighty promises. It undertakes 'to give an exact account of all the new discoveries in the sciences and arts, as well as important selections from our stock of knowledge in the principal branches of philosophy, ethics, and general literature: selections (says the author) which may furnish any person with prompt and easy means of acquiring information on whatever can essentially interest mankind in the intercourse of social life.'

Notwithstanding these sounding professions, there is little in this work which may not be classed under the heads of polite or miscellaneous literature. Had the editor possessed a faculty, which we are sorry to say, is imparted to few authors, that of condensing his materials; had he given shorter but more numerous articles, though they might have been less perfect, they would have been more likely to excite the curiosity and gratify the literary taste of his countrymen, who possess a very considerable degree of the former, and but a very trifling portion of the latter.

Our author commences his career by treating on the important subject of politics. But so numerous and so varied are the opinions that may be introduced, in reflections on the vast field for speculation to which this subject gives rise, that it is by no means an easy task to give a general and concise idea of them. He divides policy into two kinds, that of sovereigns and that of individuals: the object of the former being national, that of the latter, particular prosperity, so far as it may be compatible with the harmony of society, or the application of morality and prudence to human life. His moral reflections are in general more pointed, and of a much better stamp than his political observations, which in general savour too much of the modern French school to be either useful or profound. The following are favourable specimens:

'Such is the misfortune of humanity, (says he) that we meet with writers either so perverse, or so deficient in reason and good sense, as to consider politics as a science of artifice, dissimulation, and

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deception. Baleful blindness! Who could imagine that human extravagance should carry its delirium to such a pitch, as to arrange the vices upon certain logical principles, and classify them in the order of the sciences!'

Again,

'The men who govern republics, after occupying offices of importance for some time, return to their original situations, and are confounded with the other citizens; a circumstance which naturally inclines them to promote their private interest. They must have a disposition next to angelic, not to seek the aggrandisement of their own fortune, not to promote their own relations, and finally, those from whom they may afterwards expect the same consideration. Injustice and usurpation are necessarily and invariably the effect of the influence which is possessed by the administrators of public business. As to despotism, it ought not to be looked upon as a government, but rather as an abuse of government; it is manifestly an error in the nature of authority, and an abuse in the exercise of it; it deserves to be looked upon, not as a form of government, but as a perfect anarchy.'

The author censures Beccaria, Pastoret, and others, who have written against the use of capital punishments, and cites, as proofs of their utility, the experience of Tuscany, of the Austrian states, under Joseph II. and of France; in all of which countries attempts were made to abolish them, not from motives of humanity, as superficial thinkers are apt to imagine, but from superstition and natural vanity, the result of which motives could not be doubtful. Their abolition was not the effect of reason or religion, neither was their re-adoption that of wisdom or of solid judgment. It is true, that clemency ought to be the distinguishing characteristic of monarchs. But in exercising the god-like quality of mercy, let not princes lose sight of the not less noble quality of justice. 'The dominion of God himself,' says an elegant English author, 'is, if we may be allowed the expression, a limited monarchy; limited by the bounds which infinite mercy imposes upon infinite justice.' The Emperor Maurice* formed a determination never to shed the blood of his subjects. Anastasius† suffered crimes to go unpunished. Isaac Angelus bound himself by an oath that during his reign no one should suffer death. These Greek emperors had forgotten that they were not girded with the sword in vain. It has been reserved, however, for the sons of Englishmen to carry this practical humanity into effect, in the state

* Evagr. Hist.
† Fragment of Suidas, in Constant. Porphyrog.

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of Pennsylvania, where it is ascertained that the cessation of capital punishments has contributed to preserve the existence of capital offences. And may it not be hoped that at some future period, in days more tranquil than the present, the mother country may in this, as in most other important cases, give to Europe a bright example of improvement in her penal laws, and evince in its fullest extent that humanity and wisdom which are so congenial with the British constitution?

The opinions of Pastoret on the above subject amount to nothing more than what has been the constitution of every English court of justice from time immemorial: namely, witnesses, a judge, and jurors totally independent of the executors of the law, all of whose decisions are to be examined and approved by the sovereign.

The subject of the penal laws gives rise to the following reflections on the part of our author.

'The penal laws ought to make us remember the prisons, those monuments of horror which the wickedness of men has rendered necessary. Notwithstanding the great progress of philosophy in Europe, this important concern has been abandoned to men, rude, and, from long habit, callous to the misfortunes of humanity. The policy of prisons is every where held in total contempt; but what ought more to afflict the feeling mind, is the shameful negligence of some magistrates, who often leave innocence confounded with guilt, to weep in a dungeon, while they themselves consume in idle pleasures the time which they ought to employ in the discharge of their duty, in the investigation of truth. Imprisonment itself is a punishment of such a nature as ought to determine the magistrate to render it as short as possible, at least in the cases of those prisoners who are not absolutely convicted of the crimes of which they are accused. There is a vulgar saying, that laws are not written in blood; importing that their rigour ought to be moderated; a puerile and trivial maxim, worthy only of superficial minds, that judge of things from first appearances.'

Humanity will have reason to rejoice, if these and similar reflections shall in any degree tend to ameliorate the wretched state of the Portugueze prisons, at the bare recollection of which we shudder. Inconceivable is the filth, disease, vice, and every kind of abomination that pervades what are justly denominated by our author, 'those monuments of horror.' These schools of iniquity are often more crowded than an English Guineaman with slaves. It is with pleasure however that we are enabled by experience to add that, during the years 1803 and 1804, a very sensible improvement took place in Portugal, not less in the

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policy of prisons, than in the administration of public justice.

The author proceeds to observe that the laws of education are the first that we receive, and as they prepare us to be citizens, every private family ought to be governed upon the plan of one grand family that comprehends them all. The 'goodness of education,' says he, 'supposes the purity of manners, because customs and manners influence public order and social happiness, and constitute the most solid basis of the security of empires. Without a good system of manners no people can be happy; as the strength of a state consists more in the virtues of its subjects, than in its riches, and more in the employment of these riches, than in their abundance.'

This unmeaning jargon about virtue and family government is in the true style of the French school, and sufficiently indicative of ambition, and hypocrisy, ever declaiming on the beauty of virtue, and the necessity of national manners. Strange mixture of truth and falsehood! the natural effusions of a confined imagination, inflamed by types, figures, and phrases which it does not or will not understand. It is not this kind of philosophy that is to raise an indolent and corrupt nation into an elevated scale of moral existence; experience teaches us, on the contrary, that it is commonly the prelude to an age of the grossest sensuality and debauchery. Perhaps no science has so much occupied the attention of writers of all ages and nations as that of politics; and there is unquestionably none which has been hitherto so little understood. All the modern speculations on this most difficult and important subject have been founded on the principles of machinery, and are of no further use to society than as they may tend to check the ignorant presumption of future innovators, by shewing the magnitude and difficulty of the science. It is a melancholy specimen of the superficial spirit of the present age, that the crude, romantic effusions of a novelist, should for a moment have been considered as comprehending the profound science of the legislator and the politician. A consummate knowledge of human nature, of every passion and emotion of the human mind, is an indispensable requisite in the formation of a statesman, and this is to be drawn from other sources than the heroes of romance.

The second article, on poetry, will detain us a very short time. Although the author has availed himself of the best French sources, his account is yet highly superficial and insufficient. Those readers who are desirous of more correct

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and ample information on this subject, must have recourse to Dr. Brown's Dissertation on the Origin of Poetry and Music, a work much more philosophical, though published long prior to Batteux's, than any to which our neighbours on the other side of the water, who boast so highly of their *belles-lettres*, can lay claim. It is not a few desultory observations like the present, on the poetry of Greece, that will suffice for a history of the rise and progress of this interesting art.

The reflections on the progress and actual state of medicine, which follow, are very sensible and judicious; it is asserted that the advances in this science have been more considerable during the last thirty years, than they were between the days of Hippocrates and Boerhaave. The principal part of these discoveries are justly ascribed to the labours of English physicians, with whose writings the author seems to be well acquainted. The unparalleled success of vaccination, and its evident utility to society, are pourtrayed with a fidelity and eloquence worthy of such a subject; and the writer's philanthropy and candid approbation of the discovery, are honourable and praise-worthy. Nor has he neglected the practical use of galvanism, of Smith's and Cruikshank's method of purifying the air, of digitalis in cases of phthisis, and of muriate of lime in scrofulous diseases.

The next discussion is on friendship. This noble subject has called forth numerous reflections, on the greatest part of which we can bestow no high degree of praise. 'The man who is devoid of probity,' says the author, 'can never be a good friend. When this essential quality is wanting, he can neither enjoy estimation nor confidence, as his actions and sentiments will have no other basis than interest, no other principle than falsehood. Friendship is in that case but a stratagem, with which men mutually deceive each other, to pursue their own private ends. The most sagacious is in this case the most reprehensible.' Such sentiments as these may please the fancy, but they will do little towards improving or propagating the principles of friendship of which they are designed to form an eulogy. It has of late been the fashion with *sentimental* moralists to celebrate the particular virtues of humanity, friendship, &c. as the praises of liberty and equality have been sounded by modern politicians; as if the former could not only exist, but attain perfection in corrupt and uncultivated minds, and the latter in an ignorant, unprincipled, and degenerate people. Such notions, however, are now nearly exploded, and their absurdity too generally acknowledged to require our animadversion. Some of the reflections on this subject, nevertheless, though

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not very original, are such as can never be too frequently called to recollection.

The second number of the Universal Library contains Barthelemy's romance of Charité and Polydore; Universal History of Women; Essays on War, on Gratitude, and on the Poets; and the History of Zenobia, Queen of Palmyra. In his History of Women, it were to be wished that our editor had been somewhat more general and diffuse. He has confined himself solely to the Bible, and his history consists merely of detached notices of females, extracted from the sacred volume. The article of war, as usual, is made up of reflections, historical and political, on warriors and warlike nations. Many observations occur, which are totally incompatible with the principles of the Portuguese government, and still more so, with those of the Romish church. The writer does not indulge in moral reflections on the horrors of war, but merely, considering it in a scientific and political point of view, recommends the study of the principles of the art, not only as laudable, but necessary to the happiness of society. This is a point which we shall not at present attempt to confute or to approve. There are who will be disposed to adopt the sentiments of the Italian legislator Filangieri, 'that the perfection of an art the most deplorable to humanity, demonstrates a vice or error in the universal system of governments.' According to Montesquieu, offensive force is regulated by the law of nations, which is the political law of each country, considered in its relation to every other.

'The life of governments (says he) is like that of man. The latter has a right to kill in case of natural defence; the former have a right to wage war for their own preservation. In the case of natural defence, I have a right to kill, because my life is, in respect to me, what the life of my antagonist is to him. In the same manner a state wages war, because its preservation is like that of any other being. With individuals the right of natural defence does not imply a necessity of attacking. Instead of attacking they need only have recourse to proper tribunals. They cannot therefore exercise this right of defence but in sudden cases, when immediate death would be the consequence of waiting for the assistance of the law. But with states the right of natural defence carries along with it sometimes the necessity of attacking; as for instance, when one nation sees that a continuance of peace will enable another to destroy her, and that to attack that nation instantly is the only way to prevent her own destruction. From thence it follows, that petty states have oftener a right to declare war than great ones, because they are oftener in a case of being afraid of their own destruction. The right

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therefore of war is derived from necessity and strict justice.—If those who direct the conscience or councils of princes do not abide by this maxim, the consequence is dreadful: when they proceed on arbitrary principles of glory, conveniency, and utility, torrents of blood must overspread the earth. But above all, let them not plead such an idle pretext as the glory of the prince; his glory is nothing but pride; it is a passion, and not a legitimate right. It is true, the fame of his power might increase the strength of his government, but it might be actually increased by the reputation of his justice.'

The mind turns with pleasure from the contemplation of the destructive science of 'war,' to the more natural and pleasing subject of 'gratitude.' Gratitude, as here defined, is an act of benevolence and acknowledgment to those who benefit us, and excite us to thankfulness by all the means in their power, so far as not to offend against the public good. Defining gratitude in fewer words, it is perhaps merely necessary to say, that it is the sentiment of a benefit received.—This benefit ought to bind us strongly to our benefactor, and to inspire us with the desire of giving him evident proofs of our thankfulness. We here find a detailed account of the gratitude of a negro in St. Domingo, to a Frenchman, his master; this is nothing uncommon: but had the author recorded the gratitude of a Frenchman, that, we believe, would have been indeed a novelty, of which few have written, and still fewer seen. The Spaniards have a singular proverb; *Los Franceses tienen todas las emociones del corazon humano; menos el agradecimiento.* 'The French possess every emotion of the human heart, except gratitude.' But as every virtue has its corresponding vice, and as revenge usually exercises the most domineering influence in feeling minds, those minds, which boast their susceptibility of the emotions of gratitude, so, if we deny the French the possession of the latter quality, we must in justice allow that no people are less addicted to the former.

The article on 'Poets,' justly attempts to rescue that noble character from the hands of rhymers and *pause-grinders*, and to bestow it on those who are truly inspired by 'the heavenly muse.' It is a lamentable prostitution, to give the name of poet to all who fabricate verses; nor can this title with propriety be bestowed upon those who say ordinary things in metre, any more than common conversation can be dignified with the name of oratory. How strange is that taste, which supposes that the most trivial ideas, which are in every person's mouth, acquire grace, dignity, and value, from being expressed in a certain number of syllables,

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burthened with epithets, and fettered with rhyme! The language of the muses is unlike all other languages, because it requires lofty sentiments and ideas not common. The genius of a poet manifests itself, not in the art of ornamenting a discourse with flowing and harmonious versification; not in arranging words and syllables according to certain laws; this is the lowest department of his art; but in deviating widely from the style of common discourse, in producing strong impressions on the mind, in at once informing the understanding and affecting the heart. Let him alone vindicate to himself the name of poet, who abounds in sublime ideas, in ingenious inventions, who knows to describe with elevation and to paint with eloquence, all the objects which rise upon his fancy. The powers of his mind should unite versatility with strength: his transitions from one subject to another should be rapid, but not incoherent; he should possess judgment to lay hold of trivial circumstances, and genius to endow them with interest; he should enjoy an equal facility in discussing matters of high import, and fixing his reader's attention on minutiæ. Can he describe the shock of battle with dignity, and develop with clearness the hidden recesses of the human mind? Can he paint a flower with elegance? Can he with equal happiness delineate the fascinations of a beauteous form, or investigate the attributes of the Almighty? Can it be said of him,

> The poet's eye
> Doth glance from Heav'n to earth, from earth to Heav'n,
> And as imagination bodies forth
> The forms of things unknown, the poet's pen
> Turns them to shape, and gives to airy nothing
> A local habitation and a name.

Much is said of the advantages which may arise from the effusions of the muse, in a national, political, civil, religious, and moral point of view. But here the author seems to have caught a portion of the flame which he describes; he seems to have been acted upon by the electric influence of poetry, and to have given the reins to his fancy, instead of exercising his sober judgment. The cold blooded philosopher will hardly allow the tuneful goddess to be left in possession of such momentous influence; if he allows her to have her share in facilitating the progress of civilization, he will not estimate very highly her importance in promoting moral and social happiness.

He concludes with a long extract from Lord Shaftesbury on the duty and character of a true poet; and recommends it to men of acknowledged good taste and judgment, to devote some part of their attention to the friendly correction of

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the more eccentric observations of the older and superior poets of their own country. This idea, as far as we recollect, is new, and, we think it not undeserving of attention; it seems to us that in all countries much labour might be thus employed with great effect; and that such a task might be productive of high utility, both to those who should undertake it, and to literature.

We proceed to examine briefly some of the five articles contained in the third number of this work. The first, on Tragedy, contains a number of remarks on the origin of that species of writing, which are common-place, and frequently proceed upon an error; we shall therefore pass them over unnoticed. 'The principle of tragedy,' says our author, 'consists in exciting strong emotions, and these emotions are rendered pleasing by reflecting on our own tranquillity.' He is of opinion, and perhaps he is right, that personal security, *tuti sine parte periculi*, is the condition, without which a tragic spectacle could not please. But this, he observes, is not the sole gratification; we must add thereto that which arises from our natural inclination to exercise all our faculties both of body and mind, and to feel ourselves living, intelligent, active, and sensible. It is this tempered exercise of natural sensibility, which excites in children a desire to read and hear of marvellous stories; which impels the vulgar to run in crowds to see the execution of criminals; it is this which begets in some nations a fondness for the combats of wild beasts, of gladiators, and other horrid spectacles; it is this which leads people the most docile, of the greatest delicacy, and greatest sensibility, to whatever strongly excites the passions; in a word, it is this which constitutes the sentimental charm of poetry. But few sentiments are sufficiently interesting to give spirit to a long poem. Joy or voluptuousness may enliven a song; tenderness an idyl or an elegy; a satire may be animated by indignation, and an ode by enthusiasm; admiration, at intervals, may suffice for the epic, and even in tragedy, may strongly interest; but the grand effect must be produced by terror and pity. The soul of tragedy consists, 1st, in placing before our eyes our fellow-creatures in danger or distress; 2nd, in representing them in danger which alarms us, and in distress which excites our compassion; and 3d, in giving to this imitation a semblance of truth, productive of an illusion which, as it were, overwhelms our faculties.

The ancient tragedians are here censured for representing every occurrence as happening by blind fate, and Corneille is complimented, among other things, for having introduced

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the modern system of moving the heart without exposing scenes of horror to the view of the audience. As to Corneille's general merit, we are not disposed to estimate it so highly as the world in general; and think a great portion of his reputation undeserved. His plagiarism is offensive. His best piece, for instance, 'the Cid,' is entirely stolen from the old Spanish play, entitled 'Vida y Muerte de El Cid, y noble Martin Peláez.'

The modern, or, as the author calls it, the French system, of tragedy, is divided and subdivided into three other systems, indeed into all the passions, according to the true style of the modern system-makers of that country. He grants, however, that the ancient tragedy is more pathetic, and more easy to manage, consequently better adapted for scenic representation.

We shall not comment upon the 'continuation of the romance of Charité and Polydore,' nor upon the history of Robespierre, nor that of Charlotte Corday, which constitute three out of the five articles of the present number. The fifth is upon the subject of Vaccination, which is introduced by a brief history of the origin and progress of inoculation in Europe, from the period of its introduction by Lady Mary Wortley Montague. The conduct of the French physicians and Parliament, when this salutary practice first began to gain ground, was most extraordinary. They unanimously denounced inoculation as a criminal, murderous, and magical practice; and the inoculators, as corruptors and impostors. The history of the discovery of the cow-pox, the labours of the physicians occupied in the practice of vaccination, description of the disease, method of vaccinating, and preserving the pus, are given with much judgment, fidelity, and even elegance; nor can they fail to add to the high estimation which is generally entertained on the Continent for the character of English physicians.

The succeeding numbers of this work will be noticed in our next appendix.

ART. VII.—*Berättelse om Svenska kongliga Mynt-Cabinett, med beskrifning öfver de i detsamma befintliga Guld-Mynt, samt atskilliga af de öfriga Sällsyntare Penningar. Von J. Hallenberg.*

An Account of the Royal Swedish Cabinet of Coins, with a Description of the Gold and several other Coins contained in it. Stockholm. 1805.

THIS writer is well known to the literary world by his General History, his History of King Gustavus Adolphus, his

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Commentary on the Revelation of St. John, his Treatises on the Resurrection, his Monumenta Æneæ, and other works in which he has given sufficient proofs of his talents as a scholar, and his knowledge in numismatics. In the year 1803, he was appointed, immediately after the death of Tiklemen, secretary of the Royal Academy and keeper of the cabinet of medals, and with these places was permitted to retain his former one of royal historian. The cabinet he found in the utmost disorder, and to rectify it, it was necessary to make a new catalogue; and both permission and assistance being granted to him, he began the laborious work on the 10th of August 1803, and brought it to completion on the 10th of March 1804. This is not merely a dry catalogue; for it contains much information and many references to the best writers on the same subject, such as Morell, Banduri, Eckhel, &c. The cabinet is richer than it is generally imagined to be. Here we find the Æmilia mentioned in Morell's Thesaurus, t. 2; a coin of Tiberius; of Domitilla Augusta; of Faustina, the wife of Aurelius; of Flavia Max. Fausta, on which a female figure is seen with two children at the breast, and the inscription 'Spes Reipublicæ,' and under neath B.S.I.S, which Eckhel reads A.S.I.S., and D.S.I.S.; two coins of Pertinax; one of Æmilian, similar to that in Vienna; a copper coin of Mariana, with a peacock spreading its tail, and the inscription 'Consecratio,' under a Romulus, under which Eckhel reads 'mosts' or 'mostr', but our author 'nostr'; a Vetranius, not to be found at Vienna; a Magnia Urbica; a Vitellius; a Plotina, and Manlia Scantilla, in copper; one of Agrippa and his two sons Caius and Lucius, which Vaillant and Haverkamp suppose to have been struck in a Roman colony, and our author fixes on Akuleia (Aquileia); an Helv. Pertinax in gold, somewhat different from that in Vienna. Postumus Aug. with an image of Hercules, and the inscription 'Hercul. Deusonioensi. A.D.N. Theodosius. P.F. Aug. no where else to be found. A rare small Nummus Quinarius Theodosii, with the inscription 'Victoria Augustorum.' On a Libius Severus, where medallists in general have found a dragon's head trodden under foot by Severus, our author discovers the head of an elephant with its trunk, an emblem of Africa, where Marcellinus, in the year 464, gained a victory over the Vandals. Two of Tiberius Constantinus, of which one is esteemed by Banduri, to be 'rarissimum, imo singularem.' An Otho in copper, for which 150 ducats were paid, having on one side the head of Otho, and on the other a temple, with six arrows, and the letters K.A.Z. A Lysimachus, not, as Eck-

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hel describes it, with a trident, but with a 'telum alatum.' Many rare modern coins and medals are also in this collection, and much may be expected from the author's love of the science, and the opportunities he now has of gratifying to the utmost his curiosity. We hope, however, that this new employment will not withdraw him from his history of Gustavus Adolphus, whose completion is anxiously desired by the public.

ART. VIII.—*Memoirs of Marmontel. (Continued from p. 502 of our last Appendix.)*

THE language of censure is offensive to many delicate and fastidious readers; and we fear that those, who, either from admiration of every thing foreign, or from affectation of liberality, can only relish the language of adulation, will not be highly gratified with our impartial analysis of the memoirs of this tear-shedding author. To such however we can offer no apology; and it is some consolation to us to know, that, in the discharge of a sacred public duty, our former exposition of the principles of this work has not been in vain; and from the facts there adduced, we trust that no head of a family, no person entrusted with the education of youth, will suffer the scandalous memoirs of the author of the 'enchanting' Moral Tales, to be presented to youthful minds. But what shall we think of an old man on the brink of eternity, who could deliberately and gravely write a work that no modest women can read without blushing or without disgust, a narrative of a life of fifty years' debauchery, for the entertainment of his wife and sons? This is an instance of hoary depravity that we rejoice to think is not likely to be imitated in this country.

In this narrative we cheerfully omit the hacknied dispute of Hume and Rousseau, the author's vanity at the success of *Belisarius*, his gasconading victory over the doctors of the Sorbonne, now no more; his empassioned and subtle recital of the impotent intrigue of Louis XV. with Madame de Seran; and his journey to Aix la Chapelle. An instance there occurs that strongly indicates how little real feeling or genuine sensibility those sentimental authors possess; and Marmontel dismisses a mutual affection that existed between Mme Gaulard and him, by telling us that they promised eternal friendship to each other, after she had consented, during his absence, to marry her cousin, and before that a dispensation could arrive from Rome. Our author, de-

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'spising these sentiments of friendship, forgets that tribute to the memory of this friend, which he has so elaborately paid to every abandoned, royal, or noble mistress, that disgraced civil society in her day. He informs us indeed that he was occupied with the reconciliation of M. and Madame de Marigny; with the great success of his operas; with the attention of Gustavus III. at Paris, who desired the MS. of his *Incas*; and with being appointed historiographer of France at the death of Duclos. Still however he did not relinquish the company of women, for whom he avows that 'he had not that veneration which is reserved but for virtue; but that they inspired him with a sentiment of benevolence, that attached *him* but little less, and that flattered *them* more: and that he regretted to see faded beauty becoming sorrowful before the mirror, on no longer finding its former charms.' We must confess that we have more than once yawned over such ridiculous stories of female *liaisons*, these insipid eulogies of women execrable for their vices, and contemptible for their penury of intellect: the author has indeed generously assigned to them all *beaucoup d'esprit*; but it is the *esprit* of lasciviousness, the most depraved that can animate the human frame. Nor have we been more entertained with the hint of the late unfortunate queen's complaisance for the author. His imputed conduct in the war of the French and Italian music is too decisive to be true: he never dared to resist any high authority that was opposed to him, however unjust, and his fortune was made by tamely yielding to the baseness of every favourite.

After the death of his sister and her children, the sentiments of our author experience a considerable change, when he begins to perceive his friendless condition, and contemplates the dangers of marriage, or the melancholy solitude of celibacy and forsaken old age. 'I dreaded in marriage (says he) the domestic vexations which it would have been impossible for me to endure without dying, and of which I had seen a thousand examples: but a misfortune still more frightful was that of dragging out a tedious and feeble old age, scorned and neglected by the world, or of remaining alone, abandoned to the mercy of servants, to their harsh insolence and servile domination.' These were his reflections when the sister and niece of his old friend, the Abbé Morrellet, arrived from Lyons. The Abbé Maury immediately predicted the marriage, and recommended it to him as highly suitable, although Marmontel was then fifty, and Mlle. de Montigny but eighteen. After this advice matters were shortly arranged, and the wedding-dinner was ho-

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noured by the company of d'Alembert, Chastellux, Thomas, Saint-Lambert, the two brothers Morellet, &c. and the evening concluded by an Italian concert, at which the Swedish and Neapolitan ambassadors and the Marshal de Beauveau were present.

From this period we may date the social existence of Marmontel, notwithstanding his unlimitted intercourse with women; for all his preceding time was but 'vanity and vexation of spirit,' unworthy of a rational being. We too can much better relish even the childish prattlings of parental affection, than tedious narrations of shameless intrigues. Shortly after his marriage, he accidently met Madame Necker at a ball, where she expressed her satisfaction at becoming acquainted with the author of the 'Contes Moraux.' The sketch of this lady is drawn with a pencil unusual to our author, and it is easy to perceive, that he is attempting to delineate a character foreign to his conceptions.

'A stranger to the customs of Paris, Madame Necker had none of the adscititious graces of a young French woman. Neither in her manner nor her language was there the air or style of a woman bred in the school of the world. Without taste in her attire, ease in her deportment, or attraction in her politeness, her wit, like her countenance, was too regularly adjusted to be graceful. But a charm more worthy of her, was that of decency, candour, and goodness. A virtuous education and the studies of solitude had given her all those advantages that arise from the joint influence of a cultivated mind and a good education. Her understanding was excellent; but her thoughts were often confused and vague. Instead of unfolding her ideas, meditation seemed to obscure them; by exaggerating she thought to enlarge them; to explain them, she lost herself in abstraction or hyperboles. She appeared not to see certain objects but through a mist that magnified them before her eyes; and then her expressions swelled to such a degree that her emphasis would have excited laughter, had not the extent of her talents been known. Taste was with her not so much a sentiment as the result of opinions collected and transcribed on the tablet of her memory; and without citing the instances, she easily discovered after whom and by whom her judgment was formed. In the art of writing she valued nothing but elevation, majesty, and pomp*; and the authority of Thomas or that of Buffon, was to her to an article of faith. She made rectitude and justice the rule of her conduct; and even the amusements in which she wished to indulge,

* Perhaps she imbibed this taste from our historian Gibbon, during the time he paid his addresses to her at Lausanne? Rev.

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had each its reason and its method:---all her cares were for her husband!'

This, from such a writer, is praise much higher than even the author himself was aware of, and tends considerably to prove the truth of what her daughter has recently advanced in her memoirs of her father, M. Necker. In fact, Madame Necker's moral rectitude, her religion, her exalted taste, and her conjugal affection were of a nature far too elevated to be understood, much less described, by a man habituated only to the taste and manners of courtezans. He has indeed given us a specimen of her correctness of taste, that he could never comprehend, and condemns her for rejecting, as unworthy of a dignified style, the following phrases: *faire l'amour, aller voir ses amours, prenez votre parti,* &c. &c. Marmontel's admission of such expressions, because they may have crept into use with some good authors, is a proof of what we have before observed, that his own style is often marked by disgraceful vulgarities and imbecilities that characterize a corrupt and feeble mind; a mind unacquainted with science, that never could have attained to be member of the Academy, perpetual secretary, and historiographer of France, without the more powerful assistance of court and female intrigues. To these indeed, and to his unbounded flattery of learned men, he owes both his fame and fortune.

Necker is described, we believe, with truth; as 'knowing nothing of the world, very little even of books, superficially and vaguely informed of what did not concern his business, and consequently reserved that he might not expose himself. His daughter (now the Baroness de Stael,) '*est quelquefois une amiable etourdie.*' The austere protestant virtues of Necker were too opposite to the laxity of Marmontel ever to permit a mutual sentiment of friendship. This circumstance, together with Madame M.'s aversion to the fortunate successor of her friend Turgot, has contributed to make the author discover his weakness and nationality in attempting to depreciate the talents of the Neckers, because they were Swiss and not French. It must be confessed indeed that Necker is often incomprehensibly obscure, and that his love of popular applause no less than his inflexible notions of impracticable justice and humanity, might tend in some degree to accelerate the ruin of the French government.

After the birth of their second child M. and Madame Marmontel retired to take the country air at St. Brice, near Montmorenci, a place which Rousseau has rendered famous.

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As they took their solitary walks together among the groves of chestnuts, 'It is here (said M. to his wife) that Rousseau meditated the romance of *Héloïse*, into which he has infused so much art and eloquence, to impart to vice the colouring and complexion of virtue.' This just observation introduces a long discourse on the respective merits of Rousseau and Voltaire, in which Madame M. in common with most women, was inclined to give the preference to Rousseau, which opinion, from a feeling more honourable to the gratitude than to the candour of our author, was violently combated in favour of his early patron and friend, Voltaire. The vices of Rousseau are painted with a spirit that is unusual in this work; and although nationality and personal envy are evident in the sentiments of Marmontel, yet his character of this most dangerous and most insinuating of all modern writers is strikingly just, and well worthy the attention of those who still admire the insidious eloquence of the pages of *Heloise*. Lewdness, vanity, ill-nature, revenge, and ingratitude, are the leading traits of Rousseau's character; jealousy of his literary reputation, is that of Voltaire: 'the same thirst of praise and of fame has been the torment of both their lives.' Marmontel's censure of the crimes of St. Preux and Julie, would indeed appear somewhat ungraceful, did he not ingenuously confess that his morality springs from his present condition, and that he has acquired juster notions since he has been a father. Independently however of the partiality of M. M. we have other and more solid reasons for considering the writings of Voltaire much less injurious to society than those of Rousseau. The former addresses the judgment, the latter the feelings; the impression of the one is momentary, that of the other more permanent. The judgment may be governed by reason, but a corrupted heart will mislead the judgment and overpower reason. Hence the *Pucelle* is less dangerous than *Heloise:* the latter begets emotions in the heart that are insensibly converted into durable habits; the former only disseminates opinions which fluctuate with the fashions of the day. The *Pucelle* is disgusting, and except in France, is debarred from civil society: *Heloise* is a fascinating production, and forms part of the furniture of almost every lady's bed chamber. Voltaire's blasphemies against religion can injure none but their author; but Rousseau's unchristian impurity may ruin millions: the effusions of the former are frank and superficial; those of the latter more close, deep, and concealed; the genius of the one aspires only to a witticism or a ludicrous incident; that of the other, to overturn the morals and principles of

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society. In short, these two dazzling but superficial writers have divided the French people into two sects, the followers of Voltaire and those of Rousseau; the first are devoted to the acquisition of knowledge and improvement in the arts and sciences, which are held in contempt by the second, who study only the language, who give themselves up to music, sensuality, and what, of sentiment, in defiance of reason, is by them styled pleasure. Madame Marmontel is a follower of Rousseau, and hence these infamous memoirs, which no doubt flatter her vanity at being the relict of a man who boasts of his gallantries, magnified, perhaps multiplied, by his feeble imagination, even with princesses!! This is the natural effect of the principles of the citizen of Geneva.

Some academical intrigues for the election of members, the death and eulogy of Thomas, and other trifling domestic affairs fill up these pages. Leaving then the author's memoirs of himself to the oblivion that awaits them, we turn to the very imperfect sketches of political transactions, in which the historiographer of France, like some of our own country, does not often astonish us with the extent of his learning and depth of his knowledge. His delineations of events seldom approach to a meagre outline, and even that incorrect; and his colouring, though sparingly used, is faded, tasteless, and confused. He presents us with a brief view of the ministerial arrangements for ten years preceding the revolution, in which it appears that personal antipathy was carried to a deplorable length among those place-hunting ministers, who seem to have been destitute of every sentiment of patriotism and honor in their greedy desire of salaries. The baleful effects of covetousness and personal enmity between statesmen are not unworthy the attention of British legislators. Necker and Lamoignon Malesherbes appear to have been the only two honest men: but their measures were counteracted by intrigue and perfidious opposition, until the weak and vain De Brienne was made minister of finance in 1787.—The character of De Brienne is given in the same style as is usual with most of the French painters, that is, by shades rather rapid, than lively or distinct, and without one line whence our judgment can trace the origin of virtue or vice. This happy management of shades indeed may best suit the delineation of their national character, as they have hitherto but imperfectly conceived, still less exemplified, the right line which constitutes moral rectitude. The portrait of Brienne is sufficiently charged with dark shades, many of which we know from other information to be but too faithful; but they are so blended, confused, and inharmonious

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(as a master of the art would say,) that the likeness is almost obliterated. Like Calonne, he is allowed to have had 'that light and lively wit that imposes on the multitude. Naturally subtle, acute, and penetrating, he neither wished nor knew to conceal his intention of being so, and rendered himself at once odious by his despotism, and contemptible for his instability.' This character, however, has no pretensions either to impartiality or fidelity, as the account of his private conduct in exiling and recalling the parliament, and all his other acts, which evince a total absence of acuteness and penetration, are taken from the keeper of the seals, Lamoignon, whom he disgraced, and who consequently became his most determined enemy. The author, therefore, recites facts (real or supposed,) which shew either the impropriety of his epithets of acuteness, applied to Brienne, or his own incapacity to be an historian. Brienne indeed mistakingly served the views of the republicans, by insisting on the supreme and sovereign power of the monarch, and by exhibiting royalty in its most imperious and disgusting attitude. Lamoignon, besides opposing Brienne, became also extremely unpopular by destroying the power of the court of inquests, a counsellor of which, D'Eprimenil, had the audacity to address the king, when seated in the parliament of Paris, and require him to convoke the states-general early in the ensuing year. Indeed the ministers of his christian majesty were envious of each other, and jealous only of their places, to preserve which they directed all their measures, indifferent to the fate of the nation; and the weak but well-meaning monarch followed implicitly the instruction given him by every minister of the day, without possessing judgment to perceive their selfish and personal views, or discrimination to modify or unite their incoherent plans. Brienne, opposed, despised, and pressed for want of money, was obliged to acknowledge his incapacity, and resign his place to Necker in August, 1788, after disburthening the treasury of 20,000 livres (833*l.* 6*s.* 8*d.* sterling.) During this time the province of Dauphiny had raised the standard of liberty, and Brittany had sent fifty-four deputies to denounce to the king the iniquities of the *Lit de Justice*. The return of Necker re-established the finances, and an *arret* of the council, after a few weeks, obliterated the disgrace of a bankruptcy. Brienne sunk into contempt, but Lamoignon, 'in whom the king lost a good minister, and the state a good citizen, as being his accomplice, incurred the public hatred, and died in exile of a broken heart in May, 1789.'

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'The author recounts among the causes of the revolution the example of America, the vicinity of England, its liberty and personal security, the debates in our parliament, the progress of the English language* in France, and the effect of English works on the literary men of Paris, and the other principal towns. These considerations joined with the evident imbecility of the king, and the unlimited licentiousness of every class in the community, which M. M. is too liberal to consider even a political, much less a moral evil, rendered the salutary efforts of Necker abortive; and what our author very delicately calls Necker's 'gratitude to the people,' that is, his vanity in consequence of being recalled by them from exile, and of some momentary effusions of popular applause, blinded him to the intrigues and plans of a seditious and bloodthirsty faction, supported by Orleans and Mirabeau. It is a feeble apology for Necker's assembling the states-general, without knowing the private sentiments of the principal leaders, 'that he had witnessed the fate of the cabinet of Maurepas;' and it is no less a poor excuse for the crimes of the nation, to say, 'that some men of the nature of tigers had premeditated the revolution; but that the French nation, that the common people, had consented to this barbarous, impious, and sacrilegious plot, is what nobody will dare to support. The number and very existence of such monsters are alone sufficient to cover a nation with infamy to the latest posterity; and there is perhaps no other country in Europe, where similar atrocities would be so deliberately perpetrated, or even thought of without horror, unless every sentiment of christianity had been for centuries completely eradicated. The following anecdote of the electoral assembly will shew the wisdom of these societies, if they may be so called, long before the days of Robespierre.

'Speaking of the surrounding wall and gates of Paris, that were denounced as an inclosure fit for wild beasts rather than for men, "I have seen, (said one of the orators) yes, citizens, I have seen at the gate of St. Victor, on one of the pillars, in sculpture, will you believe it? I have seen the enormous head of a lion, his mouth gaping and vomiting chains, with which he threatens the passengers. Is it possible to imagine a more frightful emblem of despotism and slavery?" The orator himself imitated the roaring of a lion. The whole audience was moved; and I, who so often passed through

* It is worthy of inquiry, if some of these might not be rendered subservient to the overthrow of the present tyranny, especially by extending English literature and facilitating the acquisition of the English language on the continent.

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the gate of St. Victor, was astonished that this horrible image had not struck me.'

Marmontel's dialogue with Chamfort, in which the latter unfolded the whole plan of the revolution, we consider as one of those prophecies not less frequent in France than in other countries, where the author promulgates his predictions several years after the events have happened; nor does the conjecture that Chamfort terminated his existence by suicide appear more doubtful. It is extremely probable, however, that avarice, not only in the case of Chamfort, who wanted a pension of 20,000 livres, (833l. 6s. 8d. sterling) but with all the more violent revolutionists, was a more powerful stimulus, even than ambition. We can readily believe too that the domineering loquacity of the lawyers, and the hatred of the inferior clergy towards the bishops, might facilitate the propagation of revolutionary doctrines; and a large number of the nobles too might be seduced by the spirit of liberty and independence, or by ambitious views, to incline to the party of the people, where we are told, they 'expected to be *honored*, (strange idea!) distinguished, and elevated to the first employments.' That these revolutionists had not a single idea of rational liberty, nor the spirit of toleration, appears from their forming black-lists of all those whose opinions were inimical to their desolating views. It is at this period that Necker's conduct becomes reprehensible. When asked by Malouet, if he had any plan of defence against the attacks with which the throne was menaced, he replied in the negative. Then said Malouet, all is lost! If Necker was really convinced of the reality of the plans of the conspirators, he must himself have been infatuated with their principles; if he were not, according to various statements, there can be no apology offered for his deplorable weakness and pusillanimity in not executing signal justice on the chiefs, who openly avowed their object of overturning the government and monarchy, and of erecting what they called a republic, but of the true principles of which they had no conception. Indeed these wretches 'only in destroying found ease to their relentless thoughts;' and happy would it be for humanity, if the 'foul deeds' and 'detestable memoirs of the French revolutionists,' could be blotted for ever from the annals of mankind.

Our historiographer, in common with all the rational people in France, delivers up the cruel ruffians from Marseilles to the universal execration of posterity, for being the infamous tools, 'as thirsty of blood as greedy of plunder,' that

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under the direction of a most ferocious and avaricious faction, perpetrated the ruin of their government and country; and afterwards these Marseillois, under the command of Bucaparte, deliberately butchered 10,000 women and children in the *Rue St. Honoré*, near the church of St. Roche. The following is M. M.'s statement of the first acts of violence in Paris.

'Two of these *brigands Marseillois* having been sent to the prison of the Abbaye, it was in less than two hours besieged by 20,000 men, and the prisoners carried off in triumph. Next day a deputation from this desperate body of revolutionists arrived at Versailles, with an address to the National Assembly, in which they stated that these two unfortunate victims of despotism had been dragged from their confinement. The answer of the president conjured them to invoke the clemency of the king, and requested that the inhabitants of Paris might immediately return again to their duty. The mob, instigated by some individuals, became furious; the assembly itself was agitated by springs unknown to it; and in its name, and by it the people were roused; by the people it was governed. Such has been the mechanism of the revolution.'

Of this mechanism we can see nothing but the effects; of the secret springs, communicated motion, impelling force, &c. he has been totally silent: yet these self-evident circumstances are what the historiographer of France has left the world by way of a history! He has neither recorded any new facts, nor placed those already known in a new point of view; nor is there one of his designs *d'apres nature*, that forms a complete outline. Those who would study the true character of the French, should read the pharisaical address of the assembly to the king, dictated by Mirabeau, who is thus faintly characterised: 'a man gifted by nature with all the talents of a tribune; of a hasty temper, but as pliant in his conduct as fiery in his passions; able to foresee the predominant opinion, and diligent to outrun, that he might appear to lead it; faint-hearted, but strong-headed, and sometimes fearless from impudence; corrupt in the extreme, and boasting that he was so. Dishonored from his youth by the most shameful vices, he attached no value to honor, justly calculating that a dangerous man was not to be despised even in rendering himself contemptible; and resolved to dispense with the esteem attached to morals, if he could succeed in obtaining that which is acquired by great talents become formidable.'

At the conclusion of this work, we learn that Marmontel, after the 10th of August, 1792, retired with his family to a

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small cottage and garden in the hamlet of Ablovile in Normandy, when he employed himself in the education of his children, for whom he wrote these obscene memoirs, which he confesses, with Madame de Stael, are no more 'than a bust.' From his different lectures and notes he also composed a Treatise on Grammar, Logic, Metaphysics, and Morals, which it is proposed to publish. In 1797 he was elected at Evreux, in the department of the Eure, to the legislative body, charged with the defence of the catholic religion, which, it should be understood, he performed, but in a very weak though prudent speech, called here 'Opinion of Marmontel on the free exercise of public worship,' that occupies forty pages. Named to the council of ancients, he lived at Paris with the most distinguished members, until his department being one of those whose election was declared null, he again sought refuge in his rural retreat, where he escaped the deportation that befell the greater part of his friends. On the 31st December, 1799, he died of an apoplexy, and was buried in his own garden, by the ministers of the catholic religion, leaving a widow and three sons almost unprovided for.

Our readers will doubtless have formed a sufficiently correct knowledge of the character of Marmontel, and the merits of this work, from the extracts and observations we have already made; and we shall take our leave with a single concluding observation. It is perhaps the only work of its kind, in which the author never even alludes, either directly or indirectly, to a notion of divine power, or of a sentiment of religion, and in which he has given an example hitherto deemed almost impossible for man, of the most perfect *indifferentisme*. Notwithstanding that he wrote for the instruction of his children, that he had witnessed such vicissitudes of life, the massacre of many of his friends, rapine and murder, public and private; not a syllable has he uttered relative to religion, providence, or the great Governor of the universe! Indeed his feeble defence of the liberty of public worship is evidently the production of a mind habituated to consider all notions of God and of religion as only fit for the amusement of the poor and vulgar. Most devoutly is it to be wished, that, in future, the memory of all such writers of indecent self-memoirs should, like other suicides, be irrevocably stigmatized by public infamy.

Two more volumes of the posthumous works of this author are just published, containing a History of the Regency of the Duke of Orleans.

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ART. IX.—*O Soldado Lusitano. The Portuguese Soldier. Published by Authority.* 8vo. Lisbon. Royal Printing Office. 1804.

SO long has the martial spirit of the Portuguese lain dormant, that one is apt to suspect a work entitled 'the Portuguese Soldier,' to be intended as a burlesque upon every thing military. But the author in reality has here collected and published an account of all the grand achievements of the military heroes of Portugal, for the purpose of rouzing his degenerate countrymen, by reminding them of the gallantry of their ancestors: these heroes, however, occupy no very important niches in the Temple of Fame, and the names of few of them will ever have reached the ears of an English reader. They are, for instance, the Count Henriquez, Alphonso I. Sancho I. Duarte Pacheco Pereira, Francis d' Almeida, Paul de Lima, (the Portuguese Hercules) John de Castro, John de Mascarenhas, the father of Portuguese heroism, who with 600 soldiers resisted an army of 40,000 Turks, John I. Nuno Alvarez Pereira, John IV. (Duke of Braganza,) Philip de Vilhena, Marianna d' Alencastre, Antonio de Saldanha, Simon da Costa, and Michael de Sousa. However praise-worthy the author's intentions may be, his time, it is to be feared, might have been more profitably employed. The verses of Tyrtæus might excite the rude valour of the enthusiastic and uncivilized Lacedæmonians; but in these smoother times, and sunk as the Portuguese nation now is in effeminacy and indolence, there is but little chance that its energies should be restored by any exertion, least of all by the hortatory effusions that proceed from the garret of an author. When Portugal was invaded by the Spanish troops in 1801, the prince regent addressed a declaration to his subjects, couched in magnificent language, exhorting that nation 'which could resist the Romans, conquer Asia, make great discoveries by sea, shake off a foreign sceptre, and recover and maintain her independence, to recal to mind the honorable annals of her history.' The event shewed how vain are such admonitions, even from the mouth of a sovereign. These sounding words were indeed seconded by some faint show of resistance, and backed by a subsidy from England; but the safe and useful science of retreat was the only branch of the art of war that was practised by the armies of Portugal.

But what can be expected in a country, where the military establishments are on such a wretched footing? It is well known that in most catholic countries, particularly in

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Spain and Portugal, there is not a province, town, parish, nor even an individual, who has not each his tutelar saint or angel, to whom he recommends himself and his concerns; a custom which very much resembles, and may possibly be copied from the Lares and Dii Penates of the Romans. In like manner every regiment puts itself under the protection of one of these supernatural guardians, as their devotion or attachment dictates. This saint is duly entered in the register-book of the regiment, and receives promotion according to his merit. We have somewhere seen a certificate signed and presented to the present queen by the major of a regiment of infantry, recommending St. Anthony, the patron of the regiment, in which he then bore a captain's commission, to her majesty, as every way deserving her royal attention, and soliciting for him the place of *aggregate* major.*

'Don Hercules Antonio Carlos Luiz Joseph M** de A***e Ar*** de Ma*** H***, Nobleman of her Majesty's Household, Knight of the sacred Order of St. John of Jerusalem, and of the most illustrious military Order of Christ, Lord of the districts and Towns of M**** and T***, hereditary Alcaide Mor of the city of F***, and major of the regiment of infantry of the city of L***, in this kingdom of Algarve, for her Most Faithful Majesty, whom God long preserve, &c.&c.&c.

'I attest and certify, to all who shall see these presents, written out by my command, and signed at the bottom with my sign manual, with the broad seal of my arms, close by my said signature and a little to the left of it,

'That having read over and perused attentively all the papers, note-books, and registers of our regiment, ever since its first formation, and having carefully copied out of the said papers every thing relating to the above-named St. Anthony, it is *de verbo ad verbum* what follows here: for the truth of which I refer to the said books and papers, lodged in the archives of our regiment.

'That on the 24th of January, 1688, by order of his Majesty Don Pedro the Second, (whom God has in glory) then Prince Regent of the Kingdom of Portugal, directed to the Viceroy of this Kingdom of Algarve, was St. Anthony enlisted as a private soldier in this regiment of infantry, of Lagos, when it was first formed, by command of the same Prince; and of such enlistment of St. Anthony there was a

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* A supernumerary officer of any rank, the same as in France, under the old government, was called an officer *à la suite d'un regiment*.

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register formed, which now exists in the first volume of the register book of the regiment, fol. 143. ver. and wherein he gave for his caution and surety* the queen of angels, who became answerable that he would not desert his colours, but behave always like a good soldier in the regiment: and thus did the saint continue to serve and do duty as a private in the regiment, till September the 19th, 1683, on which day the same Prince Regent became King of Portugal, by the decease of his brother Don Affonço the Sixth; and on the same day his Majesty promoted St. Anthony to the rank of Captain in the regiment, for having, a short time before, valiantly put himself at the head of a detachment of the regiment, which was marching from Jurumenha to the garrison of Olivença, both in the province of the Alentejo, and beat off a strong body of Castillians, four times the number of said detachment, which body had been set in ambush for them, with the intention of carrying them all prisoners to Badajos, the enemy having, by their spies, obtained information of their march.

'I do farther certify, that in all the above papers and registers, there is not any note of St. Anthony of bad behaviour or irregularity, committed by him, and on all the above-mentioned accounts, I hold him most worthy and deserving of the rank of Aggregate Major to our regiment, and of every other honour, grace or favour, her Majesty shall be graciously pleased to bestow upon him. In testimony whereof, I have hereto signed my name, this 25th day of March, of the year of our Lord Jesus Christ, 1777.'

(L. S.) 'MA ****.'

It would be superfluous to remark that the pious major who was so strenuous in his recommendation of the saint, to the prejudice of a brave and deserving Hibernian officer, acted as steward for his invisible brother-officer, and regularly received his appointments, which were understood to be applied to *charitable* purposes. One is apt to look upon the

* 'The method of recruiting the army in Spain and Portugal is totally different from what is practised in England: each of the provinces is divided into districts, and the civil magistrate of every district is obliged to furnish the number of recruits allotted him, whenever called upon by government; and such recruits must be the sons of merchants, tradesmen, peasants, labourers, &c. &c. inhabitants of that district; and formerly the father, brother, some relation, or other sufficient person, was made responsible for each recruit, that he should behave well, and not desert his colours; and if he did, that person was obliged to find another man to serve in his place, for whom he was also to be answerable. Thus, in the text, Saint Anthony gave the Virgin Mary for his security, as being the most responsible person he could offer to answer for his good behaviour.'

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above as a caricature, but to what extent may we not carry our belief in reviewing the actions of an ignorant and superstitious people, the slaves of a priest-ridden female?

In the year 1770, after an unsuccessful expedition, which was undertaken by the Portuguese administration of Goa, against a neighbouring tribe of the Mahrattas, the commanding officer, on being tried for misconduct, pleaded that St. Francis Xavier of the Indies, and St. Anthony of Lisbon, had received the royal commission as captain-general of the expedition, and that *they* consequently ought to be called before the court, as answerable for the failure of the operations. This was made to appear to the satisfaction of the court-martial, the excuse was admitted, and the culprit declared not guilty.

How much the military establishment of the country we are treating of was neglected in the two preceding reigns, will be strikingly exemplified by the correspondence between the secretary of state of the late king, and the ambassadors of their Christian and Catholic Majesties, immediately before the breaking out of the war in 1762. This extraordinary state-paper contains a confession of weakness which is rarely to be found in the annals of nations. 'It is well known to all the world,' says Don Lewis de Cunha, in his official note to the Spanish minister, 'that Portugal is destitute of officers able to command its armies, and that his Faithful majesty has lately invited over Lord Tyrawley, together with several English officers, and of other nations, to exercise his troops,' &c. &c.

The prince regent, however, has in a great measure liberated himself from the shackles in which the policy of a selfish priesthood had held his predecessors, and among many other salutary regulations, has spared no pains to ameliorate the state of his army. The improvements within these three years have been very considerable. Lisbon can now boast 10,000 soldiers, as well clothed, appointed, and disciplined as our own guards. How they would conduct themselves if brought before an enemy, remains yet to be proved; they have at all events been already of great service to the police of their country, in clearing the capital of those swarms of assassins with which it was lately infested, and in putting a stop to those nightly murders, which a few years ago were the disgrace of Lisbon, but which are now unheard of. In the present state of Europe, however, the size, geographical situation, and internal condition of a state like Portugal, must, we fear, render all exertion and all opposition vain.

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ART. X.—*Camper's Works (continued from our Appendix to vol. III. p. 501).*

THE works of Camper are now too well known in Europe to require any particular analysis; and the only new article in these volumes is the memoirs of the life of this industrious anatomist, a detailed account of which has already been given. We shall therefore briefly notice their contents, after observing that every thing of importance to natural history has been translated into English in a quarto volume some years since. The first volume is occupied with memoirs of the author, anatomical description and natural history of the orang-outang, double-horned rhinorceros, and reindeer; and concludes with conjectures on the petrifactions found in St. Peter's mountain near Maestricht. These fossil substances consisted principally of the jaws and vertebræ of fishes.

Volume II. is more miscellaneous and fanciful, if we except the anatomical description and natural history of the male elephant. Our knowledge of this species of animals will be complete when Cuvier publishes his dissections of the female, and his observations on the characteristic difference of sex. The anatomist and his assistants spent 40 days in dissecting the female elephant that died in the menagerie of the imperial museum at Paris, and have made drawings of the different appearances in 80 plates, so that the physical structure of this most powerful and sagacious animal may now be tolerably well understood.

To the question proposed by the Batavian Society, 'To explain the physical reason why man is more subject to diseases than the other animals,' &c. we might have expected a much more physical answer, notwithstanding the approbation bestowed upon it. The author divides 'all civil society into four classes: 1st, the poor; 2d, the rich; 3d, artists and men of learning; 4th, ecclesiastics.' By ecclesiastics he of course means friars and nuns, a class very fortunately unknown in this country, otherwise it is to be hoped he would not have made any distinctions between ministers of the gospel and literary men. He then treats of the different kinds of food, climate, temperance, and improvement of medicines; of the diseases common to man and animals: disease of the poor, rich, artists and literary men, and ecclesiastics; the latter he accuses of excessive incontinence in their unnatural condition of life (celibacy), which is prematurely terminated by the diseases attendant upon it. This is rather a dissertation on the means of preserving health, or

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avoiding disease, than a direct answer to the Society's question on the cause of the relative diseases in man and brutes. We fear that the author has been no more successful than his predecessors in assigning an unequivocal cause of the 'origin and colour of negroes.' Camper's imagination might be pleased with the solacism of calling a white man a white negro; but this will not establish his claim to much depth of judgment and accurate research, nor extend the limits of our physical knowledge. The supposition that the colour of negroes, (a word of which the author seems to have forgotten the derivation) 'is occasioned by a coloured membrane below the epidermis, and that when this membrane is not coloured, then it is a white negro,' receives but little support from the observation of 'cicatrices even on the skin of the fairest women being more white than the other parts, in consequence of the destruction of this coloured membrane.' It would be more just as well as more philosophical to ascribe the whiteness of cicatrices to a change of structure and tension in the skin, and its consequent power of reflecting light, than to the absence of any supposed coloured membrane. The sun, it is justly observed, is not the cause of blackness in the skin: but if the sun is not, the excess of temperature may; and excessive heat and cold, by their direct action or reaction, may induce an extraordinary secretion of bile, and carry it, or rather force it through the whole vascular system so as to produce yellowness, as in jaundice, which terminates in blackness. Blackness thus produced would require, even in temperate climates, with all these concomitant circumstances, several generations before it could be totally eradicated. The saponaceous nature of the bile will also account for the unctuous substance that collects on the skin of negroes, and is admirably adapted to preserve it from the scorching rays of a tropical sun, or the pinching cold of the polar snows, as blackness prevails in both regions. This volume also contains some observations on the *dugon* of Buffon, Sirena lamertina of Linnæus, and the Sirena of Mr. Ellis.

In the third and last volume, there are four lessons on Epizootics: the first, on the principal sanguiferous vessels of horned cattle; second, on the stomachs, liver, spleen, &c. third, rumination of perfect and imperfect animals; fourth, history, symptoms, and cure of epizootics; advantages of the inoculation of epizootics; pulmonary worms, tumors in calves, &c. with miscellaneous remarks on the general physiology of animals. An 'essay on the physical education of children,' is much more interesting to the natural feelings, though much more frequently discussed by professors.

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The author ridicules all the numerous arts of quacks, their pretensions to the art of *Callipædia*, (or art of begetting beautiful children,) and all the grossly indelicate jargon about procreation, &c. some of which has been 'done into English,' in a work, on 'diet and regimen.' This Essay is not the least important of his works, and we are particularly pleased with the delicacy of his manner, as well as with the general justness of his observations. Under the heads of 'necessary care of new born children, food, instruction, and natural defects of children,' are many judicious, though not always original, remarks. The author's 'discourses, read at the Academy of Design, on the manner in which the different passions are represented on the countenance,' shew much accurate anatomical observation; but we think him rather mechanical, and confined too much to particular or local motions, and to the primary action of the muscles, to give a faithful outline of all the passions of the human mind. It must be confessed indeed, that he is infinitely more correct than Le Brun; but there still seems something wanting in the demonstration and character, both external and internal, of the passions, which interest society more perhaps than any other subject, and in the proper management of which consists all human happiness. 'Two discourses on the analogy that exists between the structure of the human body, and that of quadrupeds, birds, and fishes,' would be of some practical utility, were we not still more ignorant of the real character of these animals, than we are of human nature.

The author's essay, 'on physical beauty, or the beauty of forms,' attempts to set aside our respect for Grecian taste, and the admirable works of the Athenians, by alleging that all their principles of design are arbitrary, that all our ideas of beauty of figure are merely imaginary, the result of custom and the common consent of ages; and that our respect or admiration of the Grecian models is nothing more than the effects of early prejudice. We do not perceive that the author's acquaintance with the best Greek works is sufficient to give him the means of passing a fair judgment; but rather that he has been misled by the taste of the French school, which he endeavours to sanction by citing English authors, on taste and beauty. It is easier to reject opinions than to advance new and more just ones, and our author has been still less successful in the latter case than the former. We are certainly no great admirers of those preposterous pieces of stone, placed upon pedestals in public places, which are chiselled into human shape, but left perfectly naked, a situation incompatible alike with human life, and the decorum of civil

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society; but there are others enveloped in a natural drapery, (for, with Mr. Camper's and all the lovers of nudity's permission, it is quite as natural to wear clothes, as it is to eat food,) the grace, and energy of which evince a consonancy with nature, and the laws of the animal economy, too powerful to be merely arbitrary, or dependent on the custom of civilized nations. It is no proof of our own superior knowledge to despise that of the ancients, nor is it advantageous to the progress of the arts and sciences, servilely to follow their footpaths, at an immeasurable distance. Perhaps, indeed, the author originally meant the sketch as a *jeu d'esprit*, rather than a serious essay on the principles of physical beauty.

Some miscellaneous observations on the American toad, the croaking of frogs, and the structure of the bones of birds, conclude this work, which will perhaps indemnify but very few readers for their labour and expence. The author's industry in dissecting, and his acuteness in observing the nature and structure of the different parts of the animal frame are generally acknowledged; but he is too fond of making theories, too fanciful in his speculations, and too easily satisfied with his own notions, to lay the foundation of any thing permanent in science. He is not quite a dogmatist, but he is too precipitate in assigning causes inadequate to the ends. The laudable zeal which he manifested in pursuit of his inquiries, and in his endeavours to ameliorate the condition of man by annihilating diseases, or in mitigating them by means of inoculation, &c. must place his name on the honourable list of friends and benefactors of the human race.

ART. XI.—*Description des Alpes Grecques et Cottiennes, &c. By J. F. Albanis Beaumont. 2 Vols. 4to.* Paris. 1805. Imported by Deconchy.

THIS author does not await the judgment of the public with the trembling anxiety of a tyro. He has already lost the bashfulness of introduction, and appeared above the horizon of literature, successively as a traveller in the Rhœtian, the Maritime, and the Leopontine Alps. To complete his picture of these back-bones of Europe, there remained only for him to describe the two chains of mountains which traverse Savoy under the name of the Grecian and Cottian Alps. It will probably excite some degree of surprise in the minds of our readers, how the *Greek Alps* contrived to get themselves expatriated, and condemned to a residence amid

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the barbarous Gauls. But it appears that this was one of the exploits of Hercules, who left behind him these traces of his nation in his passage through Savoy. Antoninus at least says in his Itinerary, '*Alpes Graias ab Hercule Thebano dictas ostendimus,*' and Pliny seems to be of the same opinion. Nothing, however, is more uncertain than the etymology of names, and it is probable that when the mythology of the ancients is compelled to furnish an account of the origin of the appellation of places, as is the never-failing practice of the Roman writers, the story was full as often made to suit the name, as the name to suit the story.

M. Beaumont has recourse to another most ticklish, but from its very uncertainty, convenient source of derivation, and he exhibits in his first chapter, a combat between the Grecian, the Roman, and the Celtic tongues, for the honour of affording the generic name of the mountains of which he treats. Like a true Celt, he adheres to the language of his ancestors, and not only decides the appellation of Alps to have originated from *Al* and *Pen*, signifying yet in the Celtonic dialect, other summits, but would draw from the same source the Roman name of Jove.

After a good deal more etymological discussion, the author proceeds to take an historical view of the nations who have inhabited and overrun his native hills. Having through two chapters performed the part of the historian, he favours us in the two next with various observations on population, manners, views, and roads. The four remaining chapters of the first volume are devoted to the consideration of the antiquities of Savoy, in which many particulars are noted likely to arrest, and worthy to retain the attention of the antiquary. He will there find numerous details of the Roman inscriptions, monuments, and medals, which have been observed in this district. It is not our intention to select any of these as peculiarly worthy of the reader's attention. They all rise to a certain respectability, which is not likely to be happily illustrated by quotation. The author's style, however, is like that of a man who has written a good deal, free, easy, and not destitute of a moderate share of harmony and elegance; and he who shall be satisfied by the historical or antiquarian details will not find his attention rudely withdrawn to the asperities of composition, or his satisfaction interrupted by unhappy efforts at metaphor, or the gaudiness of untasteful ornament.

In the second volume, the author proceeds in the first place to give an account of the different governments under which Allobrogia has existed, and of the origin, laws, and

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form of government of the Francs. He traces these ferocious marauders to Pannonia, which, 270 years after the birth of Christ, they abandoned for the more inviting morasses of Batavia. Either not finding that country to their taste, or the swords of the Romans being yet too numerous or too sharp to permit the progress of their barbarous neighbours, they wandered about like the Israelites in the desart, and like that stiff-necked generation too, not foreseeing or not believing their future grandeur and prosperity. After an hundred and fifty years from their leaving the land of Pannonia, they obtained, according to M. Beaumont, a second Canaan on the western banks of the Rhine. We do not doubt that the comparison might be yet farther extended, and that the minute inquirer would discover that in some instances at least, they left few of the ancient inhabitants to remember or reproach their conduct. Proving faithful allies of the Romans, they possessed themselves of Gaul as a reward of their services, and for some time retained many vestiges of a free government.

Further on we observe some discussion concerning the feudal establishments, which contains nothing very particular. We have the great and the small lords and their slaves, with their gradual emancipation by the various causes usually given, and too well known to be repeated here. There follows in this place a description of Savoy, with various topographical and historical notices. The author, with his wonted love of etymology, cannot pass this part of his work without some inquiry regarding the derivation of the word Savoy, which, according to him, was anciently Sabaudia. In the fifteenth chapter, the author proceeds to Geneva, formerly a possession of the Dukes of Savoy, but afterwards, by its own exertions, a free, and we believe, a happy country. Never were the exhilarating and animating effects of a rational liberty more pleasingly illustrated than in the energy and activity displayed by this little spot, scarcely visible in the map of Europe, and wholly inconsiderable in regard to its power and political influence. Yet no people can, in proportion to their numbers produce more illustrious and numerous examples of distinguished eminence, and more fortunate efforts in all the branches of philosophy and literature. Such however is the thirst of power that stimulates the greater potentates of Europe, and so small is the control that they now mutually exercise, that this little territory forms a disregarded protuberance of the overgrown and formidable empire of the French.

The remainder of the volume is employed in the detail of

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what the author styles the statistical account of Savoy, of its population, extent, and the manners of its inhabitants. These circumstances are undoubtedly very curious and interesting, and will not fail to afford considerable amusement to the reader as well as instruction. From the title of the work, 'A Description of the Greek and Cottian Alps,' we should, however, have expected something different, and we actually took up the book with a conviction of meeting a mineralogical and geological view of these mountains, which would have proved, we doubt not, a very fertile subject for his discussion. But there is very little and slight reference to such particulars, and the work would have been better designated by the second part of the title. M. Beaumont is not only a very voluminous author, who would have ranked high at the table of that bookseller who was accustomed to rate his authors by the number of volumes they had written, but has turned his thoughts to education, and contributed his share to the instruction of the present amiable Duke of Gloucester. Formerly in the service of the King of Sardinia, he was removed into that of the British royal family, and so courtly were the habits which he had learned in the mansions of princes, that he now bends the knee and utters the due tribute of flattery before the imperial shrine of Napoleon the First, to whom, then yet unrobed in purple, the description of the Alps is dedicated. In the course of eighteen lines, we hear of the brilliant exploits, the dangers, the astonishing victories, the wisdom, and the courage of the General First Consul, and of the *liberty* which he has given, and the *prosperity* which he has caused to the mountaineers of Savoy. In an 'advertisement,' which is very well written, we meet with many and unnecessary apologies for the production of this performance, for the publication of which, after all, M. Beaumont is able to find no better reason than the duty which every man owes to the country which gave him birth. Prompted by this holy spirit of patriotism, he would persuade us that it is at this moment that he makes the sacrifice of his self-love to his country and fellow-citizens, with the utmost unconcern for himself, and without one glimmering spark of unextinguished vanity.

ART. XII.—*Manuscrits de M. Necker, publiés par sa Fille. Manuscripts of M. Necker, published by his Daughter.* 8vo. Geneva. 1805. Imported by De Bosse.

IT is a common remark with those who have employed their lucubrations on the phænomena of the human mind, that an idea or recollected perception, is not so definite and

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distinct as the perception excited by an object actually present to the senses. Something analogous to this may be observed in the perception of moral or political truths by the mental eye. When these are the result of actual observations on the scene of human life which is passing before us, when they are holden forth, as it were, to our view by particular incidents and real occurrences, they are stamped upon the mind with a vividness and a vigour which are in vain sought for when the scene is gone by, and the perception is only recalled by the memory. Whatever truth, therefore, strikes us strongly, ought not to be suffered to grow weak and to fade away till occasion calls for its reproduction; but should be described while the first impression remains fresh upon the mind. Accordingly, that which gives a value to the gleanings of the port-folios of thinking men, is, that in such collections we have their sentiments, if not couched in studied phrases, at least, warm from the brain. The present publication is nearly of this nature, being a collection of detached thoughts on various subjects, found among the papers of the late M. Necker, published by his surviving daughter, Mad. de Stael, with an introductory sketch of his private life and character. Whoever has read the romance of Delphine, knows with what elegant enthusiasm Mad. de Stael has the power of expressing her thoughts; and this enthusiasm, as might be expected, loses nothing of its warmth when stimulated, as it here is, by filial veneration and regret. But, as cold-blooded Englishmen, we could have wished, instead of indiscriminate panegyric, for a few more of those little traits of character, which lay open to our view the inner man. Every one has his weaknesses, nor are even financiers and premiers exempt from the lot of humanity, although, placed as they are, at a distance from vulgar eyes, and condemned to dwell in decencies, they may be better able than others to dissemble or conceal them.

His subter
Cæcam vulnus habes, sed lato balteus auro
Prætegit.

But when death has closed their career, a desire naturally arises to draw aside the court-veil, and to inspect the heart. Nor is this curiosity either absurd or useless: for that admiration will always be imperfect which is founded merely on public deportment; and the more nicely men scrutinize the hearts of others, the better judges will they be of their own. It must be owned, that to expect the full indulgence of this curiosity from near relations would be unreasonable. Indeed

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where there are many unfavourable traits to be disclosed, the sacrifice of the feelings which such a disclosure must occasion, were hardly to be desired. Yet still we may regret the necessity which renders those who have most opportunities of discerning the little foibles which mark the character, least able to delineate them.

The political course of M. Necker was so interwoven with the public history of France, that it becomes a very interesting subject of inquiry. Mad. de Stael promises at some future period to publish the particulars of it. At present, she merely sketches out the principal events of his career, without entering very deeply into views and motives. After describing his second call to administration in 1788, she adds:

'It seems to be already acknowledged, by all who have studied the conduct and the writings of M. Necker, that he never for a single instant had an idea of making a revolution in France. Theoretically, he was of opinion that the best social order for a great state is a limited monarchy, such as that of which England affords an example. This sentiment predominates in all his writings; and, I think nobody, whatever be his political tenets, can deny that the love of order and of liberty reigns in them with the united force of wisdom of mind and elevation of soul. But the political opinions of my father were, like himself, wholly submitted to morality. He had duties toward the king as his minister. He feared very much the consequences of any public commotion, which might endanger the repose and the lives of men; and, if as a statesman, in the vulgar acceptation of that word, he be in any point reprehensible, it is for being as scrupulous about the means as about the end, and for making morality to consist, not only in the object proposed, but in the road taken to arrive at it. With such ideas could he have prevailed on himself, as minister to the king, to become the instrument of a revolution which was to overturn the throne? Without doubt he loved liberty. Where is the man of genius and of character who does not? But duty always appeared to him still more celestial in her origin than the most noble earthly sentiments; and the most imperious in the list of duties are those which bind us individually: for the more our relations extend themselves, the less precise is the obligation.'

To these remarks we may add, that it is indisputably the part of every one to withdraw himself speedily from a situation, enjoining duties which in his opinion clash with his duties as a member of civil society. We are willing, however,

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to believe it to have been the wish of Mr. Necker to support the dignity of the throne on its only firm foundation—justice, and the happiness of the people. But the fabric had begun to totter, even before he came into power. The public mind had long brooded in gloomy irritation over their grievances, and without a steady concurrence of all ranks, and a spirit of decision as well as benevolence in the supreme head, it was not in any ministerial arm to defer the fated explosion. We shall now take our leave of this prefatory piece of biography, observing, that as a tribute of filial affection, it is written with all the animation that might be expected from the author of Delphine, but as an account of Mr. Necker's private life and character, it wants discrimination. Mad. de Staël promises at some future time to give a complete account of her father's public as well as private life, and to publish a collection of his letters to his friends. The latter, if selected with judgment, cannot fail to be interesting.

Of the numerous little posthumous pieces contained in the present volume, the editor informs us, that the greater part were composed in the winter which immediately preceded the author's death, and that the rest (one only excepted) were written during the two last years of his life. In these manuscripts such a *cœna dubia* is spread before us that our choice is bewildered. To all, however, one remark is applicable: it is astonishing, that a man bred up to commerce, and the petty details of business, should have acquired such general and extensive views, as shine forth in all his writings. It is an observation of Burke,* that men much conversant in office are rarely minds of remarkable enlargement, their habits of office being apt to give them a turn to think the substance of business not to be much more important than the forms in which it is conducted. M. Necker seems to have surmounted this difficulty; nay, he seems to have gone farther, and to have added to an enlarged understanding, a brilliant imagination and a feeling heart. His daughter justly observes, that the line of life which he followed for twenty-five years was not much calculated to produce that talent of writing which he so eminently possessed. Is it not, she triumphantly asks, a circumstance without parallel, that the first calculator, one whose authority in financial matters is classical, should at the same time be one of the most conspicuous French writers in prose for brilliancy and magnificence of imagination?

* In his celebrated speech on American taxation, cited by Professor Stewart in his Elements of the Philosophy of the Human Mind. p. 230. 2nd ed.

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The first article which attracted much of our attention in this miscellany, was section 22. The Will. Buonaparte.

'That which eminently distinguishes the first consul, is the firmness and decision of his character, a proud will which seizes all, directs all, fixes all, and which extends or checks itself, just at the proper instant. This will, such as I describe it, after a great model, is the very first of all qualities for governing a vast empire. Men come at last to consider this will as an order of nature, and all opposition ceases.'

This is just, and well expressed. M. Necker might have added that this capacity of prompt and firm decision is the best quality for those, not only who stand at the summit of power, but who aim at it; and we may in this view, as well as in many others, apply the saying of the historian: 'Imperium facile iis artibus retinetur, quibus initio partum est.' As to the capacity itself, it seems to be in great measure the result of natural temperament, and is found sometimes in a mind not proportionally vigorous in other respects.

The class of observations which pleased us best in this very various collection, is that which relates to human life and manners. Their merit lies less in penetration of thought, or pointedness of expression, than in freedom from spleen and misanthropy. Rochefaucault, with many others, who have affected to dissect the human heart, have been betrayed by a talent for wit and point, into gloomy and discouraging views of human nature in general. M. Necker is a firm, but tender handed operator, who cuts but to cure. Take for instance the following article on Misanthropy.

'Chrysippus professes himself a man hater; and nevertheless courts the public opinion with solicitude, forgetting that this collection of men is composed of beings of a like nature with himself. I cannot endure to hear what is often said, that the more we know men, the less we shall esteem them. It is a harsh saying, and all should wish that it may prove an unjust one. Our imagination does not embellish those persons of whom we have a near view; this is the first wrong we do them. But, when you utter the bitterest reproaches against them, when you look upon them as odious and even as criminals, there is still reason to think that if you could know them better, if you could be present to their secret thoughts, you would judge them with less rigour. You would then see the hesitations, the inward struggles, and the compunctions which both preceded and followed the crime; you would discern the occasions and fortuitous circumstances which have conducted some in the road of virtue, and thrown

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others into the path of vice. You would perceive, as you turned over, page by page, the mysterious history of the human heart, that one single defeat in the struggle with a violent passion has perhaps decided the whole fate of a life now loaded with disgrace; you would perceive that of two men both trembling on the precipice of vice, one maintained his ground by catching the arm of a friend or by listening to his voice; while another fell headlong, because he was without counsel and without support. You would remark, moreover, that one hour, perhaps one instant more of reflection might have prevented that fatal resolution which has cost a man his honour and his life; and you would see not without emotion, that by a strange mixture, the same man that audaciously violates the public order is at the same time a good father, a tender spouse, and a faithful friend.'

After some farther remarks to the same purpose, he exultingly concludes: 'Happy considerations, and to be classed in the number of consolatory truths! May we not then hope that the supreme being, the God who knows all our most secret sentiments and resolutions, the God who sees our thoughts at their first rise, and at their end, and who traces them in their course, that this God is a God of indulgence and of compassion! Then shall we better comprehend why Jesus Christ, that great, but simple teacher, why Jesus Christ, our heavenly guide, has made use of the most emphatic expressions to direct our judgments of other men, our judgments of their faults, and of their foibles. "Let the most righteous of you throw the first stone. There is joy in heaven over one sinner that repenteth. Because she hath loved much, much shall be forgiven her." No, no, ye severe censors, ye gloomy misanthropes, it is not certain that the better mankind is known, the more it is to be hated or despised.'

As a specimen of M. Necker's talent for humour, we might quote, 'the Happiness of Fools;' but it is too long to give entire. According to his theory, the garments of skin, which the Lord God made for Adam and Eve, when he expelled them from paradise, are the agreeable errors, the charming self-confidence, the fearless assurance of our own merits, to which, ungrateful as we are, we give the name of folly, but which in fact constitute the sole safe-guard of our happiness here on earth. The same strain of humorous irony is kept up for many pages. The following also will amuse our readers.

'A despot cannot know the public opinion; for few persons will run the hazard of acquainting him with the least

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unwelcome truth. He seems always ready to say to us, as the Mogul emperor said to his partners at 'whist, Play a heart, or I'll cut off your head.'

The article on protestant worship contains many sensible observations. He disapproves of the custom of composing, and getting by heart a sermon every week, as too much for a minister to do well, and as very inefficient if done slovenly. The labour of repetition, he observes, which it is difficult to conceal, is very painful to the by-standers. One distinctly perceives the tension of the cords which draw up each phrase from the bottom of the memory. To remedy this inconvenience, he proposes that a sermon should be preached only on the first Sunday of every month, and on great festivals. On other Sundays he would have the service disposed in the following manner:

At first a prayer, and the ministers should be obliged to have three or four different ones, in order to vary them occasionally; instead of which, in villages and small towns, they constantly recite the same. Next should be read a chapter of the Old and of the New Testament, and, immediately after, a commentary made with much care by a commission, which should earnestly devote itself to this labour. Then should be sung three verses, carefully chosen out of the Psalms.—At last, the religious exercise should finish with a short prayer, with words of affection and brotherly love, and with benedictory wishes.

At the end of the volume is a little novel entitled, 'The lamentable Consequences of a single Fault,' founded on a real history. It is written to shew that the domestic conjugal affections may be made to produce, as well as any other kind of passion, the most tragic situations. Thus far we think it makes good its pretensions, but of this we were long ago convinced from the perusal of Fielding's Amelia. The scene is placed in England. An affectionate couple are driven into pecuniary embarrassments, which the husband attempts to remedy, by giving an unlimited trust to a speculator in the funds. Ruin and ignominy are the consequence, from which they extricate themselves by joint suicide. It must be owned that a good deal of interest is infused into the recital; but the catastrophe, like that of Delphine, has certainly a bad moral effect. It may be doubted whether the contemplation of any vice has a beneficial influence on the character; but something may be said in excuse for it, where punishment is represented following close at the heels of wickedness. In the case of suicide, even this becomes impossible, and therefore a frequent representation of

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it can have no other effect than that of familiarizing us to the dreadful thought of self-annihilation, and generating a notion that we are at liberty, whenever the tempests of adversity assail us, in the nautical phrase, to *cut and run*.

Upon the whole, this is an amusing collection of detached thoughts. 'Sunt bona, sunt quædam mediocria.'

ART. XIII.—*Precis des Operations generales de la Division Française du Levant.*

Epitome of the General Operations of the French Division of the Levant, charged during the Years V. VI. and VII. (1797—9), with the Defence of the Islands and Ex-Venetian Possessions in the Ionian Sea, forming at present the Republic of the Seven-Islands; including political, topographical, and military Observations on the Ionian Isles, and the Lower Albania. By Capt. T. P. Bellaire, attached to the Staff of the Commanding Officer. pp. 436. 8vo. 8s. Paris. 1805. Imported by Deconchy.

WHATEVER relates even to the most obscure remains of ancient Greece, that mother of taste and nurse of the fine arts, must always interest alike the legislator, the philosopher, the scholar, and the artist. It is therefore with pleasure we turn to an account of the present state of some of the Grecian islands; of Theaki the kingdom of Ulysses, Penelope, and Telemachus; of Corfu, the site of the gardens of Alcinous; of Cephalonia, distinguished by its black mountain; of Cerigo

Qua mater amoris
Nuda Cytheriacis edita fertur aquis.

of St. Maura, the ancient Leucadia; of the woody Zacynthus, now Zante; and the Strophades, the abode of the Harpies now Strophali. These islands, that once contributed so materially to the ruin of Troy, are now perhaps to become a depôt, and school of military and naval operations destined at no very remote period either to enslave or emancipate Europe, and give a new character to the political and moral economy of the nations of the earth. Of the great natural strength and military importance of Corfu, Zante, &c. now garrisoned by hordes of Russians, Capt. Bellaire gives a very cool and impartial account: an account which, although not very animated nor distinct, discovers a candid mind, uninfluenced by national prejudice or vain-glory. Indeed his ingenuousness and modesty, together with the simplicity and

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frankness of his narrative, prepare us to repose implicit faith in his work, even in those parts of it for which he is avowedly indebted to others, as his description of Zante, Cerigo, Cerigotto and Strophali, taken from the notes of other officers, by whom he is not likely to suffer himself to be deceived. He every where evinces great equanimity, coolness, and intrepidity, which are the genuine characteristics of true heoism; of himself he rarely or never speaks: of his enemies always with decorous respect. We doubt not that he is a brave soldier, fit for war, yet fond of peace.

The love of peace, indeed, and of letters have been proved in Cæsar, and in Frederic of Prussia, not only to be compatible with, but indispensable to, the character of a real hero. There are few or no instances of a permanently successful soldier being wholly destitute of these qualities; and we cannot but regret that our author, while destined to combat on classic ground, and 'to fight his battles o'er again,' should not have been acquainted with more languages than one, nor have been familiar with the writers of Greece and Rome. Aided only by the feeble light of translations, or the still more precarious assistance of geographical compilations, his researches can do little towards establishing the site of ancient cities, or identifying the similarity of places of antiquity with the actual ruins. This is an arduous task in which but few, any more than M. Bellaire, can boast of much success.

Our readers are already acquainted with the military dispositions of the French army at the capture of Venice, when these islands and possessions were ceded to, or rather seized by France. Immediately after their acquisition, Buonaparte dispatched this veteran division of about 3500 men, under the command of the aged general Gentili, accompanied by Venetian commissioners, to take possession of the territories previously belonging to the republic of Venice, in the Ionian sea. The inhabitants, partaking no doubt in the general mania that then pervaded the civilized world, received this army as their deliverers: and we are taught to believe that the splendor of the French name had so operated on Ali, Pacha of Janina, and chief of the district of Janna, in Albania, as to induce him to welcome the soldiers of Buonaparte with sincere friendship, or rather with admiration. His amiable disposition, however, is not only acknowledged but proved by his presents to the Generals Gentili and Roze, and Admiral Brueys, and by his furnishing the army with provisions to the amount of 80,000 francs, (3333l. 6s. 8d. sterling.) Nor does it appear that these dis-

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positions would have ceased, had not Brueys, Gentili, and Roze deceived him during several months, by exaggerated accounts of the ulterior views of Buonaparte's expedition, and of the reinforcements of troops and money that they expected from France to enable them to take possession of the Morea. We mention this *ruse de guerre*, only to account in some measure for the subsequent revenge and cruelty of this Pacha, who is represented to be of a lively and penetrating genius, little addicted to the manners of the Turks or to the use of their language, in which he is deficient, but following those of the Albanese, and speaking Greek. He is a sovereign judge in his territories, and all causes are brought to his tribunal, where he distributes justice, and always with impartiality, if between subjects of the same nation. Leaving these Pachas and military schemes to those whom they may concern, we shall extract some topographical and statistical sketches of the ephemeral republic of the seven isles; a position which daily becomes of greater political importance to this country, as occupied by our actual ally, the Emperor of Russia.

The island of Corfu is the first from the Adriatic gulf on entering the Ionian sea, which extends from Cape Otranto to the island of Cerigo. It is about sixteen leagues in length, six in its greatest breadth, forty-six in circumference, very mountainous, and containing a population of fifty-nine or sixty-thousand inhabitants. Its former population was probably much greater; but the ravages of wars, barbarians, and the plague have reduced it to its present state. The Venetians have recently divided Corfu into seven cantons, each of which bears the name of the chief town. I. *Milichia*, or *Lefchimo*, contains a market town, and seventeen villages and hamlets, is the most populous and fertile, and abounds in oaks and salt-pits. II. *Strongli* comprehends two market towns and seventeen villages. The Messongi, the principal river in the island, has its source in this canton, which also contains the lake Corrissia, the borders of which are well cultivated. III. *Corfu* includes the capital and its suburbs, the port of Gouin, the salt-pits of *Potamo* and *Castrati*, the bay of *Paleopolis*, two market-towns, and twenty-two villages. It is, independent of the city and suburbs, the most populous canton after Milichia. The port of Gouin is situated on the channel of Corfu, in a bay sufficiently large and deep, environed by hills and chains of mountains, into which is a narrow passage, sheltered from all winds. The largest vessel may anchor close in shore, where the Venetians careen their shipping. In this place might be established a

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dock yard, which the forests of Lower Albania would supply with timber for ship building.* At the bottom of this port is a spring of fresh water sufficiently copious, near which is the town of Goudin, five miles from Corfu, on the only paved road in the island. This town is neither populous nor wholesome, on account of its contiguity to several marshes. IV. *Lupades* is composed of two market-towns, and fifteen villages; and includes two well cultivated vallies, *Roppa*, which is watered by the river *Ermones*, and *Gaidorana*, (the valley of asses) by the ancient Dafnila, now *Stravo Potamo* (crooked river), that has its source where was formerly the lake *Gaudar*. V. *Spagus* consists of a market-town, eighteen villages, and some forests of oak. It has two of the best harbours for shipping in the island, where the largest vessels, sheltered from the winds, can moor with the greatest safety. These harbours, ports *St. Nicholas* and *Affiona*, have the additional advantage of being separated by two elevated points of land, on one of which formerly stood the castle *Saint Angelo*, that resisted the Genoese in the thirteenth, and the Turks in the sixteenth century, but which is now in ruins; on the other stood a fort, that has been converted into a convent, called *Paleo Castrissa*. This almost impregnable castle commands the gulf of Venice, the Mediterranean, and the Ionian sea, and is defended by four villages situated on the declivities of the mountain, through which it is necessary to pass by a narrow and steep road, to gain the summit. These villages are represented as being in the most delightful situations, on small plains, covered with eternal verdure, enjoying the most refreshing breezes, even during the greatest heat, and presenting views at once picturesque, sublime, and beautiful. Nature herself has delighted to ornament this mountain with vine leaves, myrtles, aloes, nopals, and evergreen ivy, that unite themselves closely with the rocks which they cover. VI. *Agrafus* comprises two market-towns, nineteen villages, and several forests of oak. Opposite to the shores of this canton are the islands of *Fano* and *Merlere*. The former is the ancient *Othonus*, situated five miles from Corfu, and contains only one village; the latter is the *Malthace* of Ptolemy and Pliny, four miles from the shore, contains a very few inhabitants, is sterile and mountainous, and only three miles in circuit, half the size of *Fano*. VII. *Peritia*: this canton,

* If we are not misinformed, the Russians have already begun to build a navy in the favourable harbours of this island.

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forms the north-east extremity of the island, and is composed of a market-town, and ten villages. One of its headlands contains the famous *Cassiope*, (now Cassopo) celebrated for its temple dedicated to Jupiter *Cassius* (whence perhaps its name), of which several Corcyrean medals make mention. The remains of this ancient city are inconsiderable, and confounded with those of an old fortress, built by the Greek emperors or the kings of Naples, on the ruins, and with the wreck of Cassiope. To the temple of Jupiter Cassius has succeeded a church dedicated to the Virgin, and built by the Corcyreans or inhabitants of Corfu, shortly after the abjuration of paganism. This virgin of Cassopo, as the author calls her, is held in great veneration by the Corfuans and Lower Albanians; and no Greek vessel dare pass this point without saluting her with a discharge of cannon or musketry. Not very distant from Cassopo is another mount, the *Holy Saviour*, on which is a convent of Caloyers, built on the summit, that is the highest of the whole island, of which it commands an entire view. This mountain and its environs are covered with oak and cypress trees.

The island of Corfu contains one city with two large suburbs; eleven borough or market-towns, and a hundred and eighteen villages and hamlets. The country houses are built very simply, and for the most part covered with thatch. None of the rivers are navigable or contain any other fish than trout. This island dates its authentic history from the arrival of Chersicrates with a colony, banished from Corinth about seven hundred and fifty-six years before the Christian era. It then became a republic, and preserved a hatred against Corinth many ages. Naval expeditions were the delight of the Corcyreans, who had the most powerful navy then extant, except Athens, and with which they frequently defeated the Corinthians and their allies. The greatest part of the ancient medals attest their power at sea, and bear on one side a galley, on the other the word *Corcyra*, or the cypher C. R. or the letters K. or K O P. Corfu has been subject to Venice since the end of the fourteenth century; it has always paid homage to valour and merit, and been the asylum of unfortunate virtue: it was the retreat of Themistocles, Aristotle, and Belisarius.

The city of Corfu, situated on a point of land surrounded with heights and mountains, would form a fortification of great strength, were it not deficient in water during the time of the great heats. In the middle of the citadel are two very high rocks, that command the city and the other forts, of which the author, after Desfontaines, makes Æneas say

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we lost sight of the high towers of the Phœacians.' The interval of these rocks is flat, furnished with parapets on two edges, and contains a church and some houses. Corfu, in its actual state, requires for its defence, in M. Bellaire's opinion, four hundred and fifty cannons mounted on batteries, and a garrison of seven thousand men; viz. five thousand seven hundred infantry, eight hundred artillery, four hundred miners, and one hundred engineers. The fortifications have been mostly constructed by the Venetians. In 1715, Count de Schulemburg beat off an army of thirty thousand Turks that besieged this place.

The houses of Corfu are but two stories high, and have mostly the necessary ornaments of porticoes, that form a protection both against the great heat and the heavy rains; they are covered with platforms, or terraces, but have neither courts nor gardens. The streets are narrow, ill-paved, dirty, and without sewers. The quarter of the Jews, (who constitute nearly one-sixth of the population,) is one of the least dirty in the city, and contains about twelve thousand souls. There are no fountains, either in the city, or the fortresses, and only cisterns of muddy water, disagreeable and unwholesome. To supply this necessary of life, a certain number of *fachini*, or water-carriers, are constantly employed. The church of Corfu is the see of an archbishop, who enjoys a revenue of twelve thousand francs, (500l.) and has under him twelve prebendaries that compose the chapter. The episcopal palace is a rectangular building of two stories, well constructed, sufficiently spacious, and situated near the Latin cathedral, and the theatre. The city contains five Latin churches; but the Venetians will not suffer a Greek bishop in the island. The dignity of bishop is represented by a *protopapa*, or arch-priest, elected for a term of five years. The Greek clergy are in general very ignorant.

'I have known, (says M. Bellaire,) during my residence in the Ionian isles and in Albania, several *papas* who neither knew how to read nor write; they had no notion even of morality nor the dogmas of the Christian faith; and only knew how to say the mass that they had learnt by rote. The Greek churches are very simple, and kept in a state of great neatness, though filled with images and lamps in the manner of Romish churches. Some isolated chapels belonging to private families serve the *papa* at once for a dining-room and bed-chamber. In front of the altar is the bed where the amorous *papa* (priest) forgets, with an amiable spouse, the labours of his spiritual vocations, to occupy himself with pleasures purely terrestrial. There are thirty-six Greek churches and chapels in this city; that of St. *Spiridion* is the most considerable, as it contains the mummy of this saint; and is the

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only Greek church in these isles or in Albania that has a steeple. The principal ceremonies are similar to those of the Popish church.

'On the south of the city are the gardens of Alcinous, that still retain his name; they consist of thickets of myrtle, laurel, and pomegranate trees scattered over a variegated lawn, occasionally elevated, and covered with a perpetual verdure of aromatic plants and flowers, where is always an odoriferous air, and a freshness of shade produced by woods of orange, lemon, and olive trees. These woods are broken through at intervals, so that in traversing the different thickets, we meet with an infinite variety of pleasing views, as well on the channel of Corfu, and the bay of *Palæopolis*, as of the interior of the island.'

The author's observations on the manners and customs of the people of these islands oblige us again to regret his ignorance of their primitive language and manners, as pourtrayed by Homer. This defect prevents him from seizing the real traits of the genuine character of the Greeks, which, unalloyed by that of a more ignoble race, presents a native energy and boldness that conceals its defects in our admiration of its elevation, rapidity, and decision. He dryly observes,

'The Greeks of the Ionian isles are generally proud and vindictive. The least quarrel that takes place in these countries is rarely terminated without the effusion of blood. I think that this spirit of revenge has been communicated to these people by the Neapolitans and Venetians, to whom they have been so long subjected. The Greek is naturally warlike. Ignorance and superstition prevent him from adopting our manners. His bravery consists in fighting in security, in revenging himself in a cowardly manner on those whom he hates, and never going out without being well armed. He will, on his death-bed, bind his children to revenge him; and we frequently meet with a hereditary hatred that exists for many ages. This will sometimes extend to families and even villages that give themselves up to a mortal warfare; and not unfrequently the conquerors tarnish their laurels by shedding not only the blood of their enemies, but also that of their wives and children. In this sort of civil war, the wife accompanies her husband, and lying on the ground, loads his arms whilst he fires on the enemy. This valour in the men, and tender, courageous devotedness in the women, might elevate these people to the highest degree of glory and prosperity, had they not been brutalized by the Venetians.

'For the most part the imagination of the Greeks is lively and fertile, and their judgment correct; the worst-informed among them often distinguishes the subtilty of a question, the weak side of a cause, and the most beautiful passages of a discourse. The language of these people is the modern or vulgar Greek, which is composed of mixed words drawn from the ancient Greek, from the Italian, and from the Albanese. The Greeks of both sexes are generally large, well made, and robust; lame or deformed people are very rare. The

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men have an easy and lofty deportment; they excel in running, are expert in shooting, and in all exercises of the body very superior to our peasants; they are sober, and habituated to lie on the floor, but lazy and very jealous of their wives, whom they consider as slaves. Among the rich this oppression consists in shutting them from the sight of men; with the poor, in making them labour and perform all the drudgery, not only of the house but of the field. Generally the Greek women of these islands have not very regular features, but they have a very white skin, and beautiful necks. I have great pleasure in being able to say that they possess much prudence and sweetness of disposition. If the females, however, in the country be made the servants of their harsh husbands, those, on the contrary, who dwell in town are in their turn served by them. For strangers it is extremely difficult to travel in the Ionian isles, as the Greeks have a great repugnance to lodging strangers in their houses, especially if there be any women in them. The Greeks make but little use of strong medicines: they use acids, pectoral ptisans, laxatives, sudorifics, spirituous liquors, *rosolio* (a kind of sweet brandy), simples and aromatics of every kind, and their grocers are their apothecaries. The science of medicine is there much honored, because physicians are rare, and under the necessity of being learned, since they are called in only upon weighty and extraordinary occasions. Few very old persons are seen, hence perhaps the reason why age was so much honoured by the Greeks."

Many of these customs are not peculiar to the Ionian Greeks. The author might have seen the same jealousy among husbands, the same subjugation of and tyranny over women, the same indolence and aversion to strangers in many parts of Italy and in Portugal. There is little peculiarity, it seems, in the dress either of the men or women. Sashes are still worn by some men in the South of France as well as in Corfu, and women were dressed in the same style about fifty or sixty years ago in France and in this country. Both men and women smoke, some old men take snuff, and only the sailors chew tobacco. This disgusting habit seems to be practised all over the world.

Of the agricultural productions of Corfu, the author gives us but few particulars; on the method of cultivation and on the manure, he is silent. The soil, he says, is clayey, calcareous, and gravelly, as in the south of France. Little wheat is cultivated, and the principal grains are rye and maize. They have also a particular species of grain that the Greeks call *calambochio*, which M. Bellaire believes to be a kind of millet, originally from Egypt. The corn produced in Corfu is only sufficient for half the year's consumption, and the wine (which is of a very indifferent quality) only one-third. This is perhaps justly ascribed to bad,

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or rather to want of culture. The olive trees and olives are allowed to be better than those of France, Italy, or even of Dalmatia; but the want of proper vessels and presses makes their oil very disagreeable. The crop of olives in the Ionian isles is bienuial: that of oranges, citrons, lemons, pomegranates, figs, &c. almost continual. In addition to these, and all the usual kitchen-garden fruit, except the gooseberry, the nopal, carobe, jujube, walnut, and chestnut trees, are very common, with some few white mulberry trees. Among these observations on agriculture, we find a detailed account of the manner of making mill-stones in Corfu, which the author thinks would be useful even in France. These stones are composed of hard, reddish, and porous pebbles, cemented together by a kind of mastich made of one part of iron-filings to two of resin, boiled together, and poured hot upon the pebbles in a kind of mould, consisting of an iron hoop in which is a cross including the eye of the stone, by which it is moved. M. Bellaire recommends this process as economical, to be used in some parts of France, where there is little granite, and the conveyance difficult and expensive. We question much this project of economy for almost any department of France, as the iron filings and resin which are necessary, independent of the labour, would be very expensive.

Corfu abounds in clay for pottery-ware, of which there are several manufactories. The animals most abundant are hogs, goats, and asses: the others come from Albania, and the Morea furnishes the wood for fuel. Fowl and game are common: thrushes, woodcocks, snipes, quails, and wild turtle-doves, are to be had there almost for nothing the greater part of the year. Fish is sufficiently plentiful in these seas, but the Greeks are too indolent to catch them, and they are consequently dear. The climate of Corfu is hot: and 200lbs. of sea-water in the salt-beds will give from 108 to 110lbs of salt; an entire bed will be filled in twenty or twenty-five days. Earthquakes are common, though less violent than those at Cephalonia or Zante. The great heat continues from the middle of May to the middle of October; from this period till December is the rainy season, the winter of the country: from January to April is the spring; but there is no autumn, as the trees are never stripped of their leaves, and the flowers and fruits continue from October till May. During the warm months, Reaumur's thermometer generally rises from 28° to 30°, rarely to 32°. The evenings are refreshed by North-east breezes from the mountains of Albania, which are perpetually covered with snow. It rains

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sometimes during a month without ceasing, and is then frequently accompanied by violent gales of wind. It never snows, and when it hails, it is deemed a hard winter. The islanders are very chilly; and though they rarely warm themselves, they wear very thick cloaks almost all the year.

Captain Bellaire's description of the province of Epire, or Lower Albania, offers nothing strikingly different from that of Corfu. It is about fifty leagues in length, from the mountains of Cimara to the Adriatic Gulf, situated to the west of the province of Janna. Butrinto, the ancient *Buthrotum*, is the capital. After the ruin of Troy, Andromache, the wife of Hector, was brought to Buthrotum by Pyrrhus, King of Epirus; but our author is egregiously deceived in supposing that this princess rejected the addresses of Pyrrhus, and that she continued a widow out of respect to the memory of Hector. Had he turned even to Desfontaine's translation of the third book of the Æneid, he would have there found her conduct represented in a very different manner. Perhaps, indeed, this is owing to the honourable gallantry of our brave soldier, whose work possesses the very rare and precious merit of not containing one thought or sentiment that could excite a blush on the cheek of the purest chastity. This is a virtue we cannot too highly appreciate, after the voluminous works of obscenity which we have passed over in other parts of this Appendix; and if we have treated them with severity, it is not because they are foreign, but because they were compilations of false and immoral principles, inimical to the well-being of civil society and domestic happiness. Of the Epireans, M. Bellaire calls the women of Parga the most beautiful, and that not only of Epire, but of all the isles in the Ionian sea. The Epirean mode of warfare is curious:

'They always fight scattered and dispersed as much as possible. When they are near enough to the enemy, the first of them who finds a ditch, bush, or piece of a rock, covers himself as well as he can, and fires: sometimes he lies with his belly on the ground, at others, on his back, placing the muzzle of his piece between his feet, to take aim with greater precision; so that he fires without being seen, and his balls almost always strike the abdominal parts of his enemy. They are generally sharp shooters, and will pierce an orange with a ball at a short distance, in two or three shots.'

The island of Zante, according to our author, is twenty leagues in circumference, contains forty-seven villages, of which the most part are built on the foot of mountains, that front the city, and on detached hills. Its population amounts to 35,000 souls. The city of Zante is larger than

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Corfu, is built in the form of an amphitheatre, and contains 17,000 inhabitants; the fortress that commands it is supplied by a famous well of excellent water. The principal productions of this island are oil, good muscadine wine, raisins of Corinth, cotton, oranges, figs, wax, honey, flax, and a small quantity of salt, and mineral tar. The cultivation of their vines is their chief labour, and their raisins the principal article for exportation. Their most important commerce is with this country.

The annual product of the tar-mines is about one hundred barrels of 160lbs. each, which commonly sell for 30s. a-piece. It requires to be mixed with resin before it can be used for cordage. The author is astonished 'that none of the *savans* that live in Zante, (a class we have not before heard of in that country in the present age) have attempted to analyze this mineral tar, in order to discover the purposes it might serve, whether in the arts or in medicine. It ought to possess some medical properties, since the water that springs from its sources has already been employed with success in a great number of diseases by the Zantean physicians.'

Soap, hair carpets, silk and cotton stuffs, gold chains and bracelets, &c. are manufactured in Zante. The Zanteans 'are ingenious, active, and laborious. They shew dispositions favourable to every kind of instruction; but they are extremely jealous of their wives, who are in general remarkable for the delicacy of their features. The Zanteans, after founding *Saguntum* in Spain, threw off the yoke of Ulysses, and became a democratic republic; but our author can have no authority for saying that Zante is the *Hyrie* of Pliny. The *σκιοεσσα* of Homer and the 'nemorosa' of Virgil, are still applicable to its wood-covered hills.

Of the *Strophades, strophali*, or swimming isles, the largest is inhabited only by a convent of Caloyers, that contains about fifty friars: It is but three miles in circumference. The smaller island, though uninhabited, still maintains cattle, sheep, and goats, as mentioned by Virgil. *Æn.* III. The island of *Cerigo* (the ancient *Cythera*) is twenty leagues in circumference, and contains a population of 7,109 persons, dispersed in a town and thirty villages and hamlets, chiefly Greeks, who live by fishing. Cerigo is very barren, but affords some pleasant and wholesome wine. It is famous for its quarries of porphyry, now but little used. *Cerigotto*, the ancient *Ægilia*, is a very small but fertile island, covered with wild olive-trees, and has been recently peopled by a colony of Candians, who now amount to one hundred families. We regret that our limits prevent us from extracting some par-

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ticulars of the remaining vestiges of *Nicopolis*, the city that Augustus built in memory of his victory at *Actium* over Anthony and Cleopatra. The baths and aqueduct are the most perfect of the ruins. About a mile nearer the sea are the remains of a circus and naumachia. 'The rugged masses of ruined walls are covered with tufts of myrtles, laurels, nopals, pomegranates, and aloes, which, uniting themselves with the majestic ruins, present a picturesque and melancholy aspect.' Medals, cameos, lamps, &c. are often found, of different metals. 'I have seen (says the author,) in the Ionian isles, several of these lamps; they are of copper, of divers antique forms, all bearing the figure of a Priapus in relief.' We suspect that the author has mistaken the character of this figure, and that what he has seen was of no greater importance than the childish representations of Cupid in some of our ornaments. Not far distant from Nicopolis is the town of *Preveza*, 'the most important of the Venetian possessions in Albania,' situated on a cultivated but not very fertile peninsula, and contains seven thousand individuals; of whom Mr. B. very delicately observes, that the women are the most free of all Epirus: the Vonizzians have the same character. The island, formerly peninsula, of *Leucadia*, called by the Count de Tochis, in the 13th century, St. Maura, offers but little interest. The inhabitants are considered the most savage of all the Ionian isles. It is memorable for its lofty promontory, now called Cape *Ducato*, whence the unfortunate Sappho leaped into the sea. Perhaps the errors or crimes of this poetess existed rather in her head than heart, and her *universal* condemnation is no mean presumptive proof of her innocence. The unfruitful island of Ithaca or Theaki, contains seven thousand five hundred inhabitants, who are represented to be industrious, laborious, sober, and hospitable—qualities almost inseparable. This island is not so woody as in the time of Telemachus. Its principal production is raisins. A few years since, at the port of Vathi, a marble slab was dug up, containing a decree, written in ancient Greek, beginning with, '*The people being assembled, the senate has decreed.*' It was carried to Venice. The Ithacans were the only people who remained true to the French, whom they very wisely advised and humanely assisted at their own peril, to evacuate their country before the arrival of the Russians and Turks. Their condition was no doubt ameliorated, and their conduct will be a memorable example of national gratitude, which the philanthropist has pleasure in recording. On the French officer's explaining to them the danger of assisting him and his sol-

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diers to evacuate the island, the magistrates replied, 'We would conduct you to your worthy generals and brave companions in arms, and if we afterwards fall into the power of your enemies, we will die if it is necessary; but it will be without regret, since that we shall have saved your life and liberty.'

The account of Cephalonia is much more imperfect than that of the other isles. The natives uniformly manifested an inimical disposition to the French, which rendered it more difficult to acquire information. The inhabitants of the mountains are considered as savage or uncivilized. The women are said to be handsome. The island is one-fifth larger than Corfu, contains two cities, several towns, and about one hundred and twenty villages and hamlets, which include a population of seventy thousand souls. There are several manufactories of cotton, (which they call *dimito* and *scamito*) of aromatic liquors and hair carpets. 'The Cephalonians (says our author) are generally brave, bold, intelligent, sober, cunning, intriguing, and vindictive. When they have resolved to execute any enterprize whatever, they neglect nothing to effect it. They are, of all the Greeks, the best qualified to acquire knowledge of every kind, and the most inclined to great actions; but they are also the most dangerous for their fraud, ambition, and avarice. They are still, as Homer described them, 'full of artifice and cunning.' This character is not sufficiently *approfondi*, and from the author's isolated situation, we suspect it to be rather the effect of his reading than his own cool observation. We have to regret our ignorance of 'the manners and customs of the mountaineers, whom he calls 'savage;' but, at the same time, allows it to be 'very difficult to know them.' In this we agree with him; nor is it every observer who is qualified to sketch the genuine traits of a rustic people.

The remainder of this volume is occupied with military details that would be little interesting to general readers, and do not admit of analysis. The cruelties committed by the Turks are truly deplorable; but we do not think the conduct of Ali Pacha of Janina quite so reprehensible as our author. From the artifice and deception he had met with, and from the evident neglect on the part of the French government to this army, he could not possibly consider them otherwise than as a troop of free-booters, who had nothing but their personal bravery to excite his attention; and in appreciating that bravery, he gave some honourable proofs that he was not destitute of humanity. His conduct to Lieutenants Potel and Boissard, and his address to Captain Tissot, are

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incompatible with the character of a common tyrant: 'Warriors, you have done all that could be expected from humanity. I will treat you with the respect that is due to unfortunate virtue. Console your companions: tell them I shall do all that may depend on me to mitigate the hardships of their captivity.' On the other hand, the very obstinate resistance of these soldiers of liberty, at a time they were convinced* that every one of the inhabitants was their determined enemy, must be considered as no other than cruelty, since it drew down inevitable ruin and misery on a helpless and innocent people, unavoidably exposed to the fire of a powerful army and to famine! The garrison of Corfu sustained a siege of four months, lost five hundred of its troops, lived on green roots, and vegetables, when all the horses, asses, dogs, cats, mice and rats (the latter sold for three francs, 2s. 6d. each) were consumed; and made fuel of the wreck of ruined houses; at a time when the whole force in the Ionian sea, did not exceed three thousand five hundred men, of whom three thousand two hundred and ninety, were French. The madness of such resistance, not to speak of its barbarity to the inhabitants, is candidly acknowledged; but it is justly palliated by the consideration, that General Chabot, being left without instructions from the directors, did not dare to capitulate or deliver up any possessions that had been decreed integral parts of the republic. The author speaks with admiration of the very uncommon strength of the Russian gunpowder.

Were it not for the loss of useful space, we should apologize for the length of this article. To those, and they are perhaps numerous, who consider these islands as of great political importance, our account of them will not be unacceptable. Our knowledge of them indeed has hitherto been very imperfect; we have therefore extracted all that is valuable in this volume. They are now about to become a great naval depôt, and are actually bringing into existence, a navy, that may one day reach the shores of Britain. The emperor of all the Russias is now our ally; he may not always be so; that consideration, however, should not now excite the jealousy of the

* It is most unequivocally asserted throughout the work, 'that the people had been long in eager expectation of the Russians, it is alleged, on account of their religion.' The spirit of rebellion against the French began very early to manifest itself, and General Chabot was obliged to expel the Latin archbishop to Dalmatia.' During the siege, the Corfuans communicated secretly with the Russians, and it was perhaps owing to their connexion for the inhabitants, that the French were enabled to hold out so long.

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statesman, although it is highly worthy the reflection of the philosopher and politician.

M. Bellaire has given a chart of Corfu, &c. which he says was found among the archives of the city, and executed by order of the Venetian senate, and which he assures us is very correct; but the want of geographical lines diminishes its value, nor does it contain all the villages in the island. The omission of every thing relative to the natural history of these islands is a proof of the author's modesty, which is much to be regretted.

RETROSPECT

OF

FOREIGN LITERATURE.

FRANCE.

ART. 14.—*Notichaire, &c.*

Memorial of whatever is useful and interesting in Human Knowledge. By M. Moustalon, 2 vols. 8vo. with 18 Plates, 16s. Paris. 1805. Imported by Deconchy.

THIS is an encyclopædia for young persons and trades-people unacquainted with the more profound works in the arts and sciences. It contains a tolerable treatise on geography and astronomy, together with many observations, tending to simplify and generalize a knowledge of the arts, sciences, trades, and commerce, that may be useful to some mechanics, and general readers.

ART. 15.—*Le Botaniste sans Maitre, &c.*

The Botanist without a Master, or Method of learning Botany alone, by means of the Instruction, commenced by J. J. Rousseau, and continued and completed in the same Manner, by M. de. C. of Winterthour, in Switzerland. pp. 321, 12mo. 6 Plates. 5s. Paris. 1805. Imported by Deconchy.

ROUSSEAU's eight letters on botany are here augmented to twenty-four, for which the author is chiefly indebted to the additions of Professor Martin, in his translation of these letters. The editor has indeed adhered more closely to the form and style of Rousseau than our countryman, in his additions.

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ART. 16.—*Dictionnaire portatif de Bibliographie, &c.*

A portable Dictionary of Bibliography, containing more than 17,000 Articles of scarce, curious, esteemed, and valuable Books; with the known Marks to distinguish the original from spurious Editions, that have been published; and instructive Notes on the Rarity or the Merit of certain Books. The Value has been fixed according to the Price at which these Books have been sold at the most famous Sales: concluded by a Catalogue of the Variorum *and Delphin Editions, and those printed by Aldus, the Elzevirs, Baskerville, &c. &c. By F. T. Fournier, pp. 405. 8vo. 12s. Paris, 1805. Imported by Deconchy.*

TO booksellers, and those who are fond of quoting authors whose works they never saw, this must be a most acceptable volume. It is the production of an industrious printer, and contains a very great variety of works, although far from including all the titles of the works of the authors mentioned, even the most celebrated, especially modern authors. We consider it a great improvement to a work of this kind to have the prices affixed; and however indefinite and fluctuating these may be at public sales, they still give a much more correct idea of the relative value, than the expressions 'very dear,' 'very scarce,' &c. The miscellaneous and critical information, is printed in a very small character, and comprises many useful, and sometimes necessary observations on the different editions, and even on the frequently neglected merits of the works themselves. We should recommend this volume to the attention of our readers, did we not think such books rather literary luxuries, that paralize endustry, and engender vanity and presumption. Bibliography doubtless has its use; yet we question whether the same industry, well directed, would not be in some other department more profitable as well to society as to individuals.

ART. 17.—*Ceremonial de l' Empire François, &c.*

Ceremonies of the French Empire: containing the civil and military Honours to be rendered to all the military, civil, and ecclesiastical Authorities of the Empire, &c. Costumes great and small; Functions and Attributes; public Ceremonies at Fetes; public and private Mournings: Uniform of Officers; Emperor and Empress's Household; Forms of Address, and regal or imperial Ceremonies of Language, &c, &c. &c. pp. 502. 8vo. 9s. Paris. 1805. Imported by Deconchy.

FROM this work we have not acquired a sufficient respect for ceremony, to translate even a fourth part of its title-page. It is ornamented with three full length portraits of the pope, Buonaparte and his wife, in their robes. In that of Buonaparte, we recognize a tolerable outline of his countenance; but that of his spouse, is much too flattering for so coarse a woman. We have a chapter on *mourning*. For a father or mother, all persons are to wear mourning

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ix months: the women, six weeks in black woollen, six in black silk, and the last three months in black and white: the men, six weeks without powder in their hair, or buttons on their coat, their shoes *bronzé* (bronze coloured) and woollen stockings; six more with buttons, and the three last months with white silk stockings, &c. For a grandfather or grandmother only four and a half months' mourning. For a husband a year and six weeks; for a wife six months, the same as for father or mother. For brothers or sisters, two months: for uncles or aunts, three weeks; for cousin-germans, fifteen days; for uncles *à la mode de Bretagne* (i. e. great uncles) eleven days; and for the issue of cousin-germans, eight days. This volume would be complete, did it contain a law for the begetting of children and of heroes, which we may shortly expect.

ART. 18.—*Epitome de l'Histoire des Papes. &c.*

An Epitome of the History of the Popes since Peter the Apostle to the present Time; With a brief Account of the Life of Pope Pius VII. since his Elevation to the Pontifical Chair, to his Arrival at Paris. For the use of young People: by A. Serieys; and revised by the Abbey Sicard, Director of the Institution of the Deaf and Dumb: 12mo. Paris. 1805. Imported by De-Conchey.

THE two hundred and twenty-eight pages of this work contain a brief sketch of the lives of 251 Popes, and 32 antipopes, among whom have existed some of the wisest men that ever adorned the annals of history, and others that have been a disgrace to human nature. To those who will be satisfied with an unauthenticated chronological account of these successors of St. Peter, this epitome may not be unacceptable, as it contains their names, the date of their accession, and the principal events that occurred during the pontificate of each. It is the boast of Catholic divines that they are all good historians, while those of the Protestant communion are only good classical scholars. There may be some truth in the assertion as a religion founded on creeds, councils, bulls, &c. necessarily requires some historical knowledge of their respective institutions, ceremonies, and obligations; but we suspect that even this imperfect outline, in which the vices of the pontiffs are painted in the least disgusting colours, will not be very successful in making proselytes. And an impartial history of the private lives of the Popes would very materially promote the progress of reason, and the interests of true religion.

It is very ludicrous to hear the raptures of these two Abbès, Serieys and Sicard, when they speak of his holiness and Bonaparte. 'It was believed that the Pope would only *assist* at the ceremony (say they,) of the consecration of the emperor, but he wish'd to accomplish it himself. Ardently attached to this extraordinary man, he locked him in his embrace, and shed tears of joy; souls only like theirs can conceive what passed in the hearts of two men made to understand each other. The Pope consecrated, crowned his friend, his dear Napoleon in the

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midst of religious hymns, and public joy. He saw himself surrounded by an affectionate nation, to which he gave his benediction: and may we long enjoy in France the grace, with which heaven loads the heart of his pontiff, to be diffused among the first born of his church. *Risum teneatis ! !*

ART. 19.—*Histoire des Templiers.*

History of the (Religious Order of) Templars, compiled from the best Authorities. pp. 131, 12mo. 2s. 6d. Paris. 1805. Imported by Deconchy.

TEN thousand knights burnt, and imprisoned for their wealth, (about the year 1306,) and their order extinguished! The history of France, in all ages, is a tissue of dreadful horrors! This little tract, occasioned by Reynouard's tragedy of the Templars, will give an idea of Popish morality before the reformation.

ART. 20.—*Abrége de l'Histoire d'Espagne.*

An Abridgment of the History of Spain. By Don Thomas Yriarte, translated from the Spanish by C. Brunet; with a concise geographical Description of Spain and Portugal by the same Author. Paris. 1804. Imported by Deconchy.

THE utility of abridgments like the present is so generally recognised, that this little work scarcely requires any notice from us, to promote its success. Yet however judicious the original author of this volume may be, he reports, on the testimony of former historians, certain marvellous facts, which are utterly unworthy of credit; and discovers in his characters of princes, the spirit of his nation, among whom religion is debased by much superstition. The translator however has not thought it necessary to correct his model; 'enlightened readers, he imagines, will easily perceive the errors, and the instructors of youth will be able to point them out to their scholars.' We are not exactly of this opinion; but think the translator should have warned his readers thereof in a note at the bottom of the page.

ART. 21.—*Le Petit Magasin des Dames.*

A little Magazine for the Ladies. Third Year. pp. 212, 18mo. 2s. 6d. Paris. 1805. Imported by Deconchy.

Knowing, as we do, the variety of worthless compilations that are presented to the patronage of every class of Parisian ladies, it was not without some surprize that we found the present work replete with good sense, taste, and just principles of morality; and that it was sufficiently elegant, lively, and interesting, to recommend it to the use of those young ladies who may have acquired a little knowledge of the French language, and who wish to improve it, both in verse and prose, particularly the latter. To mothers and

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wives it contains much excellent advice; also several characters and moral tales, with contrasted portraits of Lady Mary Worsley Montague, and Madame de Sevigné, Mesdames de la Fayette and de Tencin, that will both amuse and instruct. We also found some judicious observations on the characters of the women mentioned in the Bible, &c. Nor is it disgraced by any affectation of excessive sensibility, to the prejudice of the more noble sentiments of practical virtue.

ART. 22.—*L'Art de conserver sa Santé, ou Manuel d'Hygiène.*

The Art of preserving the Health, or Manual of Hygeia. By P. T. Pissis, Physician, ex-professor of Chemistry at the Central School of the Department of the Upper Loire. pp. 343. 8*vo.* 7*s.* Paris. 1805. Imported by Deconchy.

TO those who are fond of gossiping about their health, this may be a convenient treatise. They will not indeed find 'a tale of symptoms,' which their own natural eloquence generally renders unnecessary, but they will meet with an enumeration of the causes of disease, that may be much more salutary, provided due attention be paid to their removal. The author, although a tolerable chemist, has given a classification of the aliments that will be of little practical utility. He divides them into vegetable and animal: the former is divided into nine classes, which are again subdivided into orders. The classes of vegetables, are mucous, sugary, amilaceous, fungous, extractive, oily, aromatic and acid substances, and fermented liquors; those of animal food, are milky, gelatinous, albuminous, and unctuous aliments. Air, exercise, the passions, seasons, climates, age, and sex, are, as usual, copiously treated; there is also much advice relative to connubial enjoyments, which although less exceptionable than many writings on the same subject which have appeared on the continent, are yet too indelicate for the English public, and which, we are well convinced, are not necessary in a country, where people arrogate to themselves the name and character of reasoning beings. The author would fain be a moralist, and one of the good natured kind, that infuses a mixture of voluptuousness to temper the rigidness of morality.

ART. 23.—*Traité de l' Influence des Passions.*

A Treatise on the Influence of the Passions on the Temperament, and the Health in general. By H. T. Mortehan, M. D. of the School of Paris, and corresponding member of the same School. pp. 68, 8*vo.* 2*s.* Paris. 1805. Imported by Deconchy.

THE good Dr. Mortehan, deeply impressed with the possibility of greatly improving the human frame, and of rendering it much more [illegible] by means of a better regulation of the passions, has generously [illegible] on the public a number of excellent observations, tending to show the good and bad effects of the different emotions of

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the heart on the health and animal economy. 'He treats of the origin of the passions; influence of the vicious, and of the virtuous passions, on the health and temperament: and tells us with much truth that 'vices are real passions, that, by their reaction, directly destroy the vital principle.' The Doctor next gives an analysis of the passions, still however, rather as a metaphysician or moralist, than a physician. 'The first (says he) and mother of all the metaphysical passions, is the love of existence, or self-love: it is the mother of two other primitive passions, the desire of knowledge, and the love of a comfortable life. From the latter spring two passions, or virtues, religion and sociability. In the passion of religion there are three principal sentiments, fear, respect, and love of the Divinity. Sociability is mother of five passions, or intellectual virtues, pity, respect, love, beneficence, and gratitude.' If the reader be not struck with the originality and depth of this philosophy, it is not the fault of the Doctor. The anecdotes of the fatal effects of hatred, envy, jealousy, &c. are amusing, and will be new to all those who have only witnessed the operation of those passions in this country. We hope the author's various and cogent arguments in behalf of chastity, and of its beneficent effects in society, will have their due effect in his own country; but his morality is modelled in the school of Buonaparte. Of this, his curtailing the liberty of worship, his recipe for begetting heroes, and his condemnation of the principles inculcated in the glory of French literature, the Adventures of Telemachus, are unequivocal proofs. His politics too have the same source. 'There is a slavery that renders the people more happy than liberty. The people never are happier, than when entirely subjugated under a strong government, whatever its private policy may be.' These sentiments will shew how justly the philosophical Dr. Mortehan will deserve to be physician to his majesty, the emperor and king, for which he shall have our suffrage and warmest recommendation, in consideration of his consolatory remark that 'the sons of heroes, have rarely resembled their fathers.'

ART. 24.—*Annales del'Empire Français.*

***Annals of the French Empire. By a Society of literary Men, arranged by R. de Beaunoir and A. H. Dumpmurtin. Vol. I. pp.* 550. 8*vo.* 8*s.* Paris 1805. Imported by Deconchy.**

These authors are somewhat premature with their *Annals* before the empire has yet been a year in existence. Beaunoir writes a trifling preliminary discourse, in which he boasts of his *independence* and *impartiality*: in the very next phrase is an expression of Buonaparte appropriated to himself. 'Il importe aux souverains de favoriser les hommes qui distribuent la gloire, et qui transmettent à la postérité les actions de ceux qui ont devoué leur vie à meriter son estime." We do not think this puerile and vain-glorious effusion worth translating. This volume consists of 'a Summary of the History of the French from their establishment in Gaul, A. C. 481, till the accession

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of Napoleon to the empire in 1804, by Dampmartin.' It is a compilation of very indifferent merit; the revolution has been modestly passed over, excepting a few shades that betray the gall of the present day.

ART. 25.—*Histoire du Canal de Languedoc.*

History of the Canal of Languedoc, compiled from Authentic Papers preserved in the Imperial Library, and in the Archives of the Canal. By the Descendants of Peter Paul Riquet de Bourepos; with a Chart. pp. 399. 8*vo.* 9*s.* Paris. 1805. Imported by Deconchy.

'M. Andreossy, general of artillery, grand officer of the legion of honour, and member of the institute of Egypt,' has published a history of this Canal only to assert that his great grandfather, and not Riquet, was the inventor of this boast of French genius and industry. The authentic papers here produced, joined with the respectable testimony of M. de la Lande, remove all possibility of doubt. P.P. Riquet communicated his plan to the minister Colbert in 1662, laid the first stone in 1667, died in 1680, and six months after, in 1681, the work was finished by his son. To defray the expense the king advanced 7,484,051 livres; the province 5,807,831: 16: 6, and Riquet himself, 4,067,517: total 16,279,399: 16: 6 livres; or 678,308*l*: 6s: 6d, sterling. Of this highly vaunted stupendous work, we shall only observe that for many years it has been four or five months in the year perfectly dry.

ART. 26.—*La Menagerie du Museum.*

The Menagerie of living Animals, in the National Museum of Natural History, Paris. By La Cepede and Cuvier, with Figures drawn from Life, by Marechal, Painter to the Museum. Vol. II. pp. 224. 12*mo.* 8*s.* Paris. 1805. Imported by Deconchy.

THE names of La Cepede and Cuvier are a kind of passport by which any work may claim a place in the library of the naturalist; and as such, we apprehend, they have been used for the present miscellaneous publication. It contains 21 well-executed plates, which represent the serval, callitrix, brown maki, maki mococo, female elephant, porpoise, (delphinus phocæna, Lin.) male and female sajou, axis or deer of the Ganges, rhinoceros, black bear of America, lama paseng or wild goat, male and female zebra, genet, and the zebu. The descriptions are popular; but the accuracy of the designs, (some of which we have compared with the originals,) and the labours of the authors to fix the synonymes, render the work highly worthy the attention of naturalists, and amateurs of natural history. They have in numerous instances shewn how Buffon, Sonnerat, and other naturalists have been deceived respecting the native country of different animals; and also how those writers have

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designedly or carelessly deceived subsequent authors. The principal novelty, in this volume, is an anatomical description of the female elephant's trunk, or proboscis, which has hitherto been very imperfectly examined; twelve drawings have been made of this dissection, but the authors have not yet been able to have them engraved, and consequently the sketch here given is very defective, for want of plates. These naturalists, after minutely examining the dissected trunk, estimate the number of transverse and longitudinal muscles of which it is composed, at, from 30, to 40,000; a number that will not appear extraordinary, when we consider the various movements and prodigious power of this organ. It is denied 'that the passage in this trunk, by which the animal takes in water, can be a prolongation of the seat of the sense of smell, as the water must be offensive to the pituitary membrane; and that the sense of smell does not reside in the nostrils either of the cetaceous order of animals, or of the elephant, but that in the latter it is in that part of the nostrils that is included in the bones of the head. At the base of the trunk, the cartilage of the nose has the form of an oval buckler, which in the male is very convex, in the female it is flat. This difference, it is said, should always characterize the sex of elephants.' The account of the porpoise is rather misplaced, in a work on living animals in a menagerie; but we are told it was introduced, partly because it had been designed by the painter, Marechal, and partly because it afforded the editors another opportunity of talking of the seat of the sense of smell in this order of animals. Notwithstanding the industry and talents of the authors, they have not been able to determine whether the animal here drawn for the paseng be really such, or only a mongrel wild-goat. Neither are they always beyond the sphere of deception, when they gravely tell us that bear's grease is in such reputation, as a topical remedy, that in London there are apothecaries who breed bears expressly to 'fatten them!' It is possible that some of the English visitants to this Menagerie may have said so, when they were perplexed to find words to express their meaning accurately in French. This work is to be continued, and it will afford much knowledge relative to the domestic economy of animals and animated nature.

Art. 27. *Rhetorique et Poetique Française.*

Rhetoric and Poetics, adapted by the Commission of Classical Books to the Use of Lyceums and secondary Schools. By M. Domairon, Inspector general of public Instruction. 2 vols. 12mo. 4s. each. Paris. 1805. Imported by Deconchy.

THE rhetorical part of this work contains not only all that is usual in that science, but also an examination of the four ages of literature, history of the origin of the fine arts, illustrations of oratory, history and didactic works, with an account of the critics, and writers of dialogues and romances. The subject is enlivened by an account of the era and birth place of the eminent writers. The poetics will be found an useful treatise to those who wish to have a critical know-

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ledge of French versification. This volume possesses, however, a much greater merit, as it contains many excellent observations on the art of epic poetry, and of dramatic propriety and unity, illustrated by examples from the French dramatists, that are applicable to all countries and languages. We cannot indeed give it an unqualified approbation: but it would be too tedious to offer our objections.

ART. 28.—*Exploits des Marins Français.*

Exploits of the French Marine: a Work containing an abridged History of the French Navy from the Commencement of the Monarchy to the present Day, with a Summary of the Lives of the most celebrated Naval Officers, preceded by an Account of the Descents made or attempted to be made in England, &c. 2 vols. 12mo. 8s. Paris. 1805. Imported by Deconchy.

CONTEMPTIBLE as the French marine has been, this work, which celebrates its achievements, is still more so.

ART. 29.—*Le Livre des Singularités, ou les Momens bien employés. Paris. 1805.*

The Book of Singularities, or Moments well employed.

A person of extensive reading, who, possessing a good taste and good judgment, keeps a common place book, and afterwards communicates the well selected contents to the world, is certainly entitled to the thanks of those, who at so cheap a rate, are furnished with rational entertainment. Many and dull have been the collections which compilers in this country have exhibited to the public; nor do those of France seem to be a whit superior to their fellow labourers here. The present publication contains many stale jests, which have been long known to every Englishman; it seems indeed to be a collection from English books, most of the anecdotes are told of Englishmen; and the author seems delighted when he can laugh at the expence of Johnny Bull.

That our readers may also be equally entertained, we think it only fair to present them with a translation of a few of the best specimens of Monsieur's drollery.

The grateful Doctor.

'A celebrated physician of Paris never paid a visit to his wealthy patients without going into the kitchen, and cordially embracing the cooks. "My very good friends, (he would say,) I owe you ten thousand thanks for the services you render to the faculty: without the assistance of your poisoning art, which procures us such excellent practice, I and my brethren should be obliged to end our days in an hospital."

'The same physician demanded of Father Bourdalue, what regimen he observed, to keep in so good a state of health. "I make

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only one meal a day," said the famous preacher. "For God's sake," said the doctor, "do not publish your secret; if you do, we are undone."

An old woman was on the point of being married; the notary read to her a clause of the contract, which terminated with et cætera. This good woman, who was a little deaf, thought she heard him say, *et elle se taira*; "Stay, stay," said she; "take out that clause: I do not marry to be silent; I shall hold my tongue only when I please."

ART. 30.—*Les Templiers, tragédie, par M. Raynouard: représentée pour la première fois sur le Théatre Français, par les Comédiens ordinaires de l'Empereur, le 24 Floréal, an.* xiii. (*14 Mai*, 1805.)

The Templars, a tragedy, by M. Raynouard, &c. Imported by Dulau.

NINE of the French chevaliers who followed Godfrey of Bologne to the conquest of the Holy Land bound themselves by a vow to render the passages to their country secure against the attacks of the infidels, who maltreated the pilgrims whose piety induced them to undertake the journey to Jerusalem.

These Frenchmen were afterwards reinforced with the accession of many other warriors; they often appeared with glory in the field of battle, and formed the religious and military order of Templars. The council of Troyes approved the institution, and rules were adopted for the observation of the chavaliers.

The statutes of the order had for their basis the Christian and military virtues. A form of the oath exacted from the Templars is still extant. it was discovered at Arragon in the archives of the Abbey of Alcobaza: and it is to this effect: 'I swear that I will defend the mysteries of the faith, the unity of the Godhead, in all my conversation, with all my strength, and with the force of my arms; I promise submission and obedience to the general master of the order; I will go to fight beyond the seas, if it shall be necessary; I will afford every possible assistance against infidel kings and princes; and in the presence of three enemies I will never fly; but though single I will fight them, if they be infidels.'

Their standard was called *Beaucèant*, and on it were written the words, 'Non nobis domine, sed nomini tuo da gloriam.'

After assisting at or partaking of the holy mysteries, they marched to battle, preceded by the sacred standard, sometimes reciting their prayers. The pages of history bear frequent attestation to the glory and ardour with which these knights devoted their lives to the dangers of the field. Authentic witnesses prove that, faithful to their oath and institution, they respected the laws of religion and of honour.

In process of time, however, the order fell into disrepute; and the

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grand master was sent for to France by the pope, under the pretence of reuniting his order to that of the Hospitallers. He arrived there with a retinue of sixty knights grown old in combats, proved by adversity, and always ready to shed their blood in defence of their order and their religion.

On a sudden the Templars in France were arrested, and persecuted through all Christendom. The most grievous accusations were published against them, and they were supposed to be guilty of the most atrocious crimes against religion and morality. On the 13th of October, 1307, the grand master, and 139 knights were arrested in the palace of the Temple at Paris. They were stripped of all their wealthy possessions, and the king, Philip-le-Bel, seized upon the palace of the Temple. On the same day, the other knights were arrested throughout France.

Twenty-six princes, or grandees of the court of Philip, declared themselves their accusers; from every side archbishop, bishops, abbés, princes, chapters, corporations of cities, towns and villages sent in their approbation of the charges alleged against them. The king and the pope obtained from different courts that the Templars should undergo the same fate in the other states of Europe Before they were tried by the tribunals, the pope thundered a bull of excommunication against all persons who should afford either succour, an asylum, or even counsel to these unfortunate wretches. Life, liberty, and fortune were promised to those who should avow the crimes of which the order was accused. In order to induce them to do this, they were presented with pretended letters from the grand master, by which they were invited to make this avowal. As they resisted every kind of enticement, they were put to the torture, and a confession of guilt forced from them; and if during the respite from pain they in the least retracted, they were condemned as heretics, and hurried away to death, not for having committed the crimes of which they were accused, but for having recanted their confesion. The death of the grand master, who mounted the scaffold with the courage of a hero and a martyr, annihilated the order for ever.

From this history of the 13th of October, Mr. Rayhouard has composed the present tragedy. It is destitute alike of incident and of interest. In the first act we learn, that King Philip had siezed upon the palace of the temple, and dissolved the order; and that Marigni, the son of the prime minister, is a secret friend to the knights. In the second, the queen tells us she believes them innocent of the crimes alleged against them, and that she is willing to undertake their defence; as also is the Constable of France. In the third, the grand master exhorts the Templars to be true to the cause; in the fourth there is a dull and uninteresting dialogue between the king and the queen on the subject; and we are informed that Laigneville has been prevailed upon through fear to acknowledge the crimes of which the order is accused. The last act announces the death of these unfortunate victims, and the king is struck with horror, when he hears that the grand master has prophesied that he shall die within a year!! The

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poetry is in many passages very good, and contains some fine sentiments. The characters of the grand master and the young Marigni are well drawn, and exhibit the spirit of true heroism.

ART. 31.—*Histoire Amoureuse de Madame de Maintenon.*

Amorous History of Madame de Maintenon, related by the Authors of her Time. pp. 157, 12mo. 3s. 6d. Paris. 1805. Imported by Deconchy.

The superstition and licentiousness of Madame de Maintenon were sufficiently known without this romance, which incidentally satirizes the predilection that some women evince to discover secrets, in detached verses that are truly laughable, not from their wit or elegance, but for their absurdity.

ART. 32.—*Souvenirs d'un Homme de Cour, &c.*

Recollections of a Courtier, or Memoirs of a Page; containing secret Anecdotes of Lewis XV. and his Ministers, Observations on Women, Manners, &c. with historical, critical, and literary Notes. Written in 1788. 2 *Vols.* 8vo. Paris, 1805. 16s. Deconchy.

WERE we to judge of the patriotism of the writers of *Souvenirs* from the freedom with which they give their disgraceful memoirs to the public, we might place them among the ancient Romans. The present volumes contain nothing particularly different from the usual *bagatelles* of this class. Among anecdotes of courtesans, we cannot help regretting to see the respectable name of Lady M. W. Montague, and her *supposed* confession of her fatal curiosity of visiting and revisiting the grand signior's seraglio. To really modest English women, who visit Italy, &c. we should recommend a circumspection, rigid in proportion to the laxity of manners there prevalent, when perhaps foreigners would find less opportunity for fabricating scandalous tales. To those who are not so, if they will not be guided by virtue, we should wish them, at least, for the honor of their country, to make England, and not France or Italy, the theatre of their misdeeds.

ART. 33.—*Campagnes des Français à St. Domingue. &c.*

Campaigns of the French in St. Domingo, and a Refutation of the Reproaches made to the Captain-general Rochambeau. By Ph. Albert de Lattre, proprietor, &c. pp. 285. 8vo. 6s. Paris, 1805. Imported by Deconchy.

INSTEAD of a history of the campaigns in this unfortunate island, we have a collection of all the abuse that imagination can devise, bestowed on the English character. Had it been new, we should have enjoyed a laugh, but as it is only revived, we pass it with cool contempt. Its real object is to destroy the English manufactures and commerce on the continent, by depreciating the pro-

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bity of Englishmen. The defence of Rochambeau proves that he caused M. Fedon to be executed, because he could not procure his quota (upwards of 1333l. sterl.) of a forced loan. A similar atrocity has perhaps never before disgraced the annals of nations.

GERMANY.

ART. 34.—*Salomon Hirzel's denkmal der liebe & freundschaft seinem verewigten bruder, D. Hans, C. Hirzel, und seinen beiden freunden Ulrich und Schwinz, Geweiht*, 1804. Zurich.

S. Hirzel's Monuments of Love and Friendship. Dedicated to his honoured Brother and his two Friends.

THE work of a man seventy-eight years old is not to be too severely criticised; if the language does not sound the softest to modern ears, the sentiments are worthy of a republican, who for many years had been a senator, and the latter part of his life, the treasurer of the canton of Zurich. His brother is well known to the world by his Rustic Socrates, or Philosophical Farmer; and his character, as well as that of the two friends of the author, is painted in glowing colours. The work will afford a pleasing remembrance to the citizens of Zurich of the characters it was wont to produce, and excite lively regrets for the loss of their country's liberty.

ART. 35.—*Die wichtigsten Kunstproducte der fabriken and Manufacturen vorzüglich in Europa. Von J. C. Möller.* 8vo. Hamburg. 1805.

The most important Productions of the Workshop of Manufactures, particularly in Europe. A Manual for Instructors of Youth in Technology and Geography.

THIS is a very useful publication. The author has collected with great industry a variety of materials from the many very costly works on the same subject. The objects are arranged according to the kingdoms of nature, to which they respectively belong. On each production, is given the art of cultivating and manufacturing it; and then the various places are mentioned where it is produced or manufactured to the best advantage. Thus the article gold is treated of under the following heads. The obtaining of it from the mines. Its natural qualities. The places where it is procured. The uses of gold, particularly in coinage. Manufactures of gold as by goldsmiths, gold-beaters, gold-wire-drawers. Every part is treated concisely, but sufficiently at large for instruction. Some articles, as may be expected in such a work, are omitted; but this can scarcely be said to detract materially from the utility of a work, which will be found very useful in the early part of education.

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ART. 36.—*Bemerkungen au seiner, &c.*

Observations on a Journey from the Turkish Borders over the Bukowina, through East and West Gallicia, Silesia, and Moravia, to Vienna. By J. Rohrer. 8vo. Vienna.

MANY of these obervations are interesting, and particularly those which relate to some Caraite Jews at Halicz on the Niester, which still adhere to their ancient principles, and reject the additions to the law made by the Talmudists. A farther inquiry into the extent of this sect might be recommended to every traveller into Poland and Turkey; for from the intercourse we have with the Jews of the opposite persuasion, and the well known theological hatred that prevails between the two sects, we scarcely know any thing of that which, of the two, deserves by far the greatest portion of our attention.

SWEDEN.

ART. 37.—*Utkast til föreläsningar öfver Swenska historien.*

A Sketch of a Course of Lectures on the Swedish History. By Eric Michael Faut. 8vo. Upsal. 1805.

THE labours of this author on Swedish history, are greatly esteemed in his own country; and if they are sometimes faulty in points of deep criticism, and might be greatly improved by a more careful and judicious selection, yet much praise is due for indefatigable industry, and the rescuing of various facts from the deepest obscurity. The present work is intended for those who wish to take a cursory view of Swedish history, and are unwilling to travel through the pages of Dalin and Lagerbring; yet it is not written with sufficient precision to be put into the hands of youth. The first part contains the history from the earliest times to those of Gustavus the First, in which the rhapsodical remarks on Pytheas of Marseilles, Tacitus, Jordanes, and others might well have been spared. The remarks on the Edda, are chiefly derived from Thre; the later Edda, as it is called, is ascribed to Snorre Sturleson; who, however, could have at any rate but a small share in this production. All the idle tales of the Icelanders are repeated without any attempt to explain them; and the sketch of life and manners in this period is very imperfect. The second period contains the age of popery, in which are enumerated numerous acts of the regents, without selection, or view to any judicious insight into the manners of the times. The second part brings us down to the time of Gustavus Adolphus; the third relates the history of Sweden under Gustavus Adolphus and Christina; and the fourth, the history of Charles the Tenth and Eleventh. In the two last parts are many interesting materials; but the want of arrangement, the insertion of trifling

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remarks, and the deficiency of research into the history of the people, their civilization, manners, and industry, must prevent the work from rising high in the class of literary productions.

ART. 38.—*Quatuor Monumenta nea in Suecia eruta, Tabulis æneis et brevi commentatione illustrata ab J. Hallenberg. Accessere nonnulla de literatura Cufica.*

Four brazen Monuments dug up in Sweden, illustrated by Plates, and a short Commentary; to which are added some Remarks on Cufic Literature. 8vo. 6s. Stockholm. 1801.

THIS pamphlet principally relates to a bracelet and three celts of brass, which appear to have been found at Tullinge, about two miles from Stockholm, in 1800. An English Antiquary, however, would hardly have thought them sufficiently important to form a separate work.

The use of the bracelet, both as a military honour and a female ornament among the nations of antiquity, is proved from different authorities: and it is said to have been found very frequently in Sweden.

The celts differ from those which have been usually discovered in having tops or covers to them. Their uses, however, have been very differently explained. And M. Hallenberg, for the first time we believe, deems them Lachrymals. Though we think the *culter*, or knife for sacrifice, which appears to have been discovered with them, implies a different purpose.

At p. 57, follows the explanation of the cufic coins; which appear to be of little consequence. One, engraved in the title-page, is ascribed to Almostanser, a Mahommedan prince, between 1226 and 1242. Two more given in p. 57, were found in Finland. One, being mutilated, seems an uncertain coin; but the perfect one is refered by M. Hallenberg to the year 915.

It is altogether a learned pamphlet; but it treats on subjects which have very little either of novelty or curiosity.

DENMARK.

ART. 39.—*Theologisk Maanedskrift for Faedrelandets religionslaerere. Udgivet af L. Nikolas. Fallesen første resider. Copellan, &c.* 1803, 1804.

A Theological Monthly Publication. Copenhagen.

DENMARK was distinguished for the freedom of its press, which seemed inconsistent with the despotical form of its government. The decree of the 27th September, 1799, destroyed that freedom, and with it the hopes of farther progress in religion or science. By

degrees the country is emerging from the terror into which it had been thrown, and it is much indebted to the compiler of this work, who, by his theological magazine, and now by this publication, gives an opportunity to persons engaged in religious speculations, to communicate the fruit of their labours to the public. In the numbers already published, are many interesting articles. Among them, the publisher, though a minister of the established church, gives four excellent reasons for satisfaction under the existing differences of opinion on religious subjects. For he contends, that this difference is grounded on our nature; that it is compatible with the truth; that it is not prejudicial to the chief points of religion, virtue and the fear of God; and that it is connected with the hope of clearer light in the future state. From one article we find that Norway is not free from the troubles arising from fanaticism; and a peasant of Sonnenfiels has established a community, similar to those of some of our methodists in Wales. Education, it appears, in another article, is not sufficiently attended to, in either Denmark or Norway; and, if we are to trust to the representation of an old clergyman, it is better to be a subaltern officer or a journeyman mechanic, than a preacher or teacher in Denmark. The papists have still several churches in Denmark; and their number at Copenhagen amount to nearly 5000. The work promises to be very useful; and if it continues to be conducted in the same liberal manner, will gradually introduce much information both to the state and people.

HOLLAND.

ART. 40.—*Aanhangsel oph et Bigbelsch Huisbock.*

Appendix to the Family Bible of J. Scheidius. Leyden.

TO the possessors of Scheidius's family bible, this will be a very welcome present, as it contains short remarks on those passages in which he swerves from the versions in common use; and the grounds of his version deserve the attention of critics. The passages on which the remarks are made, are generally very perplexed; but frequently new light is thrown on the subject, and they manifest on the part of the author both great industry, and great reading. וַיְכַל בָּרָא he finds a difficulty to express clearly; and follows Schrödern in giving it the force of 'perficere,' to mark that the work was completed. The common versions do not give the meaning of this passage; and yet if the derivation of the Latin word 'paro' from בָּרָא is allowed, there seems no obscurity in it. God ceased from all the works which he had prepared to do. The meaning of בּוֹשׁ is thought to be improperly applied to 'shame' in ii. Gen. 25. but sufficient reasons are not given for changing it to merely 'embarrassment,' since the idea of shame is so frequently connected with the other word in other parts of scripture. On xv. 2, it is properly observed, that דַּמֶּשֶׂק cannot mean a Damascene, since the name of the

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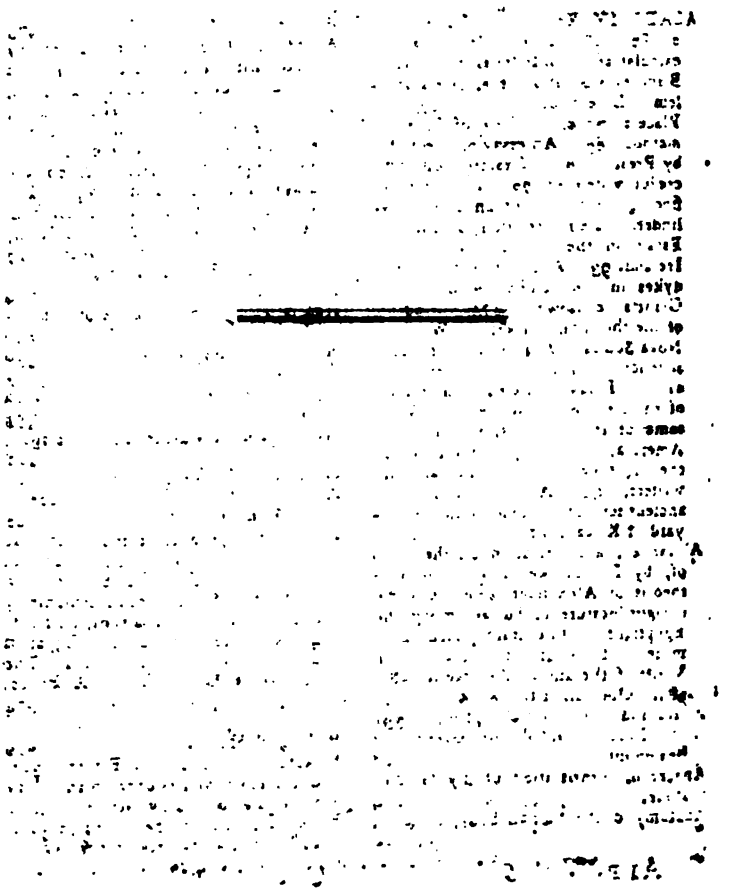
country is never set before a proper name, and either the prefix ב or the suffix ה ought to be joined to דמשק: and besides, how could the man be called a Damascene, when we are told, he was born in the house of Abraham? The difficulties attending the passage are by no means surmounted. On K.I. 47, 31, it is properly observed, that every where the word השתחוה expresses the bowing of the head to another by way of respect or reverence, and the bowing both of Jacob and David, were bendings forward of their head as they were sitting upright at the bedstead expressive of reverence. Many similar remarks are made, and enough is said to ensure the attention of the reader, and either to explain the difficulty, or to instigate him to farther inquiry.



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